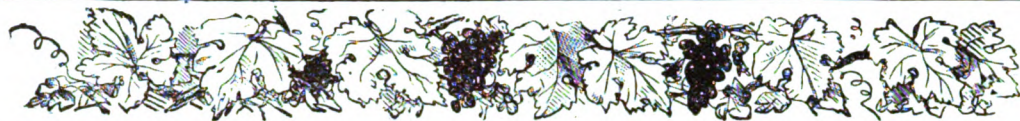




THE



CHURCH MISSIONARY

GLEANER

26/
21-3

HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL



VOLUME
XXVII.

1900.

"And they took up of the
fragments that remained twelve
baskets full."—St. Matt. xiv. 20.

*And Ruth said, Let me now go to the field, and glean.
And she went, and came, and gleaned in the field.*

RUTH ii. 2, 3.

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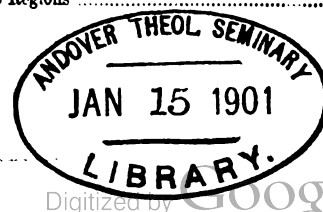
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The

Church Missionary Gleaner

JANUARY 1, 1900.



Editorial Notes.

WITH this month we enter upon the last year of a great century. The New Year is always a season for much heart-searching among Christians, and gives occasion for serious thought even to the careless. The beginning of such a year intensifies such feelings. The world's wit has already crystallized its idea of the time into a phrase. *Fin-de-siècle* expresses all that is of the latest, all that is smartest, all that has drained life's cup to the dregs. Not such is the Christian's conception of the end of the age. To him the end of the century is a reminder that the end of all centuries, the end of Time itself, is coming. And that end is but a beginning, for it means to him the coming of the King, whom he loves and for whom he longs. The cry of his heart is not the gloomy dirge—

"Day of wrath, oh, day of mourning,"

but the joyful expectation—

"Thou art coming, O my Saviour! Thou art coming, O my King!"

The keener his love for his Lord the more joyous his outlook; and yet also the fuller his responsibility and the more urgent his duty to prepare the world for his Lord's coming. Glad anticipation coupled with solemn responsibility is the true attitude for a Christian mind as the old century passes away.

We give below a portrait group of our missionaries in Western India. If we add to those who were then present the Rev. and Mrs. A. Manwaring, who are on their way out, the Rev. J. P. Butlin and Miss M. B. Watney, who are about to join the Mission, the Rev. T. Davis, Mrs. Macartney, Mrs. Freeman, Mrs. Thorne, and Mrs. Butcher, we have the entire force of the C.M.S. in that great division of India, with its millions of inhabitants. Over vast areas the C.M.S. is the only missionary society at work, and yet this little band, which could easily be put into a drawing room, is all the force that we can spare! If there were more men to send, they would be sent; but when all claims are balanced, there are none left even for this crying need.

Our brethren in Western India have been of recent years called upon to face the horrors both of plague and famine. Our readers will be glad to hear that both at Nasik and Poona the plague has somewhat suddenly ceased. The failure of the rains, however, has given rise to wide-spread scarcity, amounting, in the Bhil country, to famine. Even in the large towns of Western India the price of food has risen far above its normal height.

While suitable male candidates are not forthcoming in sufficient numbers,

Christian women are volunteering much more freely. The influx of women missionaries, as the Rev. W. Banister said at Exeter Hall on Nov. 28th, "promises to be an embarrassment." "Embarrassment" may perhaps be a strong term to use even of so favourite a portion of the Mission-field as South China, but it has become a literal fact at home. The existing institutions to which C.M.S. women candidates are sent for training are full to overflowing, and the problem of accommodating them has become acute. The Committee propose to solve it by establishing two institutions, one a hostel where women students at the hospitals and training colleges may be lodged, the other a Medical Mission in a South London parish where valuable experience may be gained by our candidates, while substantial benefit may be conferred upon the poor of the neighbourhood.

As bearing on the advance into Hausaland, we note that on the first of this month Colonel Lugard is to hoist his flag at Jebba, on the Upper Niger, as administrator of Nigeria on behalf of the Imperial Government.

The Khalifa has been killed and his forces annihilated. As a force, Mahdism exists no longer. Khartoum is now open to tourists, and Messrs. Cook & Sons have issued a time table showing that you can get from Wady Halfa to Khartoum in thirty-one hours. Can the consent of the authorities to our advance be much longer withheld? In this connexion our readers will be interested to note that



C.M.S. MISSIONARIES, WESTERN INDIA, SEPTEMBER, 1899

Reading from left to right in the above group we have:—Back row: The Rev. C. W. Thorne, the Rev. W. H. Dixon, Col. T. A. Freeman, the Rev. R. S. Heywood, the Rev. Ruttonji Nowroji, the Rev. L. B. Butcher, the Rev. F. G. Macartney, the Rev. W. C. Whiteside, and Mr. G. H. Hodgson. Front row: Mrs. Jackson, Mr. J. Jackson, Mrs. Heywood, Mrs. Roberts, the Rev. W. A. Roberts, Mrs. Jones, the Rev. E. J. Jones, and Mrs. Whiteside. The children in front are Eric Young, Norah Jones, Reggie and Gerard Whiteside.

the two missionaries who are to make a visit of inspection to the pagan tribes of the Upper Nile near Fashoda started from Cairo on Dec. 6th.

Japanese Missions are passing through a crisis of an unusual kind. The Japanese Government has refused its license to all schools, higher, secondary, and primary, where religious instruction is given, even out of school hours. The effect is to deprive the scholars at these schools of important privileges. No scholar of an unlicensed school can pass into a licensed school of a higher grade, much less, of course, can he enter a university. Moreover, students passing through the Government educational course obtain exemption from compulsory military service until the age of twenty-eight: all others are liable to conscription from the age of twenty. The Christian schools have therefore to choose between giving up their religion and giving up Government privileges for their students; and the latter are only too likely to settle the choice in their own way. Another regulation enacts that no child of school age may enter a non-Government primary school until he has passed through a Government primary school. Thus Christian primary schools are made practically impossible; scores of them have to close at once. Next to the primary schools, the middle schools feel the blow most keenly. We are glad to hear that the leading Mission schools are resigning their licenses rather than stop their religious teaching. The only schools not much affected are Christian schools for girls over ten. The Government are not likely to interfere with them, because they form seventy per cent. of the girls' schools of Japan. No doubt pressure will be brought to bear upon the Educational department to modify its action, which is contrary to the religious liberty granted by the Japanese Constitution.

The name of Archdeacon Hamilton has been familiar to friends of the C.M.S. for many years. For forty-two years, almost equally divided between the West African mission-field and the arduous work of an Association Secretary, Mr. Hamilton has been connected with the C.M.S. Twice he has acted as a Secretary at Salisbury Square, during periods of emergency, and he was commissioned by the Committee on one occasion to visit West Africa on their behalf. The weight of advancing years now causes him to retire from active service, though not from all work for the Society. Our sympathies and prayers will follow him in his well-earned rest.

A truly venerable missionary has just passed away. Mrs. Thomas, of Tinnevely, South India, had been in the Mission at Mengnanapuram ever since she joined it on her marriage in 1838. When her husband, the late Mr. Thomas, died in 1870, Mrs. Thomas carried on school work amongst the girls. And now, at the ripe age of eighty-eight, and after sixty-one years of faithful labour, the Master has called His servant home. Almost simultaneously we get news of the death of a bright young missionary, Miss Philcox, of Onitsha, on the Niger, after only a few months of service.

The Student Volunteer Missionary Union are to hold a Conference in Exeter Hall from Jan. 2nd to 6th. It will be remembered that some years ago a similar conference was held in Liverpool, from which great spiritual results ensued. The present one, as it will be larger, will also, we trust, be not less fruitful in its influence upon the educated young men of the country, nor less marked by spiritual power.

The enterprising students of the Church Missionary College at Islington publish an annual magazine called *The Islingtonian*, to keep old students and friends of the College in touch with its present life. The third number, now before us, contains articles by Professor Moule, the Rev. T. W. Drury, the Rev. W. E. Burroughs, and others. Copies may be obtained from the editor, at the College. The price is 7d., post free.

"The Lord's Man."

BY THE REV. W. S. MOULE.

NINGPO, MID CHINA, July 4th, 1899.

NINETY years in this world, two years only a disciple of Jesus Christ, an old teacher lately passed away in full consciousness, but with no Christian friend at hand, and was buried with heathen rites. His relations will soon be meeting to impose the dot on his ancestral tablet which makes it the seat of his soul; but we have firm confidence that his soul is with Jesus.

The old man's name was Tecah Way-ling, and he was a literary man by profession. He taught without intermission for seventy years, from the age of nineteen until almost the day of his death. He took his degree at the age of twenty-seven, and was celebrated for his penmanship and power of expounding the classics.

For the last twenty-three years he has been acquainted with foreigners. He became teacher to Bishop Hoare, and classical lecturer in the college when it was started by him in 1877. At that time he remained three years in the college, leaving in 1879. In 1884 he rejoined the staff, but resigned in 1891 on account of old age.

All these years, though he regularly attended college chapel, yet the Gospel of Jesus Christ seemed to have no attraction for him. He walked in all the precepts of the Confucian code blameless, and though his self-righteousness was never assertive, it was plain that he was perfectly satisfied with his performances. And indeed his character was singularly beautiful—courteous and considerate to all, punctual in his duties, frugal in his habits, and generous to poor relations, while never relaxing in his studies.

After he left us he still received scholars, and years passed by with no apparent change in his soul. Our chief native master, Mr. Sing, one of his first pupils, saw him from time to time, and found him just the same dear old man, but unawakened. However, last year the time of God's providence had come. The aged man was found earnestly asking for baptism. He came in person to Mr. Sing—more than fifty years his junior, and a former scholar—and said that for three years he had been praying; God had spared him to this great age that he might at last believe; and he wished to be the disciple of Jesus.

Our pastor went to see him with Mr. Sing, and they were convinced of the old man's sincerity. There could be no ulterior, unworthy motive for a man of his position, and so, though his grasp of Christian truth was imperfect, he was baptized by the Bishop, who happened to be here at the time, choosing for himself the name of Simeon.

This year he came up again and received confirmation, standing—for he could not kneel—to receive the laying on of hands amongst the boys of sixteen from the college. And now he has gone home to his Lord.

The chief characteristics of his Christian life were his love for the Scriptures and for God's people. I am assured that he read through the Bible several times from beginning to end. The Psalms were his special delight. During the week he spent here for his confirmation he read through a work of Bishop Burdon's in three volumes on the Old Testament, in which the Messianic hope is specially traced. His great age prevented him from having a very clear knowledge of Christian truth, but his constant saying was, "You know I have much more in common with you all than with my relations; I am 'the Lord's man,' like you." "The Lord's man," "one of you," these were his constant words.

But he had to live for the Lord without a single Christian.

near. A chance visit from one of us was all he could enjoy. When he felt the end near he wanted us sent for. But his relatives did not tell us, so he died alone.

He gave directions that there should be none of the "devil's work" at his funeral, but that it should be Christian.

He lay on his bed with the Bible in one hand and a hymn-book in the other. He had been singing hymns all the previous night—I wonder to what tunes!—but they were "pleasant to hear," said our heathen informant, and no doubt sweet to the singer's heart as "bearing the name" of Jesus.

His relations stood round, and asked whether there were not demons. "Yes," he said, "of course there are, but they have nothing whatever to do with me. I am God's man and Jesus' man; they have nothing to do with me, nor I with them."

They asked him about God and Jesus. He lifted up his Bible and said, "God is here and Jesus is here," then lowered his hand and died. This is the account we heard.

The relatives said, "Those foreigners are remarkable people to secure him such a peaceful end."

His old scholars in the college have sent a scroll for the old man's funeral, with four characters meaning "Passed to that happy kingdom."

There is something in this story inexpressibly moving—at least to me. There lies the lately palsied form that had become very dear to me ever since his confession of Jesus, when the old man became "the Lord's man." It does not matter in the least what the "dead" do all around him. When the Lord comes He will know "His man," though for eighty-eight years out of ninety he knew not his Lord.

The Lord's ways are past finding out. He will have mercy on whom He will have mercy. Round that Chinese grave hangs impenetrable mystery, but also the light of the love of God.



A Nurse's Experiences in Uganda.

By MISS TIMPSON.

THE new dispensary in Mengo is quite finished, and we are now doing our work in a decent house with plenty of light.

Our rule for work there is this: doors are opened at 7.30, closed at nine o'clock, and there is no admittance for patients after that hour. Then there is hymn-singing, prayers, and an address from one of the Baganda teachers. We ourselves are having our busy time in the hospital wards, where services are also held—one by Dr. Cook for the men, while I take the women.

When the patients at the hospital have been looked after, when babies have been washed and housekeeping is done, I go down to our now beautiful dispensary.

One by one the out-patients are sent up to the doctor, who carefully examines them, writes out their prescriptions, and sends them on to me. Then my work begins.

"My friend," you say, "this medicine is *very* strong. You are only to take one pill morning, noon, and night, and it is to last you three days."

After repeating this more than once you may look up and say, "Well, my friend, do you quite understand?"

The patient will say, "I didn't hear. I was listening to what that boy was saying."

This means spending a little more of your time on him, only to find that while you are turning to another, your patient with the strong medicine is in the act of swallowing all the three days' medicine at once. You rush at him to rescue as many of the pills as you can from his mouth, but alas! sometimes all will have disappeared.

Then another will say, "My sickness is in my feet, and I care

not for medicine to drink, but I want something to rub on my feet."

You try and explain that if he drinks what is prescribed for him he will soon get well, because the medicine will relieve the pain.

He looks at you kindly but pityingly and says, "My friend, my wisdom tells me that to drink medicine there is no profit, but only in rubbing the mixture on my feet can I be cured."

"Well, well," you say, "go away now and drink this as I have told you, and come back in three days, and see if you are not better."

At last he leaves sorrowfully and still unbelievably, for I hear him telling a friend outside that he cannot make us understand that he is ill in his feet.

While all this is going on there are several babies who have never seen a white woman before, or have been told by their mothers on previous occasions (as a means of keeping them quiet) that white people eat black babies.

So it is not to be wondered at that the little mites set up a piteous howl, which makes it a little difficult to make a dear old deaf woman understand that *this* time the medicine is to rub on and not to drink, to which she will reply, "It is medicine to drink that I want, because I have evil spirits sitting in my chest."

Another difficulty will often be the small quantity given. They never seem satisfied because you tell them the medicine is strong and not therefore required in large doses, and they often go away telling us so.

It is not like this with our Christian people, for they do believe in us and help us all they can.

I get to the end of them all at last, and with a parched throat and patience nearly exhausted I walk slowly home, wishing I were more patient and gentle, like Jesus.

The work in the hospital is increasing day by day, and we are longing for the next party to arrive that we may have more help.

A dear baby boy, named Yakobo, with croup, was one of our in-patients. As he had never seen a white woman before, he would not let me come near him without crying. So some time had to be spent in coaxing him round with pinches of salt. This latter is as great a treat to Baganda chicks as sweets are to English children. Yakobo soon got to love me, and when he left the hospital he was quite a different-looking child.

Another was quite a young girl (a Heathen), who had given way to *bhang* smoking and was also suffering from fever. The poor girl was quite stupid from the effects of smoking, and could hardly answer when spoken to. We took her pipe away and kept a strict watch over her, and in a short time she got quite bright. We gave her the first reading sheet, and she made a real attempt to learn her alphabet, and listened attentively to all that was said to her. She has now returned to her home in the country, so we cannot follow her up.

Yet another was a patient named Tudesi, a baptized Christian woman. She was brought to us on a stretcher, as though dead, on May 21st. Everything was tried for the poor sufferer, but she never rallied, and died on July 4th. She was so brave and patient through all her days of pain and weariness, and witnessed a good confession before the other women in the ward. One could only feel joy and thankfulness when the Lord whom she loved took her to Himself.

The present occupant of the same bed is a girl of ten. Her arm was broken two years ago and never set. What the poor child had suffered one can hardly realize, but the bone had pierced through the flesh, and the whole arm was in a terrible state of mortification, and to add to the poor little thing's misery she had been driven away from home because of the condition she was in. She is now going on very well indeed. She is learning to read, and we trust will become a Christian.



The Lesser and the Greater Plague.

INDH, that great district of North-Western India, has suffered terribly during the last few years through the plague, now, thank God, in great measure removed; but for hundreds of years the scourge of a degrading religion has rested upon it, and still remains. We lay before our readers illustrations of both.

THE BUBONIC PLAGUE.

Karachi, the chief seaport of Sindh, a city of 105,000 inhabitants, was devastated by the plague. The scenes of the plague in Bombay were made familiar at the time to most English readers, but these at Karachi were not less terrible.

Among the most devoted of workers at the time of the plague were the Rev. and Mrs. A. E. Ball, our missionaries at Karachi. Their labours impressed even the native community. The chief inhabitants, though non-Christians, publicly thanked Mrs. Ball for her labours. She gives us the following note on the two plague pictures:—

Stamping out the Plague.

"You see in this picture of a disinfecting party, six red-encircled crosses on the wall at the back, which show that six of the inmates have been seized with plague, and the disinfecting party has just finished its work of getting the poor dying people removed to the hospital and of burning their clothing and other goods, saturating the house and neighbourhood with disinfecting fluids. The other picture shows how whole streets of little houses have to be utterly demolished, as the terrible plague, in spite of disinfecting and whitewashing and burning, broke out there again and again. It has often been my sad lot, whilst helping in plague-work, to insist on some infected article of clothing, or, perchance, the only blanket or cotton quilt the poor people possessed, being burnt at once in my presence. One has



THE PLAGUE: DEMOLISHING INFECTED HOUSES IN KARACHI.



THE PLAGUE: DISINFECTING PARTY, KARACHI.

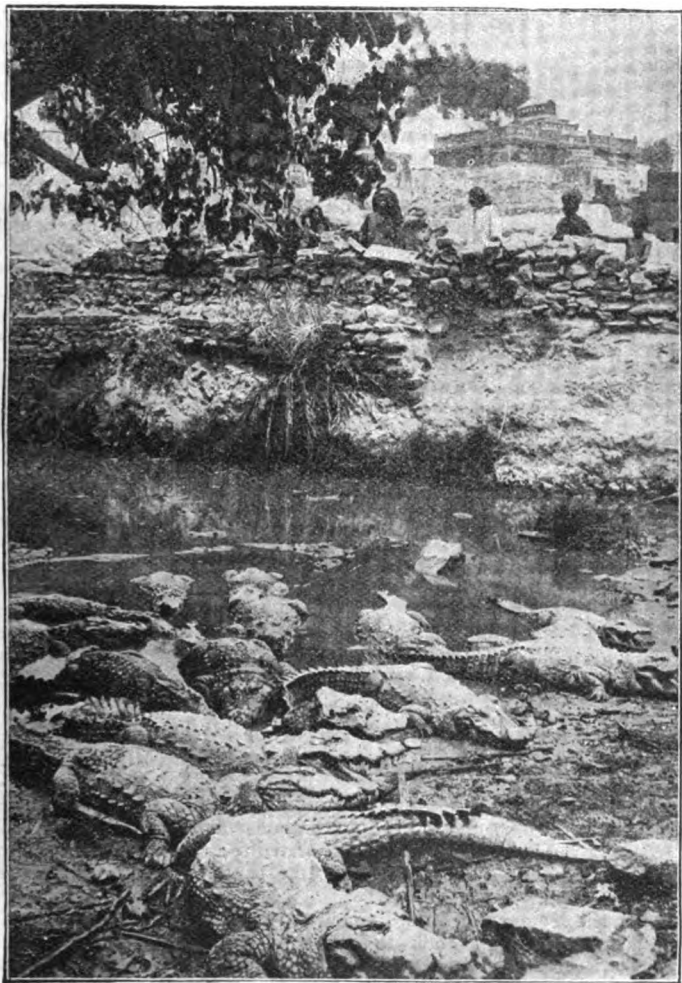
to steel one's heart against their pleadings, for a weak yielding would most probably mean more plague and more deaths.

"Those poor plague-stricken bodies draw out one's deepest sympathies. What shall we say then of their precious souls, stricken with the plague of sin? If we are eager to give or send medicines to heal the suffering body, how we should be filled with an ardent desire to send to the perishing souls the means of grace and the hope of glory. The soul of charity is—charity to the soul."

So far Mrs. Ball. The plague had, however, one encouraging result in the light it threw upon the character of the Native Christians. Here again we depend upon Mrs. Ball, who, speaking at the Gleaners' Union Anniversary, gave the following anecdotes of the

Heroism of the Native Christians.

"At Karachi, in Sindh," said Mrs. Ball, "the Mohammedan and Hindu people were flying in all directions from the plague, and left their plague-



SACRED ALLIGATORS, KARACHI.

stricken relatives, dying, in many instances, with no food, no nursing, no care, because they themselves were afraid of catching the disease. Of course the plague is very infectious.

"In a time of great distress a message came to the Mission-house to my dear husband, asking whether our Native Christians would give any help, as the people were dying without care. Within twenty-four hours twelve of our Christians had offered to go and nurse the Heathen and Mohammedans, dying of the plague. It was grand! Not one of our Native Christians, as far as I know, left Karachi because he or she was afraid of the plague. The Heathen and Mohammedans fled, and carried the plague with them, alas! wherever they went.

"I may mention perhaps that the best helper I had, and I may say my only one, at the hospital of which I had charge, was a young Native Christian man."

THE GREATER PLAGUE.

Mrs. Ball's words, in the first extract we have quoted, bring up the thought of that abiding, that all-pervading plague, the plague of sin, which works more ruin to the souls of men than the bubonic plague did to their bodies. Two of our pictures present us with phases of the popular religions.

The Sacred Alligators.

About eight miles from Karachi, at a place called Magar Pir—"St. Crocodile," is a tank full of sacred alligators. They live in an enclosure, the chief feature of which is an evil-

smelling pond. Years ago they were allowed to wander about as they wished, but, rendering themselves extremely unpleasant by destroying goats, and, possibly, children, they were confined. Large and small they number from thirty to fifty. One of them is called Mor Sahib—"Mr. Peacock," and is said to be a hundred years old; and the smallest would be one a few inches in length, not long escaped from the maternal egg. They are sacred to the Mohammedans of Sindh, and their keeper is a mullah connected with a *masjid* (mosque) hard by. On the occasion of a visit from Europeans this man pokes up the alligators with a stick, at which they open their ghastly white mouths, and hiss like exasperated serpents. Nevertheless they are harmless to him, and he walks about amongst them without fear. Visitors sometimes buy a kid for them, and then the sight of these logs being filled with sudden vitality and eagerness is a thing easier imagined than described, and the smell raised from the water by their rushing and struggling is something not soon forgotten.

These sacred but hideous animals, then, may serve to remind us of the Mohammedanism of Sindh, a religion which opposes the truth of the Gospel with a barrier of intolerance, formalism, and pride, coupled with false views of God and sin, and with terrible immorality.

The alligators in the picture are revered by Moslems; but they also remind us of the gross animal worship of Hinduism. Cows, monkeys, serpents—all animals are worshipped by them.

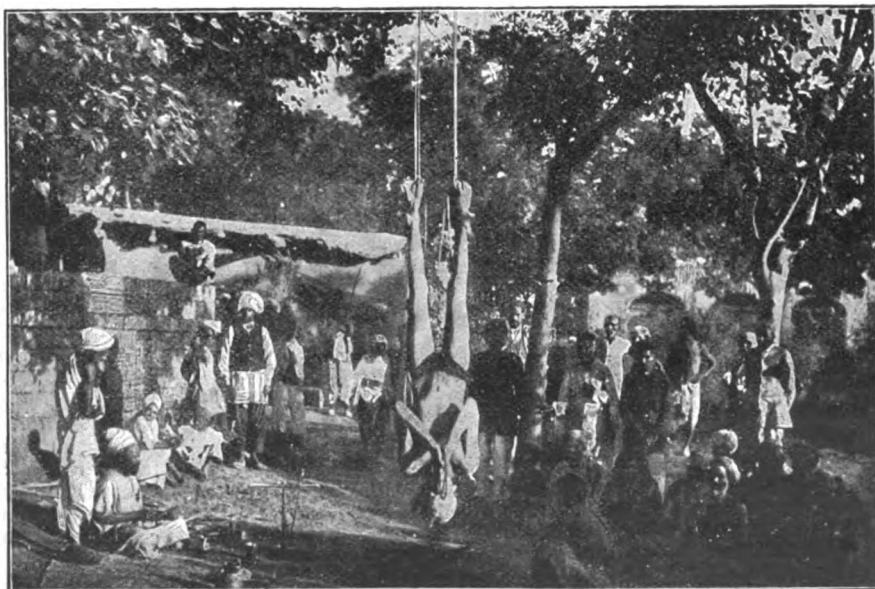
How can the influence of such a religion be other than most debasing to the worshipper? Yet loathsome as the worship of beasts and reptiles is, there are lower depths still, connected with the gods and goddesses who are represented by the most destructive of animals—forms of worship, secret but very widely spread, which descend into the foulest of midnight orgies.

Higher again in the scale, but saddening in its misdirected zeal, is the pursuit of merit by every conceivable form of self-torture. Mr. R. L. Gordon, of the C.M.S. High School, Hyderabad, Sindh, has sent us a detailed description of a curious type of fakir who has recently appeared in that city. The word *fakir*, we need hardly say, is in strictness only applicable to Mohammedans, the Hindu devotees being known as *sadhus*, *yogis*, *sannyasis*, *bairagis*, and so forth; but the term fakir is loosely applied to all alike. Mr. Gordon writes thus:—

The Swinging Fakir.

Fakirs, or religious devotees in India, adopt various, and sometimes very strange expedients in order to obtain religious merit and often only to obtain money; for these fakirs, as a class, are much revered and even feared here.

In some parts of the country a fakir may be seen reclining on a bed studded with spikes, or else sitting out in the scorching summer sun at midday surrounded by fires.



THE SWINGING FAKIR, HYDERABAD.

The illustration (copied from an instantaneous photograph) represents a fakir swinging over a fire.

Not very long ago almost every other person one met made the inquiry, "Have you been to see the swinging fakir?" As the man spent several weeks here, the writer eventually decided to go and see for himself what was described by some Sindhis as little short of a supernatural phenomenon. A short description of what he witnessed may, with the aid of the illustration, give your readers some idea of the spectacle.

The fakir, who is a young man of somewhat swarthy complexion, first prepares himself for the performance of his feat. He strips himself of everything except a *langoti* (i.e., a cloth passing round the loins and between the legs), and then he proceeds, with the help of other fakirs, to besmear his entire body with a thick mixture of ashes in water. He finally gathers up his long hair into a knot and covers it with a cloth steeped in the same mixture, which he then binds up round his head.

The coating on his body soon begins to dry, but he hastens the process by standing near a fire. When quite dry, the fakir, who now looks like a pale white man, sits down to perform *pūja* (worship), and to repeat *mantras* (verses from sacred books), and he winds up by blowing his sacred conch (shell).

The performance takes place under a large tree with spreading branches, from one of which there hang two double ropes to within about eight feet from the ground. Immediately below the ropes the ground has been slightly hollowed out, and in the hollow a pile of faggots is placed and set on fire.

When the fuel is thoroughly ignited, the fakir lays hold of the two ropes and nimbly draws himself up, as an acrobat would on a trapeze or rings. At the end of each rope there is a loop large enough to admit his feet beyond the ankles, the loops being bound round with cloth to prevent chafing of the skin. Inserting his legs into the loops, he sits upright and waits for the fire to be kindled into a blaze. As soon as this is accomplished, he begins to lower himself head downwards, and is immediately seized from behind by another strong fakir and drawn away from the fire. He then extends himself to his full length and shuts his eyes, and clasping his hands over a rosary, he holds them slightly hollowed in front of his face, so as to shield his nose.

All is now ready, and the man who is holding the fakir gives him a hard push forward through the flames. He keeps his body quite rigid, and as he swings back the man again pushes him forward. Every time he cleaves the flames he ejaculates a prayer. This swinging lasts from a few minutes to half an hour, if he is quite well, or even longer if more fuel is provided by the onlookers, of whom there are always a goodly number, though very few of them are disposed to pay for the sight.

When the fire is nearly burnt out he is stopped, and he quickly raises himself to a sitting posture, as at first. He soon withdraws his feet from the loops, and lowering himself, he springs to the ground; but from his staggering gait one can guess that he is giddy. He then sits down and again performs *pūja*, finishing off, as before, with a blast on his conch. He asks for no money, but he does not refuse any voluntary offerings.

The men sitting near by on both right and left of the picture are all fakirs, and on the left may also be seen the various vessels used by them for *pūja* and ordinary purposes.

When questioned, the swinging fakir says that he has been doing this for the last seven years, having made a vow. One of the old men on the right is his *guru*, or religious guide, who taught him this, but is too old now to do it himself. He is always present to watch his disciple and to take charge of any freewill offerings made to him.

The picture was taken by Diwan Gopal Das, a local photographer.

Such then are some of the forms of the popular religion, that greater plague of India, which none but the great Physician can cure. May we be found among those who help to carry the message of His healing balm to these plague-stricken hearts.

♦♦♦♦♦
The Scene of the late Riots.—The Rev. W. C. White has visited the city of Kien-ning, South China, in which the riots took place last May, and has been able to arrange for the resuming of nearly all our work. "This persecution," writes Mr. White, "is going to do us a great deal of good, and already the Christians are more in earnest and less dependent upon the foreigner."

The Hausaland Farewell.

SO it may be called; for though other missionaries were included in it, the public farewell would not have been held had it not been for the Hausaland pioneers.

Both in the Committee Room at Salisbury Square on Nov. 28th, and in Exeter Hall the same evening, good-bye was said to thirty missionaries in all. In addition to Hausaland, the Missions represented included Uganda, all the divisions of our Indian Missions except Bengal, Ceylon, and South China.

The scene in the Committee Room had some special features of interest. The Society does not presume to issue "Instructions" to bishops as it does to missionaries, but on this occasion Bishop Tugwell, who is to lead the party into Hausaland, intimated his wish to receive "Instructions" in his capacity as leader. Bishop Tugwell, it appears, valued the carefully and prayerfully worded documents prepared for him in former times, and looked upon "Instructions" as a privilege which he had forfeited when he became a bishop. So he told the Committee in his reply.

The Rev. A. E. Richardson mentioned some further encouraging circumstances. The attitude of kings and people was friendly, and their sacred writings were said to have foretold the coming of the white man to Hausaland. Mr. Richardson uttered another striking thought—

"As I look at the map of Africa," said he, "now so rapidly being parcelled out among the nations, it seems to me to be marked with the cross of Christ in the red colour of British possessions. It behoves us to leave no stone unturned until it is marked with the cross of Christ in truth."

The Destinations of the other Missionaries.

After the Rev. J. C. D. Ryder, Dr. W. R. S. Miller, and Mr. J. R. Burgin had all had their say, the Uganda recruits, consisting of four ladies (the Rev. F. Rowling and Mr. and Mrs. Lloyd were not present), received their Instructions. They were invited to reply, and one of them, Miss Hurditch, did so, saying that if she were afraid of a gathering like that, how could she face the Heathen?

Of the remaining missionaries, the Rev. A. E. and Mrs. Bowlby are going back to Aligarh, in the N.-W. Provinces of India, for the third time. Mr. Bowlby spoke of the vast increase in the work since he first knew it. Miss Beyts, who was invalidated home after only a few months' work, is returning to complete her language studies.

The Rev. Dr. and Mrs. H. U. Weitbrecht are returning to the Punjab. In view of the vast need of Christian literature in Urdu, Dr. Weitbrecht will be stationed at Lahore to devote his whole time to translation and original literary work. Readers of the GLEANER will remember his most instructive article in the November number. Amongst other objects in his new work, he desires to raise the status and self-respect of the colporteurs.

Misses M. E. and M. J. Farthing are returning to their valued work in the Christian village of Clarkabad.

In the autumn no recruit was sent to Western India, but now the Rev. J. P. Butlin is being sent to reinforce the evangelistic work in that field; and Miss M. B. Watney is going out to be married to Mr. G. H. Hodgson. Southern India was represented by the Rev. and Mrs. A. E. Goodman, who are to resume their old work in the pastorates round Masulipatam. The Rev. and Mrs. A. F. Painter are returning to Travancore, but were not present. Ceylon was given a new recruit in the Rev. A. A. Pilson, who goes out to assist the Rev. H. P. Napier-Claverling in Trinity College, Kandy, replacing the Rev. R. W. Ryde, who has been transferred to the college at Chundicully. Miss E. J. Howes has already worked among the Tamils of Colombo, but now goes out for the first time under the C.M.S.

The South China party was a small but interesting one. The Rev. and Mrs. W. Banister are returning to take up the secretarial work in Hong Kong. Miss A. M. Jones, the other member of the party, is to be joined in the Mission by two younger Australian ladies; and the three, with Miss Jones as leader, are to occupy a city on the West River, on the line of communication with the Rev. L. Byrde at Kueilin.

Memories of Nine Years Ago.

As one sat in Exeter Hall that evening, it was impossible not

to recall the scene nearly ten years ago, when the first party definitely assigned to the Soudan sat side by side with other West and East African missionaries for a last farewell. George Pilkington was there, and Douglas Hooper, among the East African brethren; Tugwell too, going out to become Secretary of the Yoruba Mission, and Eden and Dobinson, and Harford-Battersby. J. A. Robinson had sailed the day before. But the commanding figure among all those present was that of Graham Wilmot Brooke. His enthusiastic self-sacrifice, his uncompromising zeal, impressed everybody, even to the point of incredulity. Could he mean all he said? we asked ourselves. The events for the next two years showed how literally sincere was that fiery earnestness both for himself and for others. He was to go out into Hausaland, renouncing the privileged position of the white man, and content to share the risks to which converts from Islam are exposed. He was never called upon to face them. Disease and death put an end to the expedition in two years' time. In the C.M.S. list of Mission stations for 1892-93 the laconic entry "Lokoja (native teacher in charge)" tells its own sad tale.

Now, with more matured experience, with brighter prospects, and even bolder plans than their predecessors of 1890, a second party for Hausaland was in Exeter Hall to say good-bye.

The Meeting in Exeter Hall.

The Hall was nearly full, a surprising circumstance when one considers how little the meeting had been advertized in the magazines. The GLEANER went to press too soon to give definite notice of it. The number of men in the audience was remarked upon by many. A detachment of lads in the gallery were, we learnt, Telegraph boys, who had come to hear Dr. Miller.

The first hymn was that beautiful one, No. 170 in the C.M. Hymn Book, "He shall reign o'er all the earth." The Rev. F. Baylis read 1 Thess. i. 9—ii. 12 in the Revised Version, and offered prayer.

Then Bishop Ingham spoke from the chair, telling us of his links with Africa and the missionaries behind him on the platform. Two of his anecdotes must be reproduced. The first sermon preached by the late Bishop Hill after his arrival in Africa, he told us, was at a service in connexion with the diocesan conference at Lagos. Bishop Hill appealed pathetically to the Native Church to extend into the interior. Mr. Tugwell was in that congregation; "and now," said Bishop Ingham, "Bishop Tugwell is going out to show the Native Churches their Uganda in the vast hinterland." Another story was that when he and the late Bishop Parker were consecrated in St. James', Piccadilly, Mr. Parker to Eastern Equatorial Africa and himself to Sierra Leone, the present Archbishop, then Bishop of London, came up to them, put a hand on the shoulder of each, and said, "You two must meet in the middle!"

That perhaps has been made impossible now by the partition of Africa, because a great section of intervening country has now been assigned to France.

Bishop Ingham made another good point when he remarked that the flag of England contains several crosses, including the cross of St. Andrew—in other words, the missionary cross.

The Rev. H. E. Fox then introduced the missionaries to the audience in the accustomed manner, and told the audience, as we told our readers last month, where Hausaland is and why our missionaries are going there.

Bishop Tugwell's speech was very reassuring. He told us that when he first went out you could only go sixty miles inland and 300 miles up the Niger. Now the whole country was open, and there was little fear of opposition. The soldiers of the Queen were entering the land, he told us, and we should soon see soldiers in Kano, and in great numbers. Other Englishmen would follow in the interests of commerce and even sport. The contrast between this eagerness and the apathy of the Church of Christ was patent to every one, and the Bishop drove it home.

Dr. W. R. S. Miller came next, and Bishop Ingham reminded us that before going to Tripoli to learn Hausa, Dr. Miller had spent several months at the Cottage Hospital in Sierra Leone. Dr. Miller told how his short experience of Mission-work had enlarged his perspective, and his ideas of God. Whether he looked at the needs of the foreign field, or the lack of response from the Church at home, or the circumstances of the party to which he belonged, the message came to him, "God is able; God is willing; God WILL."

Two other missionaries followed from other fields. The Rev.

Dr. Weitbrecht gave a most interesting address on the work of capturing a language for Jesus Christ by Christian literature. But he told us also of his experiences as a deputation in the country. Half of the clergy with whom he had stayed had at one time or other wished to become missionaries and had been prevented. Yet he pointed to the fact that only twelve had been accepted during the previous year. "Can it be," he asked, "that twelve clergy are the reinforcement which this great, wealthy, scholarly Church of England can afford to the work?"

The Rev. W. Banister told us some touching Chinese anecdotes. He went with Robert Stewart to the bedside of a dying Chinese Christian. "Ing-soi," asked Mr. Stewart, "are you afraid to die?" "Sing-sang [Sir]," replied Ing-soi, "living is dying, and dying is living." Again,—a woman preacher in China,—our Protestant Christians are known as "the followers of the Jesus Doctrine"—was as usual preaching Jesus. An old woman said, "Kuniong [Lady], Jesus has come too late for me."

Lastly came Bishop Ridley, of Caledonia, just now returned to England, and looking more venerable than ever. Taking a parable from rock-salt, he applied it to "the salt of the earth"—quarried, isolated from its surroundings,—crushed as it were, in tribulation,—sown over the world for God's purposes. "God go with you, comrades all," he said. "Only be faithful, loving, and true."

FORMER EFFORTS TO EVANGELIZE HAUSALAND.

AS long back as 1856 Bishop Crowther and Dr. Schön meditated reaching the Hausas, and Dr. Schön compiled a useful tentative Hausa dictionary.

No decisive step was taken until about 1882, when Wilmot Brooke, who had been much influenced by talks with General Gordon, was led, when still a medical student at St. Thomas' Hospital, to endeavour to find a route into the Western Sudan independently of any Society. His journeys from Algeria, Senegambia, and the Congo, and the Niger elicited the fact that the Niger would be the route to the Western Sudan. In 1889 Wilmot Brooke and the Rev. J. A. Robinson, who as Secretary of the Niger Mission had been impressed with the claims of the Hausa country, offered to the C.M.S. to lead a party, if such could be organized; and in 1890 the first Hausa party left England under their leadership. After less than two years' work on the Hausa frontier the two leaders died, Dr. Harford-Battersby and others were invalided, and for various reasons the remainder of the party returned home, good linguistic work in the meantime having been done.

From 1891 to 1895 Mr. Herman Harris was at Tripoli, learning Hausa and training fifteen men for the Hausa work. No organized advance was made into the Hausa country, and ultimately the members either returned home or went to other mission-fields. Mr. L. H. Nott, who was sent out by the C.M.S. in 1894, remained in Lokoja doing evangelistic and linguistic work. He was invalided home in 1897, and has not been able to return to the Niger. In 1894-95 Canon Robinson, as representative of the Hausa Association, visited Kano, and has since been engaged in literary work in the Hausa language, and has just published a dictionary.

Thus it will be seen that in spite of all previous efforts the Hausa country still remains unevangelized.

AN INDIAN CHRISTIAN'S LETTER.

ONE of our North India missionaries recently received a letter from an Indian Christian, which shows how eager some Natives can be in voluntary work for the Master. Would that all displayed the same spirit. He says:—

"When I came back to C—I begged [the missionary here] to allow me to open a Bible-class for the Christians twice a week, to which he gave his most cordial consent. And I am certain that it would be a joy to you to hear that the C— Christians have made a good progress in rightly understanding the Word of God, and have dropped down enmity, for which the Holy Sacrament had been withheld from them for a long time. It made my heart melt to see them repent and ask pardon of each other.

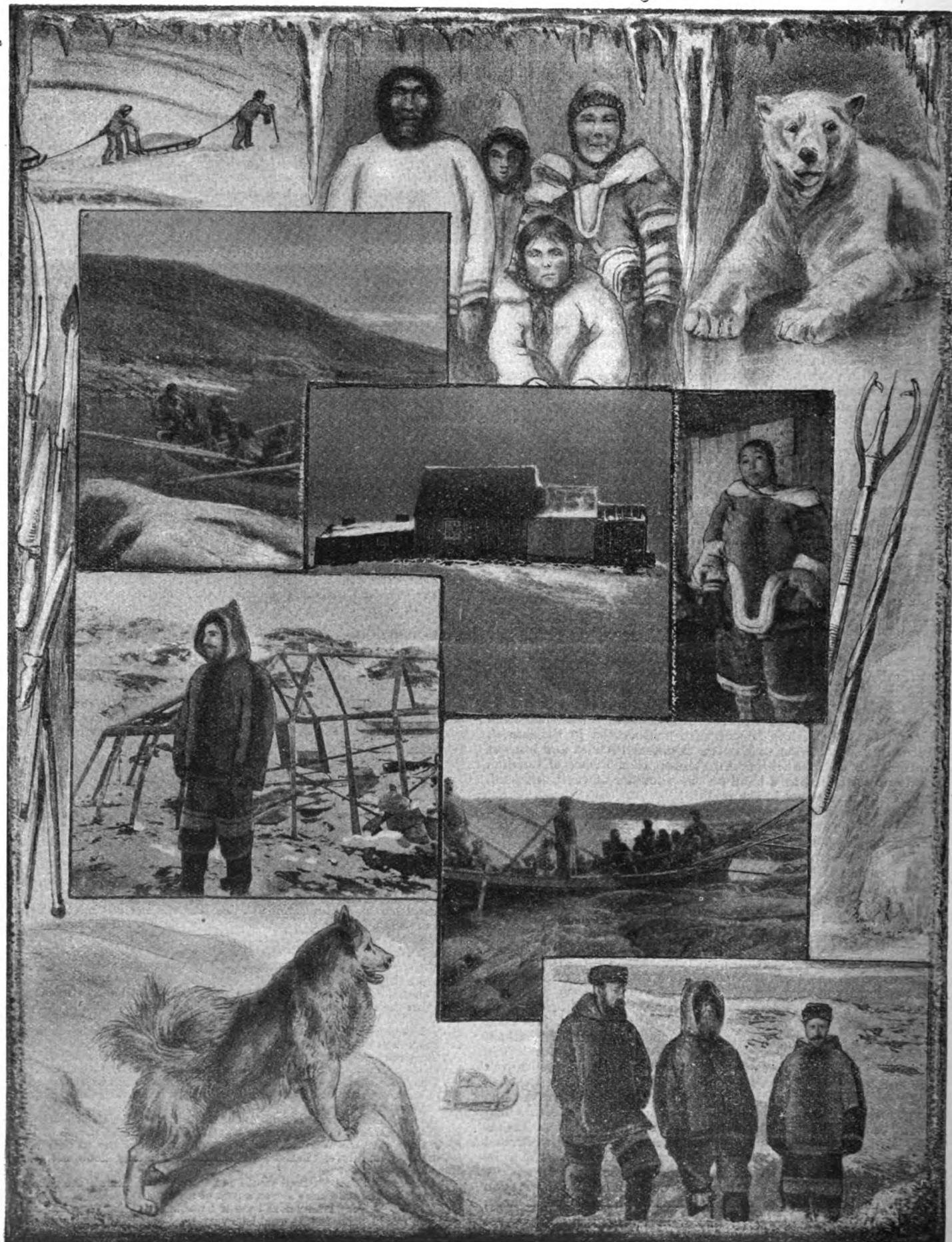
"They have not only dropped down the enmity among themselves, but have also begun to work among the Heathen with more Christian tone.

"I have also had opportunities of speaking to some non-Christians about God's love, but never until now did I truly know what the griefs and joys of a missionary are.

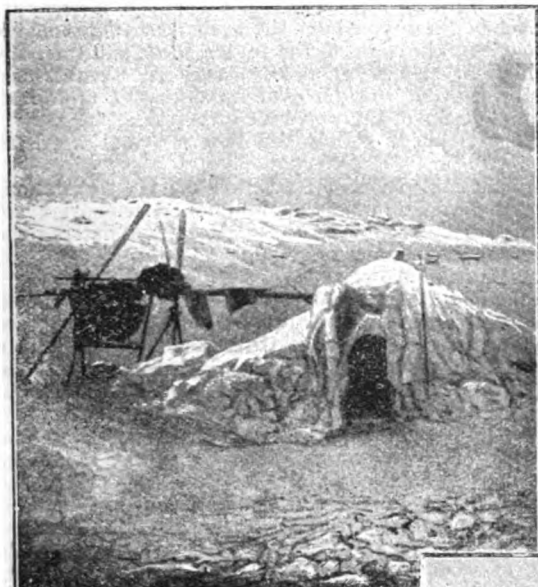
"As a madman, instead of swallowing the food on which his life depends, spits it on the face of the giver, so do the spiritually mad people of this dark world with the Word of God, when the missionary has to pray with all humility and love, 'Father, forgive them, for they know not what they do.'

"I am certain that St. Paul would not have called himself the chief of sinners if he had only known even a part of my sins.

"Mrs. G— very kindly asked me if I wanted anything from England, and you would bring it. It would be very kind of you if you would persuade and bring some honorary missionaries with you for this district."



SCENES ON BLACKLEAD ISLAND, CUMBERLAND SOUND.



SNOW-HOUSE WITH TUNNEL-PORCH
BANKED UP.

Among the Eskimo of the Greenland Seas.

A TALK WITH THE REV. E. J.
PECK.

BY THE EDITOR.

IT is only a few weeks since Mr. Peck landed in England after the stormy voyage, of which he gives us the "log" on another page. We have already published his portrait. Some idea of his short, sturdy figure will be gathered from the group on the opposite page; he is in the middle, with Mr. Sampson on his right, and Mr. Bilby on his left. This is the second time that he has returned from work among the Eskimo of Blacklead Island, Cumberland Sound. But it must not be forgotten that he has been in all twenty-three years in the cold north, first on Hudson's Bay, and latterly at this remote settlement in Davis Straits, close to the Arctic Circle.

Mr. Peck had only been home a few days when he was beguiled into a certain sanctum in Salisbury Square, and was good enough to submit to a rather lengthy catechism.

To begin with, I handed him the proofs of our pictures, which he examined approvingly.

"That snow-hut? Yes, it gives you a good idea of the real thing. What you see in front is the tunnel-porch, which is banked up with snow to keep out the cold. The round top of the *igloo* itself is just shown behind it. The dark object to the left is a seal-skin stretched out on a frame to dry."

"Do the Eskimo always live in snow-huts?" I asked.

"Oh no," replied Mr. Peck, "only when they are travelling, or away from the settlements. When they are at Blacklead Island or Kikkerton they use seal-skin tents with banks of snow all round. *Tupik* is the Eskimo name. Do you see the framework behind Mr. Bilby in this picture?"—here he pointed to the picture on the opposite page. "That is the framework of such a tent."

Our readers will remember that the first church at Blacklead Island was a seal-skin tent, and was eaten by the dogs one night when they were more than usually famished.

"Where do they get the wood for the framework?" was a natural question.

"It is driftwood, chiefly wreckage, cast up by the sea."

"I presume the seal-skins are not valuable?"

"No. They have very little market value. The seal-skins which English ladies wear come from the Behring Seas."

I next called his attention to the middle picture.

"The tallest part of the large building was our original house," Mr. Peck explained, "and the long, low part to the left of it was our church. Now the whole as enlarged is our church, and we live in a separate building on the left. These buildings were made in England, and sent out in sections."

"I hope they are warm enough?" said I.

"Oh yes," said he, "they have double walls of wood with a layer of tarred felt between them and a covering of painted canvas, to keep out the wind, outside all. In the winter we pile up the snow in walls five feet thick outside. The windows are double too. We have a regular cooking range and lamps."

"What do you do for fuel?"

"We took coal with us; but this last summer we found some peat turf in the crannies of the rocks, and my companions are to try that this winter to augment our supply of fuel."

"Who is your cook?"

Mr. Peck laughed. "We each do the cooking, turn and turn about, for a week at a time."

"What do you live on?"

"Well, we have plenty of tinned meat and tinned vegetables—carrots, peas, and so on—and seals' meat; and we bake our own bread. Why!" he added, with an air of triumph, "we even make our own yeast, with potatoes, hops, and sugar!"

"Do you ever get scurvy?"

"No," said Mr. Peck, cheerfully; "you see we have a considerable variety of food, and seals' meat is a capital anti-scorbutic. Then in the summer time, which is warm enough while it lasts, if there is no wind and not much ice about, we succeed in growing some mustard and cress and turnip radishes in boxes. Nothing else would come up quickly enough."

"Do you take to seals' meat?"

"Well, when we fry it with lard, and add pepper and salt, it is palatable enough. Mr. Sampson has quite got to like it. In fact, I may say he likes the country altogether."

"The Natives, I suppose, eat the seals' flesh raw?" I queried.



THE SETTLEMENT ON BLACKLEAD ISLAND,
CUMBERLAND SOUND.

[Church in foreground, cottage behind, to the left.]

"No, except possibly when they are travelling. When they are at home they cook it, more or less, over their seal-fat lamps."

"By the way," said I, "are our pictures of Natives correct?"

"Oh yes, they are quite typical."



ESKIMO WOMAN AND CHILDREN IN EVERY-DAY
WINTER CLOTHING.

"How can you tell the difference between men and women among the Eskimo?"

"Chiefly by the large hood which the women wear. It is big enough to carry their babies in. There are also some other smaller differences of costume."

"In two of our pictures," said I, "you will see English-made boats. How would the Eskimo come by them?"

"From the whalers," said my visitor. "Years ago there was a large whale fishery in these northern seas, and the Eskimo were in great request on the whale-boats. Often old boats would be given to them in return for their services. That kind of employment has almost come to an end now," he added. "Mr. Noble, of Peterhead, in Scotland, is the only owner who sends out a whaling ship now-a-days. He has an agent at Blacklead Island and two at Kikkerton, and sends out the whaling-brig *Alert* every year. The Eskimo gather for the whale fishery in September, October, and the beginning of November, and are then fed and paid by Mr. Noble. The fishing is done from whale-boats with harpoon-guns in the bows."

"Then how else besides whale fishing do the Eskimo try to get a living?" I asked.

"They hunt for seals," was Mr. Peck's reply, "and they live on the flesh in winter time. Those spears on the left of your big picture are sealing spears ready for use. The ice breaks up at the end of June, and then, during the summer, the Eskimo go off inland to hunt the reindeer. During the short time when the rivers are running, they also spear salmon, with weapons like that on the right of the same picture. They make dams in the streams and kill the fish which gather in the pools."

The mention of the Eskimo led the conversation to a different topic.

"Where do you suppose these Eskimo come from, Mr. Peck?" I asked.

"You are the first person who has ever asked me that question," he replied. "It is thought that they originally came from Northern Asia, and worked their way across the Behring Sea and the extreme north of the mainland. You know that for a great part of the year the seas are icebound, and that even when there is open water, the Eskimo have their canoes. The Ainu, of Northern Japan, are thought to be of the same stock."

"I suppose you have found out something about the Eskimo religion?" said I.

"They are very reserved about it," said Mr. Peck; "but so far as I can ascertain, they believe in a plurality of gods. They have great faith in charms, pieces of skin, and things like that. They get them either from their elders, or from the conjurers or medicine-men, and use them in times of sickness or danger."

"Do you know what the medicine-men do?" I asked.

"Well, yes. When a medicine-man is called in he divides the tent into two parts by a screen. The lamp is made to burn dimly, and he goes behind the screen. Then he makes peculiar noises, and calls upon his *tong-ak*, his familiar spirit, as you may say. When 'the spirit comes,' he talks with it, and then tells the audience who are outside the screen what the spirit has ordered. The medicine-men are feared still, and at first we met with much opposition from them, but their influence is waning."

"Do you think the medicine-men believe in their own practices?"

"It is difficult to say. Of course it is their source of gain; and they are initiated into the business early in life, so that they get imbued with it. No"—this in response to another question—"I have never witnessed an initiation. The older men are careful to perform these ceremonies away from the settlement, where they cannot be seen."

"The language was not strange to you?"

"No. You may remember that I learned Eskimo when I was at Little Whale River and Fort George, and that I journeyed across to visit the Eskimo at Fort Chimo, on Ungava Bay, in 1884. Then I gathered from the accounts of Arctic explorers that there were Eskimo at Cumberland Sound who spoke the same language, and the translations which the Moravians had made for Greenland led me to the same conclusion. So I wished to be allowed to go to Blacklead Island in 1894, and I found it was true. There were of course some differences of dialect, but I was able to make myself understood at once. It is a very curious language. Verb, subject, adverb, and even the object can all be expressed in one large word."

"Would you mind giving me an example or two?"

"Not at all. Here is one. *Tikikaprianeakapok* means 'He will arrive soon.' First you have the verb root *tiki*, then the adverb, *kappia*, then the sign of the future, *neak*, and then the verbal termination. *Atútt-rut kilangmetotit* is 'Father-our, Thou-who-art-in-heaven.' *Gudib silak-junang-me-ut negligirait* is 'God the-inhabitants-of-the-world He-loved-them.'"

"*Gudib!*" I exclaimed. "How did they get that word for 'God'?"

"The Moravians coined it and I adopted it. My translations were very largely based on what the Moravian missionaries had done for their districts, changing the dialects and putting the whole into the syllabic character."*

"What translations have you?"

"We have the four Gospels and portions of the Prayer Book. We are now about to print a hundred hymns, a book of Scripture texts, some addresses on Christian truths with proofs, and a catechism. I use the syllabic character with some additional signs. There are forty-eight large signs or syllables, and eleven small ones or final letters."

"Didn't you find a difficulty with many of the ideas and words?" said I. "How did you translate 'sheep,' for instance? I suppose they never saw such a thing."

"It is a difficulty," said Mr. Peck. "For the word 'sheep' I used 'the young fawn of the reindeer.' 'Tree' is another difficulty, because the people have never seen a tree, though they have an idea of what it is like from some Eskimo who have travelled south. I used a word meaning 'that which stands upright,' and explained it by showing them some blades of grass. For 'wine' I put 'the juice of the berry,' because we have some berries which grow in the summer. Then in teaching we supplement all this by pictures."

"Can many of our Eskimo read?"

"Yes. Fully a hundred, young and old, out of the three hundred and fifty in the two settlements. Many of them can write too. They think it wonderful. They say letters are as good as men because they can speak!"

"And have you noticed any spiritual results?"

"We have had no baptisms as yet at Cumberland Sound, but I believe there has been a great awakening, and a spirit of inquiry has been roused. A great change for the better has come over the settlement. That woman whose figure you give next to the picture of the church—'Mary' was the name by which we knew her—died last winter, and I believe she died a Christian. We cannot dig graves there, for the frozen rocks are too hard to pierce, but when we laid her body on the rocks and raised a cairn over her, it was "in the sure and certain hope." The influence of the Mission is spreading too. Our late brother, Mr. Parker, the one who was drowned, you know, and Mr. Sampson have both visited the Eskimo at Frobisher Bay, and a woman named Pablo who went with her people along Davis Straits took books with her, and taught others. We think of trying to get across the mainland there to visit them, but the journey is a very difficult one."

I asked another question, which shall be judged from the answer. Mr. Peck said, "I have never had such spiritual joy as in Cumberland Sound. And my wife—she cannot go with me; it is a parting which we both feel deeply, but we willingly give each other up for the Lord's sake."

The Log of a Perilous Voyage.

BY THE REV. E. J. PECK.

[The *Alert* is a sailing brig of a hundred tons burden, about 90 ft. long by 18 ft. broad. The voyage out to Cumberland Sound takes six or seven weeks, and the homeward voyage about five weeks. Mr. Peck met with an accident just before the storm which he gives an account. He was hauling on a rope when a lurch of the vessel threw him against the bulwarks, and injured his side, so that during the storm he was confined to the little cabin of the ship. We have ventured by our cross headings from Acts xxviii. to suggest a remembrance of another missionary's perilous voyage.—Ed.]

I LEFT Blacklead Island, Cumberland Sound, in the whaling vessel *Alert*, on Oct. 8th, and with the exception of a heavy gale which we encountered near Cape Farewell, our voyage to the shores of Scotland was, considering the time of year, a fairly pleasant one. From Tuesday, Oct. 31st, however, till we were finally picked up by a steamer on Sunday, Nov. 12th,

* The curious syllabic character is not an alphabet but a collection of signs representing the syllabic-sounds of the language. It was the invention of the Rev. J. Evans, a Wesleyan missionary to the Cree Indians, and has since been found applicable to many other Red Indian languages.

we encountered a succession of most heavy gales. The following extracts taken from my journal will give a fair idea of our experiences during this period:—

Tuesday, Oct. 31st.—Reached the coast of Scotland to-day. We were near Cape Wrath when a furious storm came upon us. Sail was quickly taken in, and the vessel made as snug as possible. The roaring noise of the wind and sea was so loud that I could by no means go to sleep, but found comfort in committing the vessel and all on board to the care of a loving God.

Wednesday, Nov. 1st.—Gale moderated in the morning. In the evening we passed out of the Pentland Firth into the North Sea. Here we encountered heavy cross seas and adverse wind, which drove us far away from the land.

Thursday, 2nd.—A gale blowing, with very heavy sea running.

"Exceedingly tossed with a tempest."

Friday, 3rd.—Barometer very low, with storm clouds flying in different directions. About 5 p.m. a gale arose of terrific force. At 6.30 a heavy sea struck our little craft, and she seemed sinking on account of the great body of water cast on board, a large portion of which had rushed down the fore hatch and had thus found its way into the hold.

To try and prevent, if possible, other heavy seas breaking over us, buckets of oil were poured on the deck, and bags full of oil were hung over the ship's side. This oil cast, so to speak, on the troubled waters had a wonderful effect; it spread over the surface of the raging sea, and kept the crest of waves from breaking near us.

After some eight hours' hard work at the pumps the poor men, who were wet and cold, managed to get most of the water out of the ship.

Saturday, 4th.—Weather moderated. Could see in the morning the effect of last night's battle with the storm. All the upper part of bulwarks on the port (i.e., left) side as far aft as the main-mast had been torn away, while holes were seen in the bulwarks on the opposite side; portions also of the rigging had given way. Crew busy repairing, or rather trying to repair, damages during day.

"Strake sail and so were driven."

Sunday, 5th.—Blowing very heavy. Captain could do nothing but "lay the vessel to," that is, bring the ship's head close up to the wind, and let her drive to leeward.

Managed to have service in the evening. All came together. The Lord was with us to comfort and strengthen our hearts.

Monday, 6th.—Another gale raging. We are still driven away from the land. The poor men are suffering much. What with the rain and sea, they can scarcely keep a dry garment on their backs. The seas literally wash through the broken bulwarks, and altogether this sight, to say the least, is depressing. One hardly knows what the end may be, or where we may be finally driven. We are learning now—as I never learnt before—what a mine of truth and comfort there is to be found in momentary communion with the Lord. To keep in touch with Jesus is life and peace.

Tuesday, 7th.—Gale still raging. Shortly after midday weather cleared up a little, and we then saw land in the distance. This proved to be, by the captain's observations, the north-western portion of the Shetland Islands, so that we have been driven lately a distance of some two hundred miles in a north-westerly direction.

As the vessel is now in such a battered condition it is the opinion of all on board that, if possible, we ought to try and reach some harbour where we may repair the rigging and broken bulwarks.

The captain has decided therefore to try and reach a suitable haven to-morrow.

Time did not allow of his reaching the land to-day before night set in.

"Driven up and down in Adria."

Wednesday, 8th.—To our dismay and grief wind changed right round to the N.W., and blew with renewed violence. Although this wind was fair for Peterhead, we hardly liked the idea of risking our lives by further adventures and perils such as we had passed through. The Lord, however, meant to teach us, no doubt, that our extremity was His opportunity.

During day we sailed along with the wind somewhat free, and the *Alert* rode the heavy sea without shipping much water.

Thursday, 9th.—The wind during night went round to S.S.E., and blew as violently as ever. This wind was, of course, not favourable for our making Peterhead, so we were driven some distance up the Moray Firth, with a lee shore not many miles away.

Friday, 10th.—Wind changed to W. during night, but moderated a little in violence. Our captain, who has been most brave and energetic, now tried again to make the land near Peterhead, and to accomplish this end he had to set as much sail as possible so as to drive the vessel close to the wind. The ship was almost buried to leeward as she heeled over by the force of the wind. The pump was kept going all the time to keep the hold free of water.

"No small tempest lay on us."

Saturday, 11th.—At about two a.m. the fore-yard broke right in two, and the ship had to be laid to under easy sail. In the forenoon, the sea and wind having somewhat abated, the fore and aft sails were set, and our captain tried again to bear up to the land. At twelve noon we saw the land some twenty miles away, but the vessel could not bear up to the wind, so we were driven away again to leeward.

About eight p.m. another awful gale struck us, and we were driven right out to sea. More oil (about 100 gallons were used altogether) was cast on the waters, but even after the oil was poured overboard a few cross seas struck the ship, one of which nearly washed me out of my bunk, so I changed my wet garments and longed for the day.

Sunday, 12th.—The day of our deliverance. The gale of the previous night having carried away more of the rigging, we all felt the vessel would soon become a wreck, especially as the pump had to be continuously worked, on account of a leak in the vessel's side. Most earnestly did I seek the Lord's presence and support.

"They escaped all safe to land."

Shortly after eight a.m. I went on deck. A vessel was seen in the distance; signals were made, and we had the joy of seeing this ship, a steamer, come to our rescue. As there was a heavy sea running, the captain of the steamer positively refused at first to try and take us in tow, but called out to us to come on board.

This meant that we were to float a life-line to his vessel to form a means of communication, so that each one of us in turn might be hauled through the raging sea to the steamer.

Our captain, however, bravely refused to abandon his ship. We must honour him for his brave heart, and his sense of duty to Mr. Noble, whose vessel was committed to his trust.

As the sea some time after grew less violent, we were finally taken in tow, and to our great joy reached Peterhead at about nine p.m.

So ended the most perilous voyage it has ever been my lot to experience, and it is with feelings of devout thankfulness to God that I pen this brief account, not to magnify difficulties or trials, I trust, but to show forth the might of our God, and the great deliverance He has wrought for us.



MAP OF PART OF ARCTIC REGIONS.

The Old Church at Badagry.

BY THE REV. N. T. HAMLYN.

THE accompanying sketch shows the first church in the Yoruba country, the old church at Badagry, which since the erection of a larger and more substantial church is now used as a Mission-room, for Bible-classes and prayer-meetings. In 1842 the Rev. H. Townsend paid his first visit to Abeokuta. Work was not commenced there, however, until four years later, owing to political difficulties. Meantime, in 1845, together with Mr. Göllmer and Mr. Samuel Crowther, he arrived at Badagry. Being compelled to wait there until affairs were settled in Abeokuta, they began a work at Badagry which has continued up to the present time.

The people at Badagry are of a tribe called Popos. They hold very tenaciously to their old pagan religion. Out of a Church numbering some 150 adherents there are only five or six Popos. Happily one of these is the schoolmistress. The rest of the population are Yorubas, from Lagos or Abeokuta.

The Popos worship the snake, and the eukoko tree, to which, in time past, they offered human sacrifices.

The work at Badagry has been for the last three years under the care of Mr. M. T. Ajayi, who was previously Principal of the Training Institution in Lagos. He gives encouraging accounts of the work. Though its advance is slow, still there is advance. On Sunday, Aug. 6th, we baptized five lads and two women. The baptism class numbers nearly twenty, and the confirmation class fourteen. Among the communicants there is a large number of young men. Another sign of life in the Badagry Church is seen in the earnestness of the women, and their evident desire to live according to what they hear. They are accustomed to meet together on Monday mornings to pray for a blessing on the work of the Sunday, at which meeting they take it in turns to exhort one another by repeating all they remember of the sermons of the previous day. And yet Badagry is a place where there is perhaps more to discourage than in any other of our Mission stations, thus giving the greater need for continued faithful prayer to the Lord of the harvest.

Combined Branch Meetings.*

BY THE REV. W. J. L. SHEPPARD, M.A.

IT was, I think, one of the speakers at the Church Congress who told the story of the little boy who, on the question being put to him at school, "Why have we had two ears given to us?" replied, "So that we can hear both sides of the question." The somewhat remarkable inquiry, as well as the unusual sagacity with which the little boy is credited, tends, no doubt, to detract from the probability of the story, but it serves to remind us in this case that to most questions there is more than one side.

Their Value.

A question which arose in the early days of the G.U. was the advisability of forming Gleaners who lived in the same town or parish into local Branches, and we all know how spontaneously this took place without the initiative being taken by Headquarters, the possibility and usefulness of such Branches being thus satisfactorily demonstrated.

Nevertheless the Branch system was bound to have a tendency to obscure the primary object of the G.U., which is thus defined in the opening words of the little prospectus which we all know: "To unite in one fellowship all who labour for the C.M.S. and the cause of the Evangelization of the world. To this end has been established, not the *Gleaner* Union, but the *Gleaners'* Union—the Union of Gleaners."

* The Rev. W. J. L. Sheppard's lively but thoroughly practical paper was one of those read at the Gleaners' Union Anniversary Conference on Oct. 31st.

The greatest of open-air preachers, George Whitefield, often, when preaching on a sunny morning, would hold out his hand and say, "This hand of mine is countless millions of times smaller than the great sun shining above us, and yet by holding my hand close enough to my eyes, small as it is, it will shut out the whole of the sun." He used this as an illustration of sin, but it can well be used to indicate the tendency I have referred to. Just as the tendency is for the nation to obscure the world, for the parish to hide the Church, for the little town in which we live to dwarf the rest of the kingdom, so the danger is that the Branch should obscure the Union. "The Gleaners' Union" comes to mean our own tiny portion of it; we begin to speak of "The St. Mary's G.U." instead of "The St. Mary's Branch of the G.U."

Combined Gleaners' Branch Meetings largely help to counteract this inevitable tendency. They bring us into contact with fellow-Gleaners outside our own Branch, and often with many more than that Branch comprises, and thus we are constantly reminded of the greater whole, of which our Branch is but an infinitesimal part. In this lies to a great extent the value of "Combined Branch Meetings."

Their Area.

My own experience of "Combined Branch Meetings" has lain in



THE OLD CHURCH AT BADAGRY. (From a Water-Colour by the Rev. N. T. Hamlyn.)

three widely different localities. First, in Altrincham, a town of some 20,000 people in Cheshire; then, in the great city of Manchester; and lastly, in North London.

In Altrincham four Branches thus united, the Combined Meetings being held in each of the parishes in rotation. In Manchester some fourteen Branches were thus united, the Meeting taking place in a central hall. In London six Branches combined, the Meetings being held in different parishes as the invitation is given, but in no regular order. The plan works well in the first and last of these instances, but did not succeed as well in Manchester, chiefly on account of the long distances between many Branches and the centre. The plan therefore in that case has been altered to that of an Annual G.U. Meeting of the ordinary type. It is easy to see now that it would have been wiser to hold Combined Meetings of the Branches in one quarter of Manchester only, instead of attempting to cover the whole ground by one organization. Live and learn.

It would therefore appear to be clear that the area covered by a Combined Branch Meeting should not be too large, and that six parishes will be found a probable maximum, four parishes being likely to yield even better results.

Their Frequency.

As to frequency of meeting,—in Altrincham the gatherings were quarterly, in North London they are half-yearly. The tendency of meetings nowadays to increase and multiply upon the earth is evident to every one, and some kind of "Speakers' Muzzling Order" would be highly valued in many places. Yet it seems to me that quarterly Meetings are better than half-yearly ones if space can be found for them. Possibly to begin with half-yearly ones, and increase to quarterly if the Meetings are appreciated, would be a good plan.

Their Form.

The forms which the Meetings assume are various, and it is far the best plan to let them be so. The custom of having tea and coffee beforehand has found favour in North London, the G.U. Branch in whose parish the meeting is held acting as host; the tea is from 7.30 to 8, at which hour the Meeting proper begins, and very attractively the tables have been prepared, with perhaps a little tendency in selecting the various dainties to consider the appearance rather than the digestibility. The Meeting may take the form at one time of the ordinary one with some special speaker or speakers, or with four or five speakers selected from the ranks of the Branches themselves, and with definite subjects assigned to them which should bear on the Gleaners' own work. In either case the speeches should be followed by discussions, and if one or two of the audience are prepared beforehand to "break the ice," really useful discussions will ensue. It will be found necessary that the speakers, especially if local ones, be strictly tied to time, a time-table being prepared beforehand and ruthlessly carried out by the chairman, who should be selected mainly on account of his Spartan temperament. It should also be remembered that nothing is so damping to a discussion as arranging the chairs or seats in the ordinary conventional rows; possibly from the marked similitude to the way we sit in church, there arises the feeling that silence is golden, while if some one in the midst does arise and open his lips the attempt to throw his voice on four sides at once gives him the aspect of a professional contortionist. Let the seats be arranged in a circular way, and as informally as possible if they are chairs (it is difficult to make forms informal), and the benefit will at once appear.

At another time the Meeting may consist of a lantern lecture, and aim at giving definite information on some part of the mission-field, only too necessary, as we all know, even among Gleaners.

One of the happiest Meetings I remember took a social form. The room was arranged with occasional tables, on which were placed a number of missionary books for sale, and while the Gleaners looked at them tea and coffee were handed round, it being announced that soiled books would have to be purchased by the soiler. Then came hymns, prayers, and addresses, and intensely solemn was the conclusion, when the question of personal service was pressed home, and bore real fruit.

Or, once more, the Meeting may take a devotional form sometimes, a kind of prayer-meeting with two or three spiritual addresses; should the Meeting fall in Lent this is very useful. Sometimes a Meeting is preceded by a Service and address in church.

There should always be a book-stall, whatever form the Meeting assumes.

Their Organization.

But if the Combined Meetings are to be successful they must be properly prepared for beforehand. To the latest advertisement of a well-known firm that "Apples make Cider and Pears make Soap" we may add that Combination, if unprepared for, makes Chaos. The best plan is to form the Secretaries of the various Branches into a Central Committee, adding the Clergy of the parishes concerned (if they will trouble to come), and electing one of the number (who should be a man, but filled with all the tact and enthusiasm of a lady) as Central Secretary. Let this unique being summon the Committee about a month before the next Combined Meeting, when one evening will suffice to make all necessary arrangements. Each Secretary will then undertake to give the formal notices to all the members of his or her Branch, while the Central Secretary will be responsible for the actual details of the programme for the Meeting, selection of hymns, arrangement of proceedings, &c.

These Committee Meetings afford, too, a valuable opportunity for united prayer, about the work generally, and the coming Combined Meeting in particular.

Their Results.

Of the results of such meetings I may point to one which has taken place in Altrincham, viz., the formation of a Combined Centenary Choir last February, consisting of some 120 members. This Choir led the singing at all the Centenary meetings, and has since become a permanent Missionary Choir for the whole town, and is now engaged in preparing a Service of Song to be given in December.

In any case one result of the Meetings will be that cold Branches get warmed up by contact with hot ones, while the discussion of different plans of work cannot fail to be of value all round.

We live in the days of "unhappy divisions." They are as old as the days of the Corinthian Church, nor are they less distressing when negative instead of positive. When the cries rise, "I am not of Paul," "I am not of Apollos," "I am not of Cephas,"—there is, alas! the inevitable result that the world around declares, "I am not of Christ." One of the best antidotes to "unhappy divisions" is "happy combinations." It is excellent strategy sometimes for the smaller force at Glenosce to join hands with the larger body at Ladysmith. And if by means of Combined Branch Meetings we can present a more united front and gain more efficiency in the great missionary warfare of our Lord and Master, Jesus Christ, surely it is well worth our while.

"This Matter belongeth unto thee."

A WORD FOR THE NEW YEAR.

BY THE REV. W. E. BURBOUGHS.

"Arise; for this matter belongeth unto thee: we also will be with thee; be of good courage, and do it."—Ezra x. 4.

OUR New Year's Motto is "Rise!" and our Gleaner's booklet reminds us that this call comes to us frequently in the course of our spiritual life, from that moment when it first awakes the dead soul (St. Luke vii. 14), to the last summons which shall call the sleeping saint to the brightness of the Resurrection morning (Cant. ii. 10).

There is no more stirring, striking, or resultful "Arise" in all the Bible than that which Shecaniah addressed to the desponding and despairing Ezra. It was only a single trumpet-note, sounded out by an unknown man, but it awoke a people, it led to nothing short of a national reformation, and that at a cost and sacrifice which has no parallel in the history of mankind.

And may not we Gleaners learn a threshold lesson from the very fact that Shecaniah is only a name? Had it been Ezra who said to the people "Arise!" it would have seemed natural; his power, position, and authority would fitly have voiced such a command. But it was not Ezra who spoke. Here—as often before and since—God chose a very humble instrument to do His work—chose him, doubtless, because he was "nobody." The son of Jehiel, like the Baptist, was but "a voice," and you, dear Gleaner, may be that—a voice which will speak first to your own self, and then to others, as earnestly and as widely as may be, "Arise!"

But let us look at the story. It was a time of almost national forgetfulness of one of Jehovah's plainest and most solemn commands, and Israel—the people of God—could never be blessed or happy until the forgotten command was once more recognized, revered, and obeyed. But all that meant much, meant more than Ezra in his despondency could hope for. It involved self-sacrifice of the sorest kind: only by breaking hearts and breaking up homes could God's law be fulfilled. If Jehovah's revealed will was to be obeyed, then wife and child (ver. 3) were to be given up, and all which earth holds dearest must be laid, as a sacrifice, on His altar. No wonder Ezra could only weep and pray! Then it was that the command of this solitary man rang out, bidding Ezra to remember that confession and sorrow are only good as they lead on to "newness of life," bidding him remember that there was hope in this matter (ver. 2)—if the cloud of national forgetfulness of God's command was dark, it had its silver lining in the fact that many a man was ready and willing to stand by him in his reformation; bidding him even now to arise and do it. How simple and immediate was the result. "Then arose Ezra" (ver. 5), and the work was done by New Year's Day! (ver. 17).

1. We have to confess to an almost national forgetfulness of Christ's most solemn and distinct command. It is safe to say that by the majority of those who "profess and call themselves Christians," this "command of commands" is altogether neglected; by many of us it is only poorly and partially obeyed; by how few is it wholly and heartily fulfilled? There is room for Ezra's confession and tears to-day.

2. "Yet now there is hope concerning this thing." Thank God we live in days of growing interest and knowledge. Like the son of Jehiel we may take heart, and bid our Ezras do the same. We serve "the God of hope," He would have us both plough and thresh "in hope" (1 Cor. ix. 10).

3. But we must very plainly see that obedience, adequate to the extent and emphasis of the command, will mean sacrifice to a degree which most of us have yet to learn, such sacrifice of

home treasures, and in house arrangements, as has never yet entered into the region of practical economics. Israel's Reformation could only be secured at a great price; the world's Redemption could only be bought by the blood of God (Acts xx. 28); think you the Evangelization of the World can be accomplished without effort and sacrifice?

Reader, "Arise!" This matter belongeth unto thee—"unto thee," because your Saviour has bidden you do it, and you know He has: "unto thee," because you, more than many around you, know the world's needs and sorrows: "unto thee," because this New Year's Day you are living in a world which is all open to the Gospel, and it is our English heritage of responsibility to have the entrance through opened doors on every hand.

4. "We also will be with thee"—Shecaniah challenges you in the name of 100,000 Gleaners to-day—not to speak of a great multitude of workers in this cause outside our sacred Union. Elijah despaired because he thought he was left alone to serve (1 Kings xix. 10, 14). Not so. "We also will be with thee" is the "comfortable word" of many. Yea, we almost dare hear the "still small voice" which speaks from the excellent glory to try to encourage us. The work is not ours but His. At His command we take it up—and He—Father, Son, and Holy Spirit—says, "We also will be with thee"—more with us than all that are against us.

5. Lastly. "Be of good courage and do it." Do what? Do your part be it much or little. Do something more than you have yet done, if more is possible, in prayer, in gift, in witness. So shall the voice of Shecaniah reach blessedly to you—and the Day be so much brought nearer—the New Year's Day of a renovated world, when all shall know God, from the least of them unto the greatest (Jer. xxxi. 34).

THE HISTORY OF C.M.S.—A STRANGE MISTAKE.

I HAVE received from various quarters a very few slight corrections for a future edition of the History of the Society; and I propose shortly to give a list of these in the *Intelligencer*, in order that possessors of the present edition may be able to make them in their copies. But one correction is so remarkable and important, that I must not delay to announce it at once.

In Vol. II., pp. 70—81, there is a chapter (xxxvii.) on "Islington College and Its Men." In a footnote on p. 70 it is stated that several particulars in that chapter were gathered from an unpublished lecture by the Rev. C. F. Child, the former Principal of the College, in which he gave many interesting reminiscences of his principalship. One of these reminiscences is given on p. 76. It relates what the marginal note calls the "strange career" of the Rev. W. Ronaldson, a former member of the New Zealand Mission. A few months ago it came to my knowledge that Mr. Ronaldson was still alive, and living in New Zealand. I thereupon wrote to him, and expressed the hope that he would not mind the story of his early life having been published during his life-time. In the meanwhile, however, he had heard of it, and a letter from him crossed mine. To my surprise and dismay, his letter informed me that the account given was entirely incorrect. It appears that he originally went to New Zealand in 1841, to an English settler related to his family; that in the following year he became a school-master under the Rev. R. Taylor; and that in 1851 he was sent to England and received into the C.M. College, whence, in 1855, he was (as the History states) ordained, and went out again as a missionary.

The mistake, it will be seen, was not mine. I merely followed Mr. Child's lecture, the MS. of which was in my hands. Mr. Child is dead, and it seems impossible now to ascertain the source of so curious and unfortunate an error. One may imagine that the venerable Principal, who was a model of accuracy, recited a correct story, but by some accident put a wrong name to it; but this is only conjecture. I deeply regret to have unwittingly caused pain to Mr. Ronaldson and his family.

Let me add that (as stated in the Preface to the History) the chapters on New Zealand were read in proof, and approved, by the present Bishop of Waiapu. But this story, being not in a New Zealand chapter, but in a chapter on the C.M. College, did not come under his notice. E. S.

A Present-day Instance of Superstition in India.—On the 4th of March, 1899, a Hindu labourer lodged a complaint at the police office at Hingoli. He was horribly burned about the head, arms, and chest, parts being absolutely charred. He complained that as he was passing a cotton-ginning mill some men (Natives) asked him to enter the compound and then seized him and forced him into the furnace. He managed to free himself and got back to his house and to the police station, but eventually died of tetanus. *The unanimous opinion among all the Natives is that the wretched man was offered as a sacrifice to the steam engine, which had not been working satisfactorily.*—(Condensed from the *Indian Antiquary*, September, 1899.)



ONCE more it is our privilege to wish all our Gleaners "A Happy New Year." May it indeed be a year much to be remembered by all. To some the call may come to enter upon that fuller life "with Christ, which is far better" (Phil. i. 23). It may be so for all, for we "know neither the day nor the hour wherein the Son of Man cometh"; but one thing is certain: that true happiness will be found just in proportion as we seek to do the Father's will. May we so live then day by day, that the second text of our new Motto may be true of each one of us. "I rose up and did the King's business."

We have received letters from both our new "O.O.M.'s" in response to our notification of their selection. The Rev. A. K. Boyland writes:—"I shall indeed value very much the share in the prayers of those who will thus remember me, and while I feel it a great privilege to have been selected, I am quite sure it will be a great help to me in my work abroad to be conscious that so many Gleaners are helping me by prayer." Miss Winifred Stratton echoes the same thought, writing, "It will be such a great help to know that so many are praying for one."

The Report of the Canadian Branches of the Union, presented at their Annual Meeting in October, is a cheering one. It speaks of steady progress in interest and effort. It reports a smaller enrolment for the past year, 305 new Gleaners having been added in the twelve months, but accounts for this by remarking "that the superficial interest in a new thing has, it is hoped, nearly passed by." The total enrolment now stands at 3,545, and the number of Branches at fifty-six. It adds that "the reports of the Branch Secretaries show great cause for encouragement in increased interest and greater willingness on the part of the members to take their part in meetings," while "all appear to be doing more and more earnest study of missionary books and papers." They have now taken up their second Canadian Gleaners' "O.O.M."

From the Seventh Report of the Victoria C.M. Association we gather that the Union has suffered from a double loss of Hon. Secretaries during the past two years. Thankful reference is made to an increase in the number of enrolments, and to the formation of "several new Branches."

A Branch Secretary asks if we could state in this column what is done with the surplus of Enrolment and Renewal Fees and Gifts towards Expenses. We do so with pleasure: after paying all the expenses of working the Union (for from its beginning the whole cost of working has been borne by the Union, and not by the parent Society), the surplus of the above-mentioned contributions is handed over each year to the Society's General Fund. And we are glad to note that this means that last year the Union presented to the Society £388 4s. 1d., in addition to the £1,400 contributed for the support of the Union's "O.O.M.'s," and £3,094, gifts to the General Funds made by Gleaners.

Gleaners will be glad to be reminded that there are Branches of the Union at Cape Town, Mowbray, and Wynberg, in Cape Colony. Some members of these Branches live at places which have lately been very much before the minds of all English people, such as Bulawayo, Johannesburg, Pietermaritzburg, Durban, Port Elizabeth, and Fort Salisbury.

Gleaners have been enrolled in several regiments now at the seat of war. The King's Royal Rifles, the 1st Gloucester, and the Royal Warwickshire have each a little contingent of Gleaners, while many other corps contain one or more members of the G.U.

New Local Branches of the Gleaners' Union.

Alstonfield: See Miss A. J. Purchas, Alstonfield Vicarage, Ashbourne.
Armley Upper, Christ Church: See Miss E. Wigglesworth, Upper Armley, Leeds.
Cullingworth: See Mr. A. M. Drake, Prospect House, Cullingworth, near Bradford.

Work amongst the Young.

A CONSIDERABLE sum of money is raised for the Baptist Missionary Society by means of what is known as the Circle system. Each one joining the circle takes a "share" of a penny a day. He may either pay this sum himself or collect it, but as a shareholder he is responsible for sevenpence a week. This scheme has been given a practical trial, and has proved a great success. In one Sunday-school which was raising £100 a year for missionary purposes by the ordinary methods, £57 was yielded by the new plan in the first quarter, and in addition the amount collected in the old way was increased by £4. Another instance is quoted in *The Missionary Herald*, viz., that of the Metropolitan Tabernacle Sunday-school:—"Five years ago the school raised with difficulty £200 a year for Missions. That was without organization. Then came the formation of a Young Christians' Missionary Union. Now we raise £550 a year for Missions without difficulty, and this notwithstanding the great fire and the efforts of the rebuilding fund." The Tabernacle school of about 1,000 children is now supporting five missionaries in the field!

Two novel methods of work which have been tried in connexion with Sowers' Bands are worthy of notice and imitation. One Sowers' Band Secretary writes:—"We have had monthly meetings for younger and less interested children, whom we call 'Seedlings,' because the Sowers help, and act as teachers and workers at these meetings. The 'Seedlings' hem dusters and make bags and other articles for the Medical Missions, and the boys make balls, scarves, and so on."

Another says:—"A scrap competition proved to be both useful and interesting. It was carried out as follows:—The girl Sowers were divided into three classes, and at one meeting in the spring thirty-eight small parcels, containing scraps of silk, plush, or cloth, were laid on the tables so that each Sower might choose and take any parcel without knowing what scraps it contained. At the next monthly meeting a number of very pretty and neatly-made fancy articles were returned, which were sold at the bazaar."

The Secretaries of the Central Sowers' Band ask us to state that Sowers' Band membership Cards are not supplied to any Bands except those registered at Headquarters; but single specimens may be had on application for a penny each.

The secretary of a flourishing Junior Association writes:—"Probably more than one secretary has sighed over the problem of attracting children to missionary meetings. In some places it has been found an excellent plan only to admit by ticket. The advantage of this is that the children instead of imagining that it is they who confer a favour on the secretary by coming to the meeting, feel that they receive one when they obtain a ticket. The trouble of distributing the tickets, which are of course given free upon application, is amply repaid by the keenness of the young people to procure them." It may be added that it is a principle of human nature for a person always to want what he thinks he may not be able to get, and that a good deal may be done with children by observing and acting upon such principles.

The problem of finding occupation for boys in Sowers' Bands is one that has elicited a good deal of suggestive ingenuity. We doubt if enough has been made of foreign stamps in this connexion. The collection, sorting, making up into sets, and sale of foreign stamps is just the thing for boys. The foreign stamps might also be used as object lessons to remind the young people of the missionary work in the countries from which they come.

Sales of Work are a fruitful source of income, and are often successfully worked by the young. One held last year at Christ Church, Folkestone, in connexion with the Junior Association realized no less than £28, and another at Sowerby Bridge £14.

♦♦♦♦♦
We wish to give long notice of a new departure which will be welcomed. It is proposed to hold a meeting for young people not attending ordinary Sunday-schools, in Queen's Hall, on Saturday, May 26th. Full particulars will be given in due course.

PRAISE AND PRAYER.

PRAISE.—For diminution in the ravages of the plague in India (pp. 1, 4–6). For the defeat of Mahdism and the opening of the Soudan (p. 1). For the opportunities of sowing the seed among the patients in Mengo Hospital (p. 3).

PRAYER.—For the work of the New Year, that Christians may be mindful of their responsibilities (p. 1). For plans for training lady candidates (p. 1). That the second International Conference of the S.V.M.U. may be fruitful in its influence (p. 2). For the release of the people of India from the plague, bodily and spiritually (pp. 4–6). For the missionaries now on their way to their respective fields—especially the party for Hausaland (pp. 6, 7). For the work among the Eskimo (pp. 9–11).

Home Notes.

THE Committee have accepted offers of service from Miss Annie Henrietta Robinson, of Dublin; Mrs. Ellen Inglis, of Naini Tal; Miss Lucy Florence Bradley, of Birmingham; Miss Geraldine Amelia Reid; Miss Emily Gertrude Butlin, of Bristol; Miss Minnie Gomery, M.D., C.M., Montreal, of Montreal; and Miss Lucy Sheldon, of Weston-super-Mare. Miss Bradley and Miss Sheldon were trained at the Olives; and Mrs. Inglis, Miss Butlin, Miss Reid, and Miss Gomery at the Willows. Miss M. Rosenhayn, late of the F.E.S., has accepted the Committee's invitation to become a missionary of the Society. Messrs. Hugh Osborn Savile and Brandon Laight, students at Islington College, have also been accepted as missionaries of the Society. Miss Robinson and Miss Butlin were accepted as honorary missionaries.

By the death of Mr. Joseph Rice, of Manchester, where for many years he has been a leading supporter, the Society has lost an active worker and warm friend. Mr. Rice was elected an Honorary Life Governor in 1886.

A meeting for prayer in connexion with the Day of Intercession was held on St. Andrew's Day, Nov. 30th, 1899, in the Lower Exeter Hall. A goodly number of the Society's friends and members of the Committee attended, many of them taking an active part in leading in prayer on behalf of the Society's work. The Rev. H. E. Fox presided.

An interesting gathering was held at the C.M. House on Nov. 17th, when some 116 superintendents of Sunday-schools, with a few teachers, were entertained at a social gathering by the Ladies' C.M. Union for London. The Rev. A. E. Dibben gave an illustrated address on Ceylon, and Mr. Eugene Stock also spoke.

The months of November and December have again witnessed the half-yearly Simultaneous Addresses to London Sunday-schools in full swing. On Nov. 12th sixty-four schools were visited in the deaneries of Stepney and Spitalfields; and on Sunday, Nov. 26th, the Islington Association and North-West London workers (deaneries of Harrow, Highgate, and St. Pancras) were actively engaged, the former in 105 centres, and the latter in forty-six, with ten engagements for other days. South London schools were as usual visited on Advent Sunday, Dec. 3rd. Some 154 addresses were given on this occasion in schools or churches, while forty-eight others were arranged for dates either before or after this day.

C.M. Unions, &c.

The Twenty-fifth Half-yearly Meeting of the West Kent C.M. Union was held at Maidstone on Oct. 27th. The business meeting occupied the morning, when cheering and encouraging reports were presented by the various Hon. District Secretaries. The President of the Union, Mr. J. Moore, presided over the afternoon gathering, in Hollingworth Hall. An earnest and helpful Bible study on St. Luke v. 4–11 was given by the Rev. W. H. Collis, and the Rev. H. E. Heinekey gave a sketch of the history of Missions.

"The best way to follow up the Centenary," was the subject for consideration at the morning session of the Carlisle C.M. Union, at their Annual Conference, held on Nov. 14th. The Rev. A. Bentley read the opening paper, followed by the Bishop of Barrow-in-Furness. Discussion followed, at the close of which the Rev. A. F. Painter spoke on the work in Travancore. Miss M. C. Gollock addressed a gathering for women only in the afternoon, while in the evening the Rev. C. T. Horan presided over a large public meeting. An interesting item of this latter was the leavetaking of the Rev. and Mrs. R. MacInnes, shortly leaving for Cairo. Addresses were given by the Chairman, Mr. and Mrs. MacInnes, and the Rev. C. Askwith.

Mr. A. B. Lloyd gave a graphic account of his experiences and work in Toro to the members of the London Y.C.U. at their meeting on Nov. 20th. A brief inaugural address was also given by the Rev. H. W. Griffith Thomas, at the commencement of his year of office as President of the Union, and the Rev. R. MacInnes gave a farewell address to his fellow-members before leaving for his work in Cairo.

At the Monthly Meeting of the London Lay Workers' Union, held on Dec. 5th, the Standing Committee on the subject of "Business Men in the Mission-field" presented their annual report. Much active work has been carried on, and many inquiries made and received during the year, and though the Committee feel that the progress has not been great, it has been such as to encourage them to go forward. Addresses on the same subject were also given by Mr. L. H. Nott, late of the Niger Mission, and Mr. E. T. Whittaker, M.A., F.R.A.S., Fellow and Lecturer of Trinity College, Cambridge.

The Annual Meeting of the Ladies' C.M. Union for London was held on Oct. 20th, when the Rev. Aylmer Rouse, Vicar of St. Stephen's, Wandsworth, gave a helpful address. At the Monthly Meeting on

Nov. 16th the Rev. A. E. Price, of British Columbia, gave an interesting address on the people and Mission work in that country.

The President, Miss Ryle, presided over the Half-yearly Meeting of the Liverpool Ladies' Union, on Nov. 17th, when some 270 ladies were present. Interesting addresses were given by Archdeacon Phair, of Rupert's Land; and Miss E. S. Goldie, of South China.

Sales of Work have been held as follows:—Canterbury, St. Mary Bredin's; Cheltenham; Coleman Street, St. Stephen's, £85; Gateshead; Leicester, Holy Trinity, £323; Otley, £31; Peterborough; Reading, £200; Redhill, St. Matthew's; Scarborough; Torquay; Weston-super-Mare, &c.

Three very successful missionary conversaciones were held in the Lecture Hall of Emmanuel Church, Clifton, on Nov. 8th, 9th, and 10th, personal invitations to which had been sent out by the Rev. Canon Brenan. The programme each evening included inspection of curios, costume recitations, music, and addresses from missionaries, the Rev. A. E. Price, Miss Ackerman, and the Rev. G. S. Winter being among those who assisted. Light refreshments were provided during the evening.

An important gathering took place at Edgbaston, Birmingham, on Nov. 21st. A number of the principals of high schools and head masters and mistresses of Board schools met by the kind invitation of Mr. and Mrs. A. Chance to listen to an address on Foreign Missions, and consider how their pupils might best be influenced in favour of the work of evangelizing the world. The Rev. A. Vardy, Head Master of King Edward's School, presided.

Financial Notes.

THE Receipts to the end of November, when two-thirds of the financial year had passed, showed as follows in comparison with the same period of the previous year:—General Fund: Associations, an increase of about £3,800; Benefactions, an increase of about £1,200; Legacies, a decrease of about £1,200; other General Receipts about £1,400. Total increase on General Fund about £5,200. Appropriated Contributions, increase about £800. In several recent numbers of the GLEANER a very large apparent increase under Associations has been pointed out, but it was surmised that a large portion of that increase was due to Centenary Fund gifts contributed through Associations. That surmise has proved to be correct, for the returns which have recently come in show that out of a total increase under Associations of some £12,000, an amount exceeding two-thirds of the whole increase was due to Centenary gifts, leaving the normal increase under Association Contributions on General Fund account at less than £4,000. But we are thankful for this increase and also for that under Benefactions and Appropriated Contributions, and they are received as an earnest of much larger increases hoped for at the end of the financial year. As a set off against these increases in receipts, there is a very large increase under Expenditure. At the end of November, the receipts on account of the Centenary Fund had amounted to £67,886 for the current year, making with £58,046 previously received a total of £125,932; and if the Three Years' Enterprise receipts (viz., £58,004) be added a total of £183,936 is reached.

The following letter, recently received, speaks for itself:—

"I enclose cheque for £34 10s. For some years I have been saving with the hope of being able to go into training for foreign work, but the way is not open for me, and even if it were, I am afraid that my health would not be satisfactory, so I would rather that the money I have been using to help some one else to go, and I am assured that if the way is opened for me later on our God will supply all the need."

We have much pleasure in inserting the following:—

The wife of an Association Secretary wishes to sell collections of British sea-shells. At least sixty varieties named and arranged in shell-decorated boxes. Prices 10s. to 12s. 6d. each. Proceeds entirely C.M.S.—Address, Mrs. W. M. Roberts, Morwylfa, Aberdovey, N. Wales.

A friend forwards the following from an exceedingly poor woman, who sent 9d. She never learned to write, but copies letters from reading the Bible. The original is in well-formed capitals, and written with pencil:—

PLEASE . SIR . WILL . GIVE . THIS . FOR . THE . MISSIONARY
FOR . ME . I . HOPE . IT . WILL . DO . GOOD . MAY . WE
BE . IN . CHRIST . JESUS . FOR . HIS . SIKE.

The following letter comes from one of the junior schools of the Infant Orphan Asylum, together with £1 1s. for the Society's funds. The letter was written by one of the little girls in a nice round hand:—

"Will you be so kind as to send this money to the Church Missionary Society from the little Infant Girls? We are so pleased to send it. With best love from us all. "ONE OF THE LITTLE GIRLS."

The following anonymous contributions are thankfully acknowledged:—

S. P., 10s.; Gl. 12,096, 17s. 2d.; K. L., 1s.; Anonymous, Income Tax, a penny in the pound, 7s. 7d.; M. A. E., 15s.; S. B., for Gordon Memorial, Khartoum, £1; Thank-offering from Gl. 4,148, £20; T. M. W., Watford, for Uganda, 6s.; Anonymous, 1s.; A widow, £1; M. E., 4s.; Gl. 172, towards furnishing C.M. Van No. 2, £1; God's Tenth, 5s.

Sales of Jewellery, &c.—Thankoffering through Gl. 87,889, 5s.; Gl. 87,889, £1 5s.; Anonymous, 12s.

For Three Years' Enterprise.—Miss K., 10s.; Anon., 4s.

For Centenary Fund.—Gl. J. H. H., 8s. 4d.

For East Africa Famine Fund.—Anonymous, 5s.; Gleaner, 15s.; Gl. 21,217, 5s.; Misses G. and S., 13s. 6d.; K., Montreal, 35 dols.; M. A. T., 10s.; Friend, 10s.; Miss G. and friends, £2 3s.; R. J., 10s.

For Indian Famine Fund.—Gl. 82,523, 5s.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends:—

Miss Margaret Armstrong, L. Keys, Gl. C. 75,561, Mr. C. Strong, Gl. 57,924, Miss Hindley, Gl. 73,474, General Groves, C. L. Field, Mr. E. A. J. Thomas, Miss E. G. Smith, Rev. G. H. Frodsham, Mr. W. White, Rev. C. H. Stileman, Miss M. E. Briscoe, L. I. A. M., Miss Rye, Mrs. W. Eardley, and two packets from anonymous friends.

Used Foreign, Colonial, Army Official stamps, and rare English stamps are most acceptable, also old collections and albums. The latter might be given as Centenary offerings. Uganda stamps are much in request. They should be sent to the Lay Secretary, Church Missionary House, Salisbury Square, Fleet Street, London, E.C. The Rev. C. F. Jones, 6, Sefton Road, Rice Lane, Liverpool, who kindly undertakes the disposal of the Society's Foreign and other stamps, will gladly send packets or single stamps on receipt of postal order addressed to him as above. Also a Centenary packet, 100 for 10s., a good present for a young collector.

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

An ivory cabinet (described in the March, 1898, GLEANER).
A number of large spotted cowrie shells, 3 or 4 inches long, 6d. each.
A small tea-pot of Japanese Satsuma ware, £1.
An illuminated manuscript in Spanish binding, 1755. Various books.
A number of autographs. (Lists on application.)
Two Burmese chests of wood ornamented with glass, &c.
A Chinese white silk table-cover, richly worked with coloured flowers, &c.
Some water-colour drawings executed by a lady exhibitor at the Royal Academy, &c., from 4s. to 15s. each.
Some ancient glass and pottery from a lately-discovered rock-hewn tomb at Beit Jibrin (Libnah). The glass is Grecian or Roman, about 2,000 years old. Price from 10s. to £3 each piece. The pottery consists chiefly of small Roman lamps.
A work-box, overlaid with tortoise-shell, 10s.
Two richly-ornamented and gilded candelabra.
An ornamental hand-glass, purchased at the sale of Marie Antoinette's effects.
A "Challenge" half-plate photographic camera and apparatus, by Swift & Son.

The receipts of the Gleaners' Union for the month ending Nov. 30th, 1899, are as follows:—Enrolments, £4 14s. 6d.; Renewals, £5 13s. 1d.; Expenses of Union, £66 11s. 2d.; Our Own Missionary, £6 4s. 4d.; to General Fund, £60 5s. 7d.—Total, £143 8s. 8d.

Publication Notes.

WE shall be pleased to supply copies of the January numbers of the Monthly Magazines for use as specimens to any friends who are desirous of increasing their circulation by obtaining new subscribers. In writing for copies, will friends kindly mention how many they can profitably use in this way? Subscribers to the Magazines need not necessarily pay direct to Salisbury Square, but can in most cases obtain copies through local booksellers, and thus save postage.

The Magazine Volumes and Cases for 1899 are now ready, namely:—

Intelligencer, cloth, 7s. 6d.; Case for binding, 1s.
Gleaner, paper boards, 1s. 6d.; cloth, 2s. 6d.; Case for binding, 1s.
Mercy and Truth, cloth, 2s. 6d.; Case for binding, 8d.
Awake! cloth, 1s. 6d.; Case for binding, with index, 8d.
Children's World, cloth, 1s. net; Case for binding, 8d.

In connexion with the C.M.S. Mission at Baghdad, a Quarterly Paper is issued for private circulation by the Rev. W. S. King, Ipswich, price one penny per quarter (post free, 1½d.). This small publication can also be obtained from the Publishing Department, Salisbury Square. The latest issue is No. 7, July to September, 1899. Members of the G.U. and Missionary Bands, who have to work up the Baghdad Mission, will find this little paper very helpful.

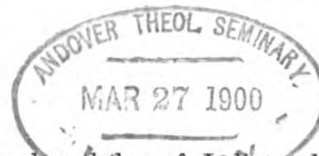
The C.M. Gleaner may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

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The Church Missionary Gleaner

FEBRUARY 1, 1900.



Editorial Notes.

NO more impressive sight has been seen of late years in Exeter Hall than the gatherings of the International Student Missionary Conference in the first week in January. To see those seventeen hundred students, most of them men—young, intelligent, filled with missionary enthusiasm—and to see, through them, the much larger body whom they represented, gave the onlooker a conception of boundless possibilities. What might not be achieved through them, among other students, in after life at home, or in the mission-field! Some powerful speeches were made during the week, but none were so impressive as the fact of the Conference itself.

The Conference has made it clear that the watchword of the Student Volunteer Missionary Union—"The evangelization of the world in this generation"—is beginning to gain general acceptance. The Archbishop of Canterbury "looked forward to the present generation of students being able before they died to say that there was no nation where the Gospel had not been brought to the doors of the people." Other speakers of eminence used language equally emphatic. When first adopted by the Union in 1896, the watchword was looked upon as a piece of extravagant youthful enthusiasm. It was supposed to condemn existing missionary agencies and to advocate some reckless and superficial methods of evangelization. Duly explained as a hope, an ideal, a sober purpose, it meets with increasing approbation.

In June next the Society for the Propagation of the Gospel in Foreign Parts enters upon its two-hundredth year, for it was founded by a charter of King William III., dated June 16th, 1700. The Society proposes to celebrate its bi-centenary by meetings and services extending from that date until the end of the following June. The announcements already made include, of course, services in St. Paul's and Westminster Abbey. The Prince of Wales is to be asked to preside over a meeting in Exeter Hall, and the Lord Mayor to hold a meeting in the Guildhall. A fund of £250,000 is to be asked for. We trust that the celebrations will have the effect of stimulating the interest of all Churchmen in the cause of Missions. We deeply regret to hear that the Rev. S. Brooks, an S.P.G. missionary in North China, has been murdered by Chinese rioters.

The death of Major-General George Hutchinson has come as a great blow to all members of the staff at Salisbury Square. No figure was better known than his in the Committee Room. From his place at the table facing the chairman, he took a vigilant, kindly part in the discussions of the Com-

mittee, where his wide knowledge of India and of the Society's operations gave great weight to his counsels. For the more laborious and more obscure work of sub-committees, in which the details of the Society's business are transacted, he could always be relied upon. When invited to address outgoing missionaries or to commend them in prayer to God, he did so with true insight into their needs and real spiritual power. For over seven years (1881-89) he was Lay Secretary of the Society, and on his retirement he was made an Honorary Life Governor. He became a Vice-President in 1896. His earlier years had been spent in India. This is not the place in which to chronicle the long record of his distinguished services in that empire between 1844 and 1875, but we cannot refrain from mentioning that he was in command of the Engineers in the siege of the Lucknow Residency during the Indian Mutiny. It was a subject on which he felt an honourable pride. He was with us just before Christmas, and on Dec. 30th he was called to his rest. We shall miss him sadly, though on his behalf we rejoice.

Death has been busy in other directions. Bishop Cheetham, who was Bishop of Sierra Leone from 1870 to 1882, a long period of service in such a climate, had of late years been living in retirement at Bournemouth. He was still, however, a valuable ally of the Society, of which he was a Vice-President. He died on Dec. 22nd.

A veteran from another field has passed away in the Rev. John Gottfried Deimler, one of the many missionaries whom the C.M.S. in time past owed to the Basel Missionary Seminary. Mr. Deimler was a Bavarian. After a stay at the C.M. College he was ordained in 1854. He served for a short period in East Africa, and then was assigned to our Mohammedan Mission at Bombay, from which he only retired in 1896, after forty-two years' service. He passed away in Germany on Dec. 30th.

Miss S. Hickmott was a valuable young missionary who first went out to Port Lokkoh, Sierra Leone, in 1894. She had just returned to work after one visit home when the "Hut Tax" revolt broke out in 1897-98. As there seemed to be no immediate prospect of the resumption of the work, she was transferred to the Niger Mission. She was working at Onitsha when she died on Dec. 9th. The news of her death is saddening as coming so soon after that of her colleague, Miss Philcox.

Still more recently the telegraph brings us the news of the death of Miss A. C. H. Squires, from fever, at Brass, on Jan. 10th. She went out so lately that the exact date of her arrival at the station had not been notified to us. Like so many admirable missionaries of our Society, Miss Squires came to us from Ireland. She belonged to Rathgar, Dublin, and had been trained at the Willows.



GENERAL GEORGE HUTCHINSON, C.B., C.S.I.

50,797

We cannot allow the death of the great American evangelist, Mr. D. L. Moody, to pass unnoticed. Although not of our communion, nor indeed of our nation, the Church of England owes him a great debt. The successive awakenings for which God used him influenced the Church of England in common with other bodies. The impetus of renewed spiritual life found expression in missionary energy, as the *History of the Church Missionary Society* has shown. Not only so, but many men whom Moody was the means of converting afterwards joined the ranks of the C.M.S., of whom some are still doing valuable service. Now that at the close of a long life God has called this great servant of His to Himself we can only praise Him for all that He enabled this one of His messengers to do.

The monthly Cycle of Prayer is being adapted by our Islington friends in a manner worthy of general imitation. Every month the localized Gleaner contains a "definitized" arrangement of the Cycle. That is to say, the countries prayed for are those of the Cycle, but under them are given each month a number of particular requests, for the needs of the moment. An example will show the method:—

"6th. UGANDA. That a Mission may be begun in Kavirondo by Baganda Christians, needing a European leader. For isolated workers—Rev. C. H. T. Ecob, Butiti; Rev. A. B. Fisher, Bunyoro; Rev. H. Clayton, Koki. For restoration of health to Bishop Tucker, Rev. J. Roscoe, and Mr. Force Jones. That Mingo patients may carry home truths learnt."

In some cases the persons and objects named are those in which the local friends are specially interested, a perfectly natural selection, and one which tends to greater reality of intercession.

The list of lady candidates accepted as missionaries at a recent meeting of the Committee of Correspondence illustrated in a curious way the diversity of the sources from which our workers are sometimes drawn. One had lived in Vancouver, where she had already done some work among the Chinese immigrants. Another had taken a distinguished medical degree in Canada. A third had laboured in Syria for some years and knew Arabic; since then she had been working as a fully-trained nurse in a Mission in Natal, now broken up by the war. A fourth had lived most of her life in India, and had a colloquial knowledge of Bengali and Hindustani. All these were in England when they offered to the Society.

For announcements of our new publications we must as a rule refer our readers to the Publication Notes on the last page of each number of the GLEANER. One recent change is, however, of such importance that it must be explained here. The *Quarterly Paper* has been altered from four pages of the size of the GLEANER to eight pages of the size of *Awake*. It has now been made free to all adult subscribers of small sums, instead of, as hitherto, being paid for out of local contributions. It may also be purchased, uncut and unsewn, for insertion in parish magazines, for which its new size makes it suitable, at the rate of a shilling a hundred copies, on condition that it is fastened, and not merely slipped into the magazines. Further, it may be purchased for general distribution at the rate of half-a-crown per hundred copies.

The Livingstone Exhibition held during the first week in January at St. Martin's Town Hall, Charing Cross, was the means of bringing together a large number of Livingstone relics, including many manuscripts. Of these latter the most touching were those written on the blank edges of newspapers when other paper failed him, and with his own blood for want of ink. The interest of the remainder of the Exhibition lay in the display of requisites of all kinds for

travellers' and missionaries' use, from double tents and wonderful camp equipments down to tabloids of compressed food and medicine. The Exhibition was chiefly organized by our friend Dr. C. F. Harford-Battersby, of Livingstone College.

We ought to have noticed some months ago *Korean Sketches*, by the Rev. J. S. Gale (Oliphant, Anderson, & Ferrier, 3s. 6d.). The author is an American Presbyterian missionary to Korea, to whom the Hermit Kingdom has evidently become very dear. The book is pleasingly written, and reminds us of the fascinating works of James Gilmour, of Mongolia.

Mrs. Bishop's new book *The Yang-tze Valley and Beyond* (Murray) is one of the most beautiful and interesting works on China that we have seen. The description of the C.M.S. hospital at Hang-chow is enthusiastic, and the chapter on Protestant Missions is full of judicious comment. The reader will, however, turn with most interest to Mrs. Bishop's journey up the Yang-tze, through Si-chuan, and into the Man-tze country. This part of the book will leave upon his mind a vivid impression of the difficulties of the journey and the trials which our West China missionaries have to encounter.

Fancifully named, *While Sewing Sandals*, by Mrs. Rauschenbusch-Clough (Hodder & Stoughton, 6s.), is a book which is divided into portions. The first half is a learned sketch of the history, folk-lore, and superstitions of the Madigas, a pariah tribe of the Telugu country, Madras. The latter portion consists of well-told stories of Madigas and Madiga Christians. The work of the American Baptist Mission in the Telugu country numbers now 53,000 baptized converts, nearly all of whom are Madigas. The book is written with a literary power somewhat unusual in missionary literature.

The Loser Finds.

[It will be observed that the writer of this piece of powerful if irregular verse is a lady missionary. Hence the allusion to women converts.—Ed.]

"He that loseth his life for My sake shall find it."

THAT battle fought, that will laid down
That struggle which no eye could see
Save His, who marked the falling tear,
This is to lose thy life.
To find it,—what? It is to see
A struggling soul made strong by Thee;
A battling soul a victor crowned
Through words of cheer on Thy lips found;
A will upon God's altar laid
After Thy words that soul had stayed
From wilful ways. Soul, tell me this—
Is not such finding purest bliss?

That night of prayer: that yearning pain
O'er one indifferent: dost count it loss?
Ah no! the loss is gain; the finding sure
In that dear soul who steps into the light
And with a winsome grace thou dost not own
Win for her Saviour vassals for His Throne.

Is it so hard thus to be lost to sight
Whilst others in the forefront of the fight
Command such praise?
Think thou awhile! Thy life laid down
Hath won the Master's smile—the crown
Of His approval decks thy brow.
It is enough that thou to Him art dear
That thou dost know the love, undimmed by fear,
Of those choice souls who at His dear behest
Relinquish all that they may have His best.

Thou canst not lose thy life without a cost
That wringeth tears from heart as well as eye;
Nor canst thou find thy life in other lives
Without a bliss proportioned; therefore die
To live—Yes, live again in lives to be
A joy to Jesus and a balm to thee.

Ning Taik.

M. E. B.

Indian Proverbs.*

BY THE REV. A. MANWARING.

AS *s* means of learning to understand the people among whom I have worked in the Bombay Presidency, I have found it not only helpful, but also exceedingly interesting, to be a "gleaner" of proverbs.

Hindus are not easily understood. Their ways of thinking are not our ways; their conduct often forms a striking contrast with ours. For example, in Great Britain the general tendency seems to be to live with the object of making money for the future, but in India they are as a rule quite content if they have enough for the day.

Again, the Briton is quick and active, and impatient of delay; the Hindu is slow, and calm, and patient.

Proverbs are like windows through which a glimpse into the soul can now and again be obtained.

A favourite proverb which is used in defence of idolatry is "Where there is faith there is God." It is applied in this way: When a Hindu bows down to an idol, if he has faith to believe it, then God is there; if he has not faith, then it is only a stone. The power of faith is here exaggerated, just as it is in some corrupt forms of Christian teaching, as, for example, in faith-healing. Unfortunately a Hindu fancies that the idol, in spite of its often grotesque form, is a help to devotion; in reality it prevents him forming a true conception of God as a spiritual being, because in nine cases out of ten he sees nothing beyond the idol. He gives the honour due to the Creator to created things. It is difficult to convince him of the fallacy of the phrase, as he applies it, "Where there is faith there is God."

It must not be supposed that the theory of morality, as it is found in Indian proverbs, is very different from that which is held in Christian countries. In every heart, thank God, there is knowledge of some kind as to the difference between right and wrong; and, speaking generally, all proverbial teaching in India approves of virtue and condemns vice. It may also be said with truth that the number of ethical proverbs is very plentiful in every district of India. Let me quote a few:—

"As we are inwardly, so shall we appear outwardly."

"When we wear ourselves out we may hope to please another."

"Friendship is tested in difficulty."

Here is another which may be commended to hot-tempered folks: "Anger consumes ourselves, pleasantness consumes (or melts) others."

The next two or three sayings, like so many of those relating to the sphere of morality, have nothing distinctly Oriental about them; they are maxims similar to our own.

"While living we must be mending"; "Childhood's bad habit will last for life."

"Where there is a surfeit of words there is a famine of intelligence."

"What is seen is perishable."

Such sayings as these exist in hundreds.

Another proverb, "Know the world by thyself," is found under a different dress, but with the same meaning, in the words, "If we are good the world is good." Instead of "good" it is sometimes quoted "bad," "sad," "happy," and so on.

All these are explained by the following story:—

"A barber used to go daily to shave the king, and, when asked by him how the world was getting on, used always to reply that it was happy. The prime minister, on the other hand, when questioned by the king in the same way, used always to

say that the world was sad. The king therefore demanded an explanation, which the minister promised to give. Watching for a favourable opportunity, he learned one morning that the barber had five gold mohurs in his pocket, and managed to extract them. The barber, shortly after discovering his loss, had to go to the king, and when asked as usual how the world was, answered that it was very sad. On hearing the minister's explanation the king laughed to find how ready men were to judge the world by themselves."

Here is another proverb which may easily be applied to the Christian view of being made perfect through suffering: "The form of a god (idol) cannot be attained without bearing the wounds of a chisel." The excrescences have to be knocked off, the sharp corners rounded, and a painful but really kind treatment has to be borne by most of us before we bear even a faint resemblance to the likeness of Christ.

Of a miser the phrase is used: "He will not give 'sin,' much less 'merit.'" The "merit" here refers, of course, to alms-giving, which is practised universally, though not always wisely, by Hindus. So far is a miser from giving this kind of "merit" that he will not give "sin," which is its opposite. In India the Parsis rank very highly among alms-giving people. Perhaps, when our Indian converts rightly appreciate the duty and privilege of giving back to God, they will set an example in this respect, as I think they will eventually in other respects, to the Church in England. While speaking of giving, how true also is this Indian proverb: "We give to God by grains and take by bushels."

The New Testament saying, about taking the beam out of our own eye before we take the mote from the eye of another, is well known in India; but in the place of "beam" a word (*mus-ala*) is used, which means a long, heavy wooden pestle for pounding rice, and in place of "mote" a word (*kus-ala*) is used, which means the tiny blade of spear-grass that pierces so unpleasantly through one's clothes; the whole saying is, "Take the pestle from your own eye, then take the point of spear-grass from another's."

As this saying speaks of the eye, let me mention a few others that refer to members of the body.

"One cannot see one's own back"—applied to the faults of one's near relatives.

"However quickly you walk, the two legs will keep up with each other"—applied to income and expenditure.

"The five fingers are not alike"—applied to the difference of dispositions in different people.

"You can't clap with one hand"—applied to taking two to make a quarrel.

"There is a difference of four fingers' breadth between truth and falsehood," that is, between the eye (seeing) and the ear (hearing).

"A closed fist is the fist of a millionaire"—applied to keeping a quiet tongue and therefore being considered wise.

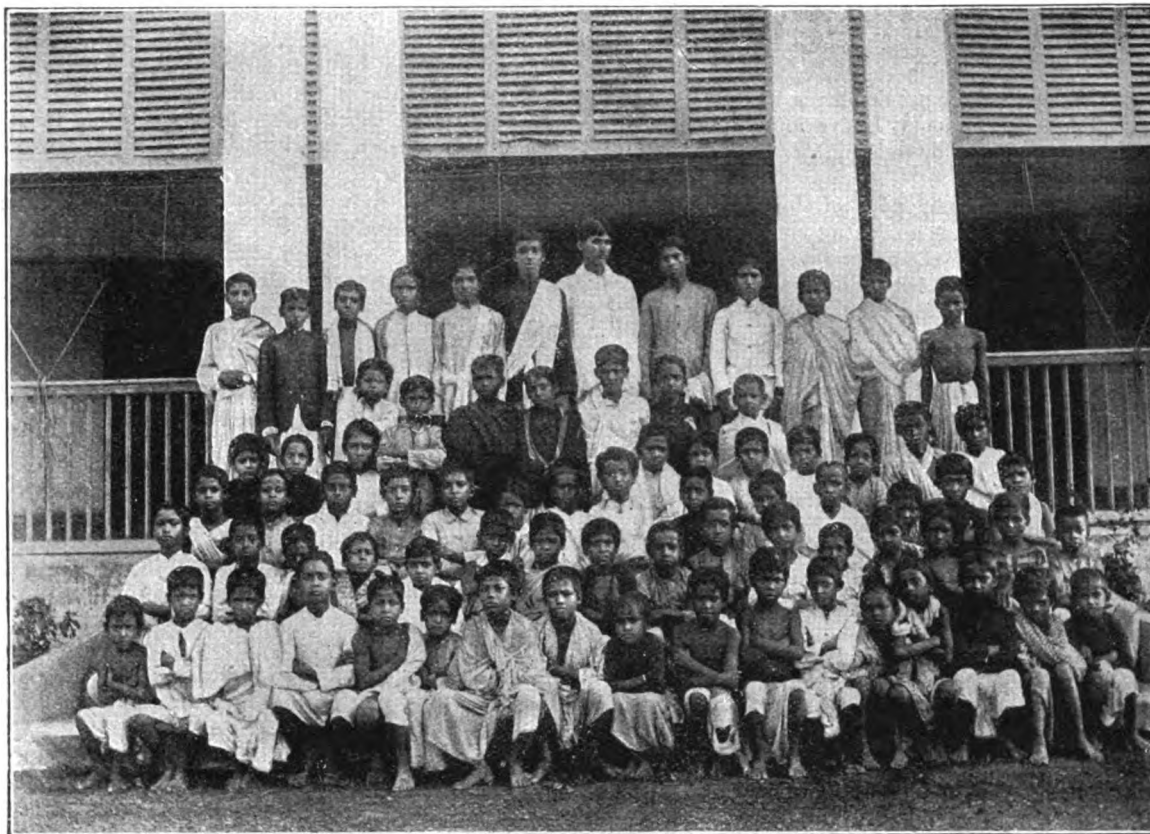
"The two eyes are neighbours, but go through life without meeting"—applied to relations who never visit each other.

"If you have a head you can get plenty of turbans"—composed in olden times when the sentence "Off with his head" was frequently heard. The proverb is applied in the sense of "the life being more than meat."

A similar phrase is, "If you have a nose you can get a nose-ring," which may not seem very clear to us, but which has a very real meaning to wives who have cruel husbands in a country where nose-rings are worn.

In the English translation of these proverbs it is impossible to give the rhyme, or the play upon words, or the conciseness, of the original. I am sure that we may learn from proverbs how similar human nature is in all parts of the earth, and that, by being able to quote them, the Christian preacher, even though slow of speech in a foreign language, may make his message pointed and pleasing.

* [The Oxford University Press has just published a book of "Marathi Proverbs," collected and translated by Mr. Manwaring. They are arranged under such heads as Agriculture, Animals, The Body and its Members, Health, Religion, &c. Apart from the interest which such a book has to lovers of folk-lore, we trust it will be found useful by all missionaries working in the Bombay Presidency.—ED.]



GROUP AT KRISHNAGAR BOYS' SCHOOL.

Bengali Boys and their Schools.

BY THE REV. A. LE FEUVRE.

BENGALI boys! I would rather be with them than writing about them; but as that cannot be, I will try and bring them in their home and school-life before my readers.

One fact which would surprise a good many of our young Bengali brothers almost as much as it may surprise your readers is this: among the millions of Indian people, eighty-six of every hundred Hindus (men and boys) and ninety-seven of every hundred Mussulmans are entirely uneducated.

The vast majority of them are able neither to sign their names nor understand the receipts for rent given them by the landlords' agents.

In a C.M.S. book called *Fortis of Darkness and Soldiers of Light* I have told the boys of England a good deal about these sons of soil and toil; so we will think more about those who have been able to learn *lekhi pará* (as anything in the shape of learning is called).

The Pathshala and its Schoolmaster.

Among the heathen and Moham-medan villages the little schools started to teach boys the three R's are called *páthshálá*s. Sometimes the leading man of the village starts one in his own house verandah, but more generally a young man who has failed in the Middle English Exam. and cannot afford

to go on with his own education sets himself up as a teacher of the small fry of his village. All the little boys who attend his school pay a small fee, and at different religious festivals bring offerings of fruit, vegetables, and even clothes. The boys are chiefly sons of quite small farmers, and in some cases of day labourers, whose idea is to get their boys educated enough to be able to get a clerkship in some land agent's office, or perchance to get work in connexion with some law court.

These little fellows have often to walk from two to four miles to their school, and are as proud of knowing their "ka," "kha" (the first two letters of their A B C, pronounced "kaw," "khaw"), as any

English boy is of becoming a member of his "footer XV."

Their parents and masters alike discourage all tendencies to play, and anything like drill is unheard of in these small schools. I have never heard of a prize-giving either, except in schools connected with missionary societies, though of course this remark does not apply to Middle or High schools where English is taught.

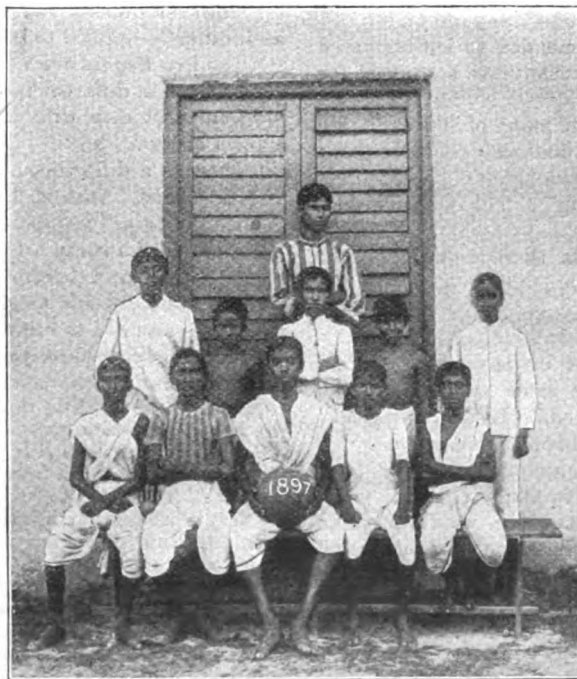
Cholera, dysentery, and fever epidemics are the enemies of these elementary schools.

At one school twelve boys from one village were away for three weeks, all down with malarial fever. At another five boys in one house were carried off with cholera within a fortnight.

For one very common child's complaint the Mussulmans call in a fakir, and the old deceiver jumps on the child, shouts incantations to drive out the devil, and administers a mud pill, with the result that there is probably one Bengali boy the less to fight life's battle.

The Next Grade.

After the Bengali schoolboy has spent two years, and sometimes more, struggling through his alphabet and first book, and another two years preparing for the Lower Primary Exam., he generally has to walk still farther afield, or perhaps to go and stay in some relative's house near a Middle English school. The better-off boys will go at once to a High school which takes a boy up to the Entrance Exam. of the Calcutta University.



KRISHNAGAR FOOTBALL TEAM.

The Middle English schools are generally started by rich land proprietors, who build the school-house and guarantee the masters' salaries.

The education given is very good as far as the vernacular subjects go, and the English taught is up to the fifth standard. The ages of the boys in these schools run up to sixteen and seventeen, though to do anything in a (University) "Entrance" school a boy should have got through his Middle English Exam. before his sixteenth birthday.

Here we meet with the first real attempts at English games and gymnastics. Most of the school-houses have a horizontal and some parallel bars, and both cricket and football have been started through the efforts of young graduates who have been at college in Calcutta or elsewhere.

The Chummeries.

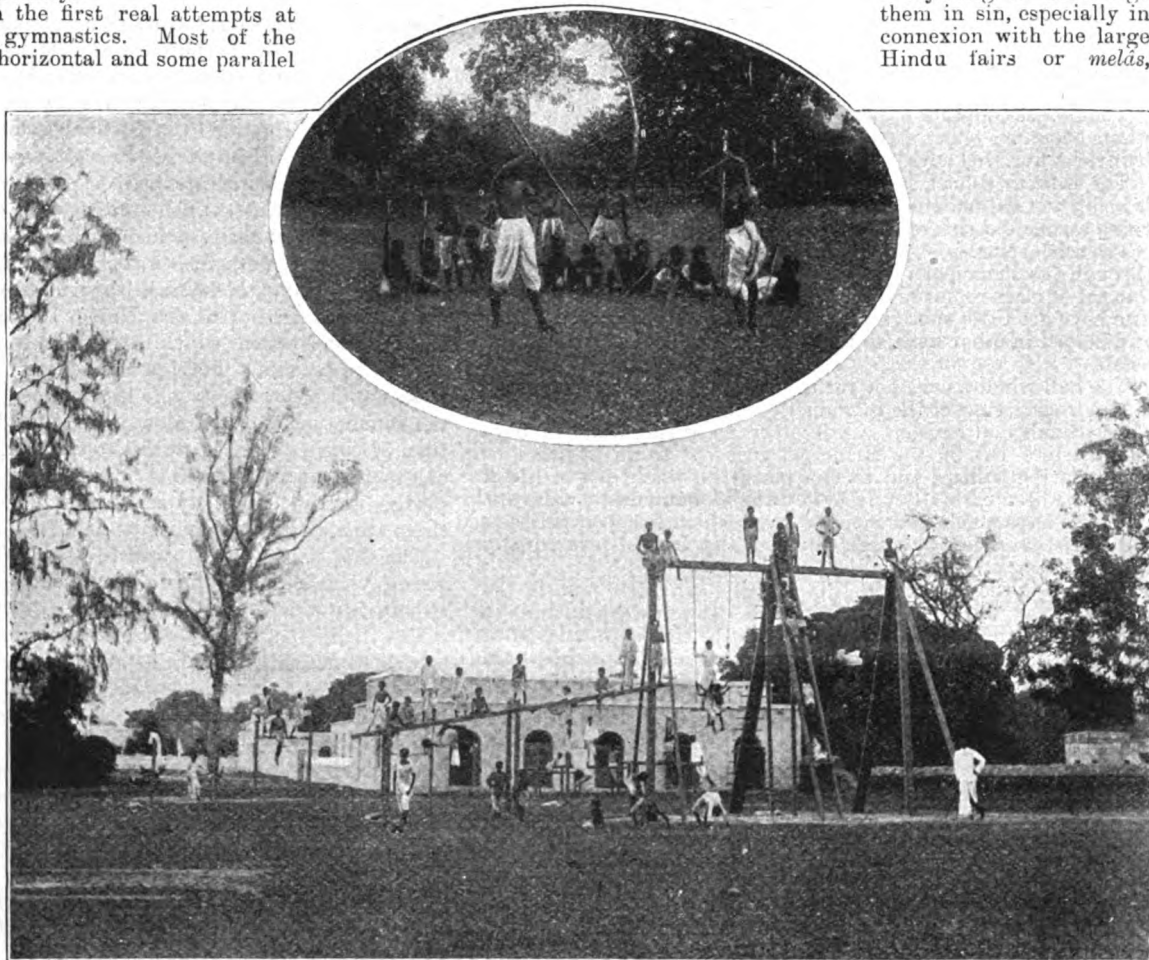
The High schools or Entrance schools in our small country towns are few and far between, and, as a result, a very great evil has sprung up in the big towns in connexion with the Government-aided colleges. I refer to hostels or chummeries. In these places, which have no supervision, boys and young men herd together, work or not as they please, come in and go out as they please.

I do not believe Bengali boys are very different to English boys as regards their temptations, but I am perfectly certain that the unrestricted liberty of these

hostels is an evil the effects of which cannot be imagined much less described.

A young Brahmo master was trying to show me something of the evil and sin which were ruining the bodies and souls of the boys among whom he was working, and he was so moved that he could not speak for some time.

But when I tell you that these lads, when they go home for the vacation, find no restraining influence there, but rather find everything to encourage them in sin, especially in connexion with the large Hindu fairs or *melés*,



KRISHNAGAR BOYS' SCHOOL: IN THE PLAYGROUND.



A PÂTHSÂLÂ OR VILLAGE SCHOOL.

which are held all over the country during the winter months, you will see with what different chances our Bengali *Christian* boys start out to face the world.

In writing of Bengali Christian boys I shall try to show you what *they* have that Hindu and Mohammedan boys have not. At the same time the ideal is very far from being realized in most cases, and advantages which would be the greatest possible blessing to our Christian boys are deliberately given the go-by by both parents and boys.

The percentage of Christian boys being educated is far higher than that of the others. Every Christian village and some even of our small hamlets have their well-worked school which is inspected by our Christian inspector and the missionary superintending the churches, as well as by the ordinary Government inspector.

These schools are supplemented by Night schools in all our big villages, at which a good many young labourers learn sufficient to read their Bibles and keep their accounts.

In these Day and Night schools the Bible is taught. In the former, the first hour of the day is devoted to

Scripture, and though this means one hour less every day devoted to secular subjects than in Hindu Government-aided schools, yet our Primary schools, when properly supervised, have always shown better results.

The Chapra School.

The Middle English school at Chapra, in the Nadiya district of Bengal, is well worth a visit; for here our boys, whose parents cannot afford to send them to the High school in Calcutta, find possibilities of every kind of improvement which no such school outside the missionary societies could show or promise.

Chapra is ten miles from Krishnagar, the nearest station for Calcutta.

The school contains a Boarding school for Christian boys, of whom there are about sixty, and a Day-school, which is attended by over a hundred boys.

The Infants' school, which has a two-storied building to itself, is being worked on kindergarten principles and shows signs of being a splendid success.

The school class-rooms were ruined by the earthquake, but now through the Principal's (the Rev. C. H. Bradburn's) exertions a fine set of class-rooms and a large central hall have been erected. The boys get little enough pocket money, but they carted bricks and helped in other ways, so that their contribution was far from small.

The hall windows are not yet in for want of funds, and much is required in view of the introduction of the "Sloyd" system.

On Sunday afternoons a volunteer preaching band of boys and masters led by the Principal goes out to an adjacent or neighbouring village, and at one place the whole of the life of Jesus has been carefully put before the Mohammedan villagers. The boys have a splendid singing band which has won prizes at the Christian *mela*, but their drilling and football are equally worth looking at.

Several of the boys from this school have been sent to the large railway works at Kancharapara. It was very difficult to get the manager of these works to receive Christian lads. But after Mr. Bradburn had worked hard to assure him that he would find them worth their salt, he consented to try a few. The experiment proved a complete success, and Mr. Bradburn was told to send as many more of that stamp as he chose.

Considering the fact that these lads had to leave the Chapra School, where they had plenty of companionship, regular holidays, and all the means needed to help them to live as true Christians, the planting of them at Kancharapara was a very big experiment. The way these lads stuck to their work and put up with every kind of inconvenience without a murmur showed what stuff Bengali Christian lads are made of.

I might take you to Krishnagar and show you over the Normal school, where some boys who pass the Middle English school Exam. join the C.M.S. ranks as teachers-to-be. There they are trained to teach, and while there work for Government Teachers' Examinations, which are very stiff. These boys are as keen on going into the bazaar to help in the singing (and in some cases to give a word of witness) as they are to hold their own on the football field against all comers.

[A description of the work of the Calcutta Boys' Boarding School, forming part of Mr. Le Feuvre's article, and making it a more complete sketch of the series of our schools in Bengal, is held over until a future number.—Ed.]

The Student Volunteer Missionary Union.

SEVENTEEN hundred students, from two hundred colleges, were assembled in conference at Exeter Hall during the first week in January. About four-fifths were men, and the great bulk of the delegates came from the United Kingdom. The Irish and Scotch accents were frequently heard—the latter especially among the leaders and speakers, a large proportion of whom hailed from north of the Tweed.

A hundred and twenty of the visitors came from other countries. The United States of America, the home land of the Student Movement, sent a small but important body of delegates. Fair-haired Scandinavians and Danes, and Germans with their

odd little students' caps, were in great force. France had a strong representation. These perhaps were to be expected, but I own that I was not prepared for the presence of delegates from oppressed Finland, from priest-ridden Hungary, from far-away Iceland and Greenland, and even from Greece. The appearance of Japanese, Chinese, Ceylonese, and Indian students, including an Indian lady in a graceful yellow *sari*, would perhaps be explained by their being resident in England for their education. The same reason might perhaps account for the South African contingent, for, in the absence of sufficient medical training at the Cape, young Afrikanders are wont to seek British diplomas. The leading South African was named Hofmeyr, and was announced as coming from Stellenbosch. No one was cheered so loudly as he. I ought not to omit to mention the Canadian and Australian representatives.

All these students, of about twenty-five different nationalities, of both sexes, of many denominations, and engaged in many kinds of study, were drawn together by the Student Volunteer Missionary Union, of which a large number of them were members. Each member of the Union, I may remind my readers, signs a declaration which says, "It is my purpose, if God permit, to become a Foreign missionary." There are reported to be now 1,696 students who have signed this declaration since the foundation of the Union in April, 1892, of whom no less than 565 have already gone out to the foreign field. The leaders of the movement have been foremost in the fulfilment of the pledge, for out of thirty-seven who have left college, thirty-three are already in the mission-field!

The C.M.S. has much cause to thank God for these zealous young volunteers. Out of at least sixty who sailed last year, twenty-two went out as missionaries of our Society.

The Conference consisted of far too many meetings for me to be able to describe them in detail. There were meetings all day and every day from Tuesday afternoon till Saturday night, and in the afternoons there were usually several meetings going on simultaneously.

The very topics set down for treatment show how complete, at least in area, was the survey proposed. "The Inadequacy of non-Christian Religions to meet the Need of the World"; "Evangelization the primary duty of the Church"; "The Need of the World"; "A Review of Missionary Effort to 1900 A.D."; "Prayer and Missions"; "The Holy Spirit and Missions"; "The Spiritual Standard of Giving"; "The Use of Money"; "Preparation for Missionary Work"; "The Evangelization of the World in this Generation"; "The Need of Thinkers for the Mission-field"—these were the principal subjects discussed. On the Wednesday afternoon seven sectional meetings divided up the mission-field between them—Africa, China, India, Japan and Formosa, the Jews, the Mohammedan world, South America and Greek Church lands—and had the best missionaries obtainable to tell about them. On the following afternoon Home Work for Missions, Educational Missions, Evangelistic Work, and Medical Missions all claimed the attention of the students at the same time.

On the Friday afternoon there were I know not how many meetings arranged by the various missionary societies at their own offices or in some of the rooms engaged for the Conference. Some 220 of the students came to the Church Missionary House, where the Rev. H. E. Fox and other Secretaries explained to them the working of the Society.

In one hall the S.V.M.U. had arranged an exhibit of missionary books, periodicals, and diagrams. To walk round it must have been a revelation to many visitors. We ought not to omit to mention the Conference handbook, a very useful compendium of missionary information.

It may perhaps be asked what has come, or will come, of

the Conference. Undoubtedly it must have conveyed a great amount of information to those who attended; many must have been influenced by the stirring appeals that were made; and they will carry the knowledge and the impulse back with them to the colleges to which they belong. We may trust that from those colleges may go forth many earnest and thoughtful missionaries to the heathen world. M.

The Church as the Missionary Society.

No. I.

A BRIEF MEDITATION ON PS. LXXXVII.

BY THE REV. W. E. BURBOUGHS.

"Glorious things are spoken of thee, O city of God."—Ps. lxxxvii. 3.

THIS Psalm, in its breadth of view and fulness of Messianic hope, vies with the grandest of prophetic utterances." So writes a modern commentator; and we may profitably meditate upon the glorious possibilities which it unfolds.

The Psalmist utters no uncertain sound upon two matters:—
I. The agency employed. II. The blessing attached to its efforts.

I. THE AGENCY IS THE CHURCH OF GOD.

Those in our own day who claim that the Church as a whole should undertake foreign missionary work, have much warrant of Holy Scripture for their demand. When Christ founded His Church He founded a Missionary Society. It is much to be doubted whether the Church of England of to-day (to make no mention of wide reaches of Christendom which are not to be included under that title) will ever now so enter upon this high enterprise, for which her Lord and Master called her and qualified her: perhaps there are advantages in a voluntary system which might be lessened or lost if this work became simply the task and duty of "the Church." But at least this much we may hope for and pray, "that every member of the same in his vocation and ministry may truly and godly serve" his Master in fulfilling that command which lies not more plainly on the Church as a body, than it does on each individual within her fold.

(1) Without preface or prelude the Psalmist brings us to the root of the matter. "His foundation is in the holy mountains." The strong mountains of God's Purpose, God's Power, God's Promise are underneath His Church. Jesus Christ is the Rock upon which He has built that Church.

"On the Rock of Ages founded
Who can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes."

And let us remember that this security is ours, not only for eternity of future duration, but for strength of present work. The Psalmist is about to sing of what Zion is to do for God in all the earth. It is well to remind her of the solid ground under her feet. Uncertainty is weakness; assurance is strength. He who runs on the shifting sand can neither go swiftly nor far.

(2) Next he assures Zion of her Lord's love. Beyond question the evangelization of the world will only be effected by those who know "the love of Christ." That alone can send the missionary forth (2 Cor. v. 14, 15); that alone can supply the needs of this work through the self-denial of those who remain at home (St. Luke vii. 46, 47). Love is the fulfilling of the Law, for only as we love Him shall we keep Christ's greatest commandment; and he who loved his Master most has said, "We love Him because He first loved us" (1 John iv. 19).

(3) Next the Psalmist tells or reminds the Church that "glorious things are spoken" of her. He is not referring to the past nor to the present, nor yet to the far-off future. He is looking down the ages of God's great plan, and he sees with wondrous clear-

ness the part which the Church of God is to play in the accomplishing of that plan and the fulfilling of His purpose. The glory of her redemption, her glory as the Temple of the Holy Ghost, the glory which awaits her when, perfected for ever, she shall look forth from the "window," "fair as the moon, clear as the sun, terrible as an army with banners" (Cant. vi. 10)—all this is scarcely in the prophet-singer's thoughts. He but sees the Church as God's agent in bringing Christ to the world, and the world to Christ. He views her progress as the messenger of Life. He sees her feet "beautiful upon the mountains," and hears her message of pardon and peace to a fallen world. He notes the Divine partnership in the Gospel, and its triumph over all mankind, and says, "Glorious things are spoken of thee, O city of God." Gleaner-reader, you know, or you should know, more than the Psalmist knew of God's spoken glories in this behalf. Let all the Promises of God which you have gleaned in past days nerve you to be God's fellow-worker in their accomplishing in His time. It depends on the Church of Christ—on us Christians—to turn the "glorious things are spoken" into "The Lord hath done great things for us, whereof we are glad" (Ps. cxxvi. 3).

II. THE BLESSING WHICH ATTACHES TO THIS MISSION IS MANIFEST AND MANIFOLD.

We note with reverence that this portion of our Psalm comes to us in the voice of God Himself. Nowhere does the *Selah* note come in more impressively than here. "The singers and the players on instruments" (ver. 7) have been telling the "glorious things" which God has spoken of His Church—the glorious work He means to accomplish by her; but now they must be hushed; "Let there be silence for a space, that hearts may take in God's plan, that hands may be reached forth to do God's work, that voices, unheard of others, may say, Here am I; send me!"

The silence is broken by the voice of God Himself. "I will make mention of Rahab and Babylon as amongst them that know Me" (ver. 4, R.V.), and then follow some of the most wonderful missionary hopes and prospects in all the Bible. May we, having meditated thus far, climb like Moses some Faith-Summit, and view this Promised Land, even if we may not go over and help to possess it; and may we come down again to say thankfully and hopefully, "Lord, now lettest Thou Thy servant work on in peace, for mine eyes have seen Thy salvation!"

(To be continued.)

A WORKING MAN'S GIFT.

ANONYMOUS letters are not often pleasant to receive, and they are as a rule best burnt unread: but anonymous gifts are often prompted by a single-minded desire to follow out the Lord's command, and not to let the left hand know what the right hand doeth. The Rev. M. C. Brownlow, Vicar of St. Julian's, Shrewsbury, sends us the following interesting account of such an anonymous gift:—

"This snowy morning, on coming down to breakfast, I found a letter had been dropped in by hand in my letter-box. On opening I was pleased to find £5 enclosed in cash, the contribution of a *working man*, saved from his labour, and to be devoted to Protestant Foreign Missions. I copy herewith a portion of his letter, which please make any use of you think best. The writer is quite unknown to me as the letter is anonymous, though I suppose he is a member of my church:—

"I ask the acceptance of the enclosed £5, which I send in the name of Jesus Christ my Saviour, and asking you to forward the same to the proper quarter, for the help of furthering and extending the name of Jesus Christ in foreign lands. . . . I know this is just as necessary in England as abroad, but the people of England know, but the poor ignorant Heathen don't, they therefore want a teacher to tell them. . . . I have sent this to you as I know that you will send it to the true Protestant cause, where the worship of Jesus Christ, the Son of God, is pure and simple, and religion is not contaminated by idolatrous ceremonies and superstitious delusions. . . . I myself am only a working man, and this small tribute which I send is the little saving of my labour with which I thought to enjoy at this festive season, but instead of feasting at such times I have sent you the enclosed. . . . as I know you will send it to its proper place, where it will be used for the glory of God's Holy Name."

"As we support the C.M.S., the London Jews, and the South American Mission, I am dividing the money between these three Protestant societies, viz., £3 to C.M.S. and £1 to each of the other two."

Scenes in Shanghai.

SHIKAWAY CREEK, SHANGHAI.

THIS picture shows us a small village on the banks of one of the tidal creeks connecting the Shanghai river with the country round. The boat in the centre with a tall mast is a Chinese guard boat, with a small brass cannon in the bows, and what would seem to be an extremely uncomfortable slanting deck-house aft for the commander. A blue and white awning is spread over the boat instead of the usual bamboo tilts. These boats, manned by, say, a dozen soldiers, are used to patrol the rivers and canals as a protection against river pirates, &c. When moored for the night near a permanent guard-house, as this one seems to be, a soldier strikes the number of the watch (the hour of the night for the Chinese) on a drum and triangle; and at the close of each watch (there are five in the night) a rolling tattoo is beaten with admirable precision, finishing with the number of the new watch just set. Beyond the boat a tea-shop may be seen with a crowd of people at the door, called out by the enterprising photographer. Both soldiers and country people will be found willing to listen, and to receive Christian books as a rule, if offered with friendly courtesy and with Christian love and earnest prayer.

A STREET IN SHANGHAI.

This is the Fuh-chow road, with our chief Mission-house appearing beyond the Chinese houses. The drawing hardly does justice to the width of the street, nor to its usually crowded character. Tea-shops and dining-rooms, and places for entertainment, and worldly pleasure in the deepest, saddest sense, are seen opposite. The small swinging sign near us on the right side of the street shows a small pawn-shop open there. Two jinrickshas ("man-power carriage," as the word means) are seen farther up the street. The Chinaman who has just passed us has a beautifully-plaited queue. We trust that this street, which bears not a good name in Shanghai, where sin and worldliness wield so strong a sway, may be yet blessed by the purifying Gospel of the grace of God. Just beyond the further jinricksha a figure is seen with a white-covered umbrella over his head, and wearing a large sun hat. He seems to be an evangelist with his Bible in his right hand.

A. E. M.

The City "Above the Sea."

BY ARCHDEACON MOULE.

SHANGHAI—"above the sea," or "the higher sea"—"approaching the sea," as Williams renders the words—is probably the most important port of the Far East; and the most important centre in all China for internal and external trade.

Over a large proportion of the vast area of Central China, and

far off to the confines of Tibet, Shanghai is the distributor and receiver of the flow and ebb of commerce; and she is linked by numerous lines of ocean-going steamers with the great outside world east and west. Smaller steamers connect her with the trade of over 1,200 miles of coast; and she is in communication with all great centres of the world's life and trade by telegraph lines.

Shanghai is "above the sea," forty miles from the real waters of the China Sea; but seated over the sea in a sense, being only ten miles distant from the wide mouths of the great Yang-tse, the "child of the ocean," as it pours down seawards after its journey of 3,600 miles. Woosung, now connected with Shanghai by a railway, lies at the confluence of the Whangpoo river, on which Shanghai stands, with the Yang-tse, and its great forts command the entrance to the gigantic river. Between Woosung and Shanghai there is a serious obstacle to free navigation, from the existence of an extensive bar, called sometimes the "heaven-sent barrier" and sometimes regarded as "Shanghai's trouble,"

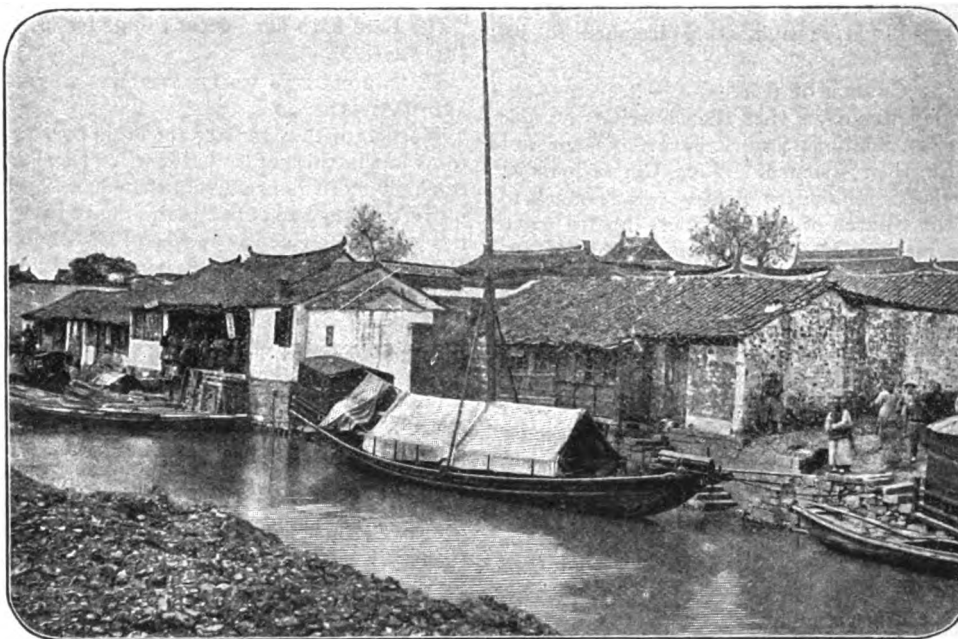
by those respectively who dislike or wish to foster free access. Possibly commercial Shanghai may migrate some day to Woosung, and thus avoid the bar. But that migration is not yet.

We are concerned to-day with the great city and settlement of Shanghai, containing between them probably from 400,000 to 500,000 souls. The city is shut in by its ancient walls as of old, a piece of "old China." The settlement with

its numerous foreign houses, with wide and well-laid roads, with electric light, and telephone wires in all directions, with its excellent supply of water from works under foreign management, with its cloth and paper factories, and its crowds of carriages, and numerous bicycles, and with its long rows of ocean-going and river steamers, is a piece of new China, or rather of China in combination with the great West.

Would that we could speak only of the effects of this contact on material improvement in locomotion, in illumination, in architecture, and of its vivifying influence on commercial enterprise, and the development of trade and improvement in useful arts, and the increase of true scientific enlightenment. But Shanghai, like so many great centres of human concourse, is a stronghold of moral evil and of audacious sin. And as Shanghai is looked upon by many as a piece of Europe, transplanted here, shall we not pray that they may see no more un-Christian Christians, but that in all who bear the Christian name, the "beauty of holiness," the gladness and the nobility of a pure Christian life may be manifested?

In such a place, with such varied features, how can the testimony and work of the Christian missionary be introduced



SHIKAWAY CREEK, SHANGHAI.



MAIN CHINESE STREET, SHANGHAI.

or receive attention? Amidst bustle and worldly gaiety, and the preoccupation of business, and the struggle for wealth or for daily sustenance, and with the "palace" occupied by worldly thoughts and the "death in life" of sin—are there any who have time or desire to listen to the spiritual, Divine message which we bring to them?

It will be found that both in the old city and in the settlement there is an undercurrent of serious thought. People will come into our chapels and preaching-rooms, and sit by the hour with deep attention, without any attraction except the Word of God read and preached by earnest, prayerful speakers. Sometimes they will wait at the doors till the evening preaching begins, and are unwilling to leave when it is time to close, longing to hear more, and coming again. Sometimes a tune played on the harmonium, or a picture explained, or a lantern view, may lead many to listen; but oftentimes through the power of the Holy Spirit, it is the deep desire to know something of the "life of the world to come," and the way thither which draws them.

I remember a young man who attended one of our chapels, night after night, occupying the same seat, growing in interest and earnestness. He became a diligent and true inquirer. He was carried away by cholera, before his baptism, but he died, we believe, in simple faith in the Lord, and was, we trust, truly taught and changed by the Holy Spirit.

Then both in the city and in some parts of the settlement access and a friendly welcome can be obtained for house-to-house Christian visitors, ladies accompanied by Chinese Bible-women doing very much in this way.

Numerous schools are opened by the different Missions, both for boys and girls, and are well attended, and Divine saving truth finds its way thus into many heathen homes. It is well to remember what a power we have in China for *blessing*, in God's hands, through the retentive memories of the Chinese boys and girls. Girls under twelve years of age in our boarding schools have learned all four Gospels by heart, retaining the whole with wonderful accuracy for repetition, and with intelligent apprehension of the meaning through God's grace; and boys commit much more to memory.

The disadvantage in Shanghai arising from the floating character of part of the population (numbers of people from other provinces visiting the place in connexion with the shipping and boat traffic, perhaps for a short time and then leaving again) may be with God's blessing an advantage in this busy place as a centre of evangelization, because messages of salvation which they have heard, and portions of the Bible or Christian tracts which they have obtained, may be scattered thus in places not yet visited by missionaries.

Street-preaching used to be carried on by some of the missionaries. It is difficult now from the crowded state of the streets, and the necessity for careful police regulation, but chapel-preaching is carried on daily; and in the Mission hospitals both for men and women, of which there are four or five in Shanghai, daily loving instruction is given to crowds of patients from the city and from far-off country districts. Special work is carried on also amongst the blind, who are numerous in Shanghai, and from whom some of the earliest Christian converts of our Mission, and of the American Episcopal Mission, were gathered.

There is a great desire in Shanghai and in many parts of China now to learn English and Western knowledge and science, and Christian influence is brought to bear on pupils coming for this object alone, but not unwilling to hear about what they think to be a Western creed, and which some of them have already learnt to be Divine—shall we not pray that all may learn it to be from heaven, for the world?

Let us pray very specially and in glad believing expectation

for our dear brethren and sisters of our own and of other Missions in great and needy Shanghai, that they may be upheld and strengthened by the Lord, with the joy, and light, and peace of His life and holy presence in them through the gracious power and indwelling of the Holy Spirit, and that the Chinese converts may be established, strengthened, and settled in their most holy faith, and that the Word of the Lord may have free course and be glorified in the lives of His servants, and by the conversion of those wandering from God.

The Mission-Field.

Uganda.—Statistics, not yet complete, Bishop Tucker says, show that during the year ending Sept. 30th, 1899, about 5,000 baptisms have taken place in Uganda. Communicants and catechumens have increased in a marked degree, and funds have advanced in proportion. The Bishop also says that about 7,000 baptisms may be expected in the year commencing with October last.

Miss Timpson writes, with regard to the old woman whom she had previously described as one of King Mtesa's widows, and whose account of her own baptism was given in the November GLEANER:—"There is some mistake as to the title of the woman I wrote about. It was one of the retainers of the late King Mtesa's wives and not a nearer connexion with royalty than that."

Egypt.—Dr. Harpur and the Rev. L. H. Gwynne, who left for Cairo on Dec. 6th, reached Khartoum safely, after a journey of eight days. They wrote from Omdurman on the 23rd. They were then occupying a temporary dwelling—a mud room about fourteen feet square (with a verandah) in a spacious compound, which also contains rooms for servants. On the 18th they had had an interview with the Sirdar (Lord Kitchener), who was on the point of starting for South Africa, and subsequently with Colonel Maxwell, who was left in command. Permission was given to hold a Church of England service for the British officers and non-commissioned officers, but the missionaries were warned not to interfere with the religious opinions of the Moslems. As far as could be ascertained it seems likely that the bulk of the troops and native population would, for a year at least, remain at Omdurman, and the missionaries intended, as soon as possible, to build mud dwellings on the healthiest and most convenient site procurable. They were impressed with the brisk trade that was being carried on, and the excellent order of the people under the Government. At the same time there is much poverty, many looking wretchedly thin and emaciated. Dr. Harpur purposed taking two or three of the small Dervish boys, who were in the hospital after the final fight with the Khalifa, and train them as servants.

Bengal.—Mr. S. J. Jessop, of Godda, in Santalia, says:—"We have thoroughly worked over an area of 250 square miles; but what is that in a year compared with the size of this immense district? At the above rate, including Bhagaya, it would take at least six years to evangelize the district once."

North-West Provinces.—The Rev. C. Stewart Thompson, of the Bheel Mission, Kherwara, Rajputana, writes:—

"We are in the midst of a famine. Daily there are deaths from starvation. We have about fifty people whom we are feeding in the Mission compound. Last week I went out to one of our stations lying fifteen miles to the north-east, and made arrangements for giving two meals a day to forty-five pupils, eighteen orphans, four little girls, and two old people. To-morrow I start for our out-stations on the west of Kherwara to make provision for the starving at our general schools. Month by month the famine will become more and more severe until the next crops nine months hence. We need all the help you can give us at home."

Travancore.—A venerable Indian labourer has been removed in the death, at the age of seventy-four, of Archdeacon Koshi Koshi on Nov. 19th. He was not a convert, but was by birth a Syrian Christian descended from a long line of Christian ancestors. He was ordained in 1856 by Bishop Dentry, and was one of the most single-hearted and devout of men, highly respected by Indian and English clergy. Bishop Hodges writes:—"A pillar of the Church has been removed, and we shall feel the loss. He has left a noble example for the younger

clergy to follow of a faithful steward." In 1885 he became Archdeacon of Mavelicara, and in 1891 the Lambeth degree of D.D. was conferred on him by the Archbishop of Canterbury in recognition of his labours in translating the Scriptures into Malayalam. The Archdeacon's illness was brief, and only assumed a serious nature during the last day or two. His funeral at Cottayam was attended by about 2,300 mourners.

South China.—After living four months in a house-boat, anchored outside the east gate of Kueilin (see *GLEANER* for December last, page 180), the Rev. Louis Byrde was able to write on Oct. 24th from his own hired house, within the city. The house had been obtained after very considerable trouble, and even when they had settled down, on the Sunday following a placard was put up close to the house attacking Christianity and threatening to turn out the missionaries, and that night stones were thrown. In order to quiet matters Mr. Byrde waited on the official responsible for order in the city, and eventually persuaded him to issue a proclamation to the people, enjoining them to treat the missionaries with proper respect. The exhibition of this proclamation—three feet by two in size—caused numbers of people to call and inquire further of the doctrine, and several score copies of the Gospels were sold. Mr. Byrde asks for continued prayer that the Word may have free course.

Sunday, Nov. 12th, will always be a notable day in the Fuh-Kien Mission, for on that day, in the chapel of the Theological College, Fuh-chow, the Bishop of Victoria admitted five tried and valued Chinese brethren, viz., the Revs. Lau Taik Ong, Ting Chung Seng, Yek Twang Mi, and Lie Sie Mi, to priests' orders, and Mr. Wong Hung Ong to the diaconate. The ordination sermon was preached by the Rev. L. Lloyd. At the close of the service some 250 persons partook of the Holy Communion.

The Rev. H. S. Phillips and Dr. Rigg joined the Rev. W. C. White in the Kien-ning district in the second week of October. A bond between the gentry of Kien-ning and the Chinese Government had been drawn up by the authorities at Fuh-chow, in conference with H.B.M. Consul, by which the gentry are bound not to trouble the Christian Church any more. This had been signed by the head of the same gentry and his second councillor in the Provincial Judge's Yamen in Fuh-chow, in the presence of the British Consul, Mr. Lloyd, Mr. Phillips, and Dr. Rigg. We learn from Fuh-chow that this bond was also signed subsequently at Kien-ning.

Letters from the Front.

I.—DISTRESS AND DIFFICULTY IN TORO.

FROM MR. H. MADDOX.

KABAROLE, TORO, UGANDA PROTECTORATE, CENTRAL AFRICA.

MAY I appeal to you for prayer for Toro? Many friends are, I know, continually praying for this country in a general way, and if they are not able to be very explicit the fault is greatly mine for not contributing to their stock of information.

At present there is great cause for dissatisfaction with the progress of the work here, and the remedy is, I think, to be found in a more definite "casting of the burden upon the Lord."

The whole of the present year has been one of exceptional drought, and now the famine is acute. Some distance from here (at a place on the shores of the Albert Edward Nyanza) deaths from starvation have actually occurred, and though not so bad in most places, the scarcity of food has driven the people away from the various teaching houses in search of food. At Butanuka, for instance, a daily assembly of a hundred has come down to thirty or so; at another smaller place thirty are reduced to fifteen; and so on everywhere. In most places rain has now fallen, and the grain, which is the staple food of the people (not bananas as in Uganda), will be ripe by the end of the year. There seems good reason to hope that by that time the distress will be at an end, and as this letter will reach you then I would like to ask your most earnest prayers that the people may not only return to be taught, but that the numbers may be increased beyond any previous experience. Will they come back? That is an anxious question, for on all sides I hear of more direct opposition to the Gospel than was formerly the case. The men forcibly prevent their children and women-kind from coming, and plead as their own excuse the necessity of cultivating. This is another point which distinguishes Toro from Uganda. In the latter country the women do all the cultivating in the early morning; here the men do it in the daytime, and it clashes with our teaching times.

Again, our teachers are not nearly sufficient for the work in hand.

Some of our Baganda teachers (and there are only a few now left) are desiring to return to Uganda, and I do not at present hear of others coming to take their place. Toro is becoming far more orderly in matters of government, and as the king and chiefs feel more confident in themselves Uganda influence is getting weaker. This is very good indeed for the country and people, for they are developing rapidly, but it tends to drive away the Baganda. We should not regret that if we were provided with fully qualified Batoro, as they are better fitted to the climate and customs and have plenty of intelligence; but our teachers are little more than boys at present and some have not even been confirmed. These last are merely acting as stop-gaps, and as soon as possible I hope to call them in for more thorough teaching, since that work has been entrusted to me.

One more point and I have done. At present all our teaching is done in the Luganda language. That is, the books are Luganda and the explanations are made in Lutoro, the language of the country. This appears to me very unsatisfactory, and personally there is nothing I hope for more in the work than to see Lutoro substituted for Luganda for teaching the people up to the stage of admission to the Lord's Table. This, however, is a disputed point and is even now under discussion, so I will leave it for the present.

I think I have said enough to indicate our needs for prayer.

II.—A SCENE AT A FUNERAL.

FROM MR. W. KITLEY.

CHONG-PA, SI-CHUAN, WEST CHINA, Sept. 24th, 1899.

I saw a little incident some time ago which I have been waiting to write about, thinking it will interest you and others who may read the *GLEANER*. It brings out the Chinese reverence for the dead in a striking manner.

I was walking through Tai-ping Chang the other evening when I saw in front of me the funeral procession of a rich man. There were about forty or fifty mourners, most of them dressed in sackcloth, the men having bands of white *pu*, or linen, wound round their heads, while the women's faces were hidden by hoods of the same.

The coffin was borne by sixteen men. It was slung from a stout pole, and eight men took either end. Above the coffin was a frame of bamboo covered and decorated with paper of different colours.

Just as I was about to pass the coffin at the gate of the market, the coffin bumped against a table of cakes standing outside a shop, upsetting them into the road. The proprietor, not stopping to think, rushed out and caught the hindmost man by the pigtail and dragged him away from the pole. They at once began to fight, while the other men, dropping the coffin, joined in. They were followed by the mourners, who, regardless of their rich dresses underneath, or their dignity, set on this shopkeeper, to drag him away from the others, that they might settle with him for the insult done to the dead. The women meanwhile were cowering out of the way and crying bitterly. The cursing and shouting were fearful, while blood flowed freely.

The shopkeeper had been joined by his wife, a young girl of about eighteen years, and his mother, an old woman. The mourners caught them all three by the hair and, forcing them on to their knees, beat their heads violently against the ground several times in honour of the dead man.

They then sent the women mourners back in chairs to the house and told the carriers to put the coffin in the house of the shopkeeper to wait for another lucky day, "upon which so much depends in China." As this day might not come round for months, or even years, the shopkeeper begged and prayed them not to do it, and I left them to settle it up. They evidently did so, for I met the coffin, stripped of all its trappings, going out into the country as I came back. It was then quite dark; but the darkness in the hearts of these people was far greater, and one was constrained to say, "Lord, when shall the light dawn?"

III.—"ONE HUNDRED AND TWENTY MILES SQUARE."

FROM MR. W. KNIFE.

AN HSIEN, WEST CHINA MISSION, Oct. 30th, 1899.

In the August *GLEANER*, page 120, there is a phrase by Mr. Jackson to the effect that the area of territory occupied by this Mission is "120 square miles." Had the words been reversed: "120 miles square," the statement would have been true approximately of the territory which we now occupy, but far from a correct statement of the extent of territory for which we are responsible.

The area of this territory is about 50,000 square miles, not very far short of the area of England. The greater part is occupied by Tibetan and Man-tsze tribes, and can scarcely be called explored. There is a Chinese map of the district, which may or may not be accurate. So far foreigners have only touched the outskirts of this country, and its peoples are wholly destitute of the Gospel.

The Tibetans speak several dialects, and the only opportunities they have of hearing the Gospel are at Song Pan and Ta-tzien-lu. The Man-tsze language is still unknown, and differs totally from Tibetan, though they use Tibetan characters for writing. Men are wanted at once for all three branches of our work—Chinese, Tibetan, and Man-tsze. Please stir up the Gleaners to take up this work.



SACRIFICING TO HEAVEN AND EARTH.

Everyday Religion in China.

[The pictures from which the illustrations on these two pages have been taken are by a Chinese artist, and were lent to us by Miss Faithfull Davies, of the C.E.Z.M.S., Fuh-Kien, South China. The article has had the benefit of revision by the Rev. W. Banister. The statements in it more particularly refer to South China.—Ed.]

FEW things are more confusing to the Western mind than to find the Chinaman dabbling in two or three kinds of religion indifferently. It is as if some Englishman were by turns a Churchman, Unitarian, Baptist, Mormon, and Roman Catholic, or indeed, cultivated two or three of these denominations simultaneously. For a Chinaman may worship Heaven and Earth, call in the aid of Buddhist priests, profess an adherence to Confucianist principles, attend the local Taoist idol festivals, worship his ancestors, and propitiate evil spirits, without troubling himself about inconsistency.

Our pictures, which are from drawings by a Chinese artist, enable us to touch upon the surface of some everyday aspects of these co-existing, though hardly rival, religions.

The worship of Heaven and Earth is the most ancient form of worship in China, and in combination with ancestor worship is the nearest approach to a state religion. In certain public places, such as the Blackstone Hill, Fuh-chow, South China, the chief mandarins offer up public sacrifices. As the top-stone of this system, the emperor himself solemnly sacrifices to heaven and earth twice a year, in the spring and autumn.

In our first picture a well-to-do family is offering the sacrifice of which we have just spoken. The bodies of a pig and a sheep or goat lie on the side tables. A little boy is engaged in the congenial employment of letting off crackers, stuffing his finger into one ear to deaden the noise. Before the father are three symbolic cups of tea or wine, and two burning candles, while he repeats the appointed formula.

Buddhism is unequally distributed over the empire. In the Ku-cheng district of Fuh-Kien, for instance, few Buddhist priests are to be met with, while there is a large monastery at Hing-hwa, and Buddhist vegetarians abound. Pure vegetarianism is a popular form of Buddhism, but should not be confounded with the political secret societies popularly known as Vegetarian, with which they have nothing in common except the name.

The Buddhist priest's ordination includes one very painful rite. Three wafers are fixed upon his shaven crown, and set fire to. Though the pain is excruciating, he has to let them

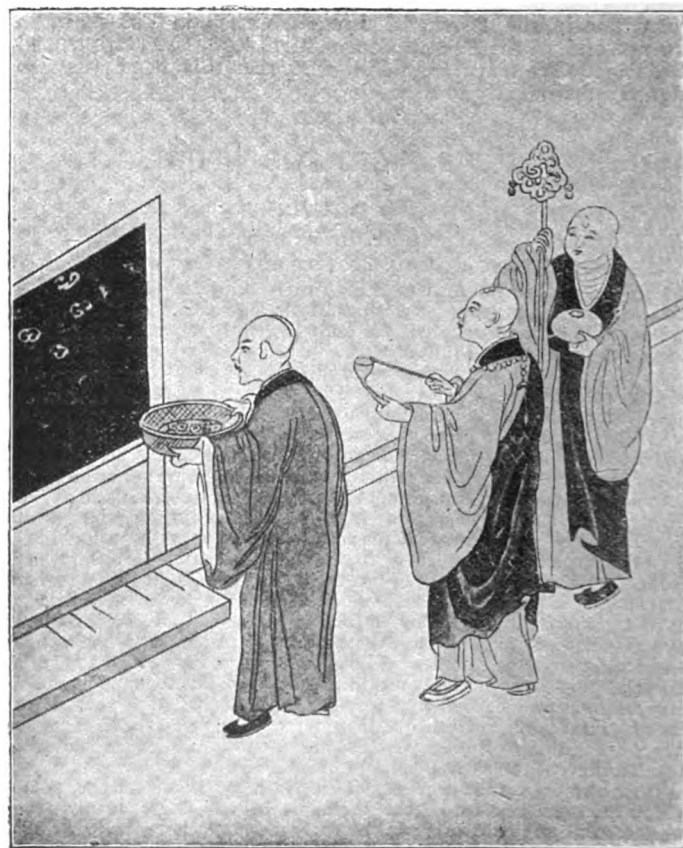
burn until they have been consumed, leaving a deep hole in the scalp. Three times this process is gone through, until nine deep scars are left upon the skull. Nearly all the priests in our second and third pictures are represented as bearing these marks, especially the middle one of the three in the third picture.

These priests take a vow of poverty, and therefore their clothes are often covered with imitation patches in order to keep up the fiction. Like begging friars, they go out in procession begging for alms. Clothed in their robes, which, though usually yellow, have an odd likeness to surplices and hoods, they go from door to door. One carries a large bowl for gifts, another carries a small hand-gong, which he beats with a stick. In our second picture a procession of three have penetrated into the courtyard of a house, and are standing before the raised screen which is erected outside the inner door of the house.

In our third picture a couple of Buddhist priests with a young assistant have been called in to offer a sacrifice or perform their liturgy, probably on behalf of some sick person. The senior priest beats upon a wooden gong, which emits a hollow sound. The second beats a brass hand-gong, while the boy performs upon a drum with one hand and a bell with the other. In front of the senior priest are the candle, the three cups, and other sacred vessels.

Our fourth picture takes us to yet another religion. Here the father of a family is offering sacrifices to propitiate a demon. Again we have the lighted candle and the three cups of wine, but in front of them are placed as offerings a duck, some ribs of pork, a fish, and three piles of white cakes, each with a spot of red on it. The worshipper waves three incense sticks in his hands. His wife—a beauty, in Chinese eyes—and his little boy look on. The scene is an illustration of Taoism.

The heathen temples in China belong to each ward or parish as a whole, and a kind of church rate for their maintenance is levied on all the inhabitants. When converts refuse to pay their share they naturally bring on themselves the anger of all



BUDDHIST PRIESTS ASKING ALMS.



BUDDHIST PRIESTS ATONING FOR SOME ONE'S SINS.

the others. It is in these temples that theatrical displays are most commonly given.

No picture here represents the worship of ancestors or of the universal kitchen-god, but no sketch of Chinese religions, however superficial, could omit a reference to them. The Confucianist philosophy, properly so-called, is not a religion but a system of ethics.

The general impression left upon the mind by our pictures is that of the empty, unsatisfying nature of these forms of worship. The feeling is intensified when we remember that the only real conviction about the supernatural in the ordinary Chinese mind is the dread of ever-present evil spirits, who must be either cheated or pacified with gifts. Truly the light that is in them is darkness.

The Practical Use of the Cycle of Prayer.

BY MISS NAPPER.*

AS members of the Gleaners' Union, we are brought into the King's armoury, and are pointed to the two great weapons which the "Captain of our Salvation" ever used, and ever found effectual. We are pledged to make good use of "*the Sword of the Spirit*," and we have placed within our hands for missionary service that mighty instrument called "*All-Prayer*."

It is of the latter we would chiefly speak now, but let us in our first consideration of the "practical use of the Cycle of Prayer" remember that these two weapons should be kept in use together. We know it is only as faith feeds on the promises of the Word of God that effectual fervent prayer for the spread of the Kingdom can ascend.

Link Petitions with Promises.

Let us link our special petitions for each day therefore with some promise or command from the Word of God, claiming the fulfilment of the promise, and working to carry out the Divine command. For example, on the first day of the month, as we pray for the *Church* of Christ, we may claim the promised "fulness of Him who filleth all in all," for each "saint" in Christ Jesus, linking His own prayer for His Church, in St. John xvii., with such petitions. For the *world* we have countless words of encouragement to urge us to pray that it may be "filled with the knowledge of the Lord," that "all" may know Him, that "all nations" may "fear His name." For the Jews we might think of such a word as, "I will pour out upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplications."

And so on right through our Cycle we might definitize its petitions by the clear assurances of the Word of God, conscious that in Christ Jesus

* A paper read at the G.U. Anniversary, 1899.

we are "heirs" and have the marvellous privilege of claiming from our Almighty God the supply of every need "according to His riches in glory by Christ Jesus."

Let hearts be kindled with the love of God and they *must* pray. Since our God is the God of order, why should not His children find the help He means them to find from simple rules and regular habits with regard to prayer? Let us ever leave room for the guidance and absolute control of the mighty Spirit of God, to whom we may look as the "Remembrancer," when, having a certain time (it may be) to spend in the presence of God for the distinct work of intercession, we want that time to be laid out to its best possible advantage. "The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought."

Renew Copies of the Cycle.

Every Gleaner on joining the Branch of course receives a copy of the C.M.S. Cycle of Prayer—a wonderful little compendium of requests so familiar to us all in one (or all) of its various forms. Does it ever occur to Branch Secretaries that the Cycles often need a word of explanation, or of special remark as they pass from their hands to their members? Should not an effort always be made to remind each recipient that in that list for prayer lies the outward representation of the Gleaners' greatest work?

Then do our friends remember that these Cycles get lost or worn out occasionally, and the dropping of the regular habit of their daily use may begin and prayer suffer in definiteness accordingly? Do not weary of constantly mentioning that which should of course always be the fact, that new Cycles may be obtained after each meeting if required.

The Hard Names in the Cycle.

To many a member (at least on first joining) the Cycle presents a list of hard names, too often almost unmeaning as well as unpronounceable—what are you doing for such? We are all agreed that nothing so helps in the practical use of the Cycle as some knowledge of the places and people prayed for. You prove this as some personal link is formed with, say, some station in India, whence, from one you know, come letters bearing news of the special difficulties, dangers, and encouragements of the work at that particular station.

In the use of the Cycle some Gleaners find maps such as those in the *Gleaner's Atlas* a great help, as giving reality to the places: and also value *photographs* of the stations, congregations, and workers, if obtainable. Every detail which can be read or heard, or everything



WORSHIPPING A DEMON.

which can be seen bearing on the topics, the earnest Gleaner will gather as food for prayer. The increase of prayer should be the object of our Gleaners' meetings. A pencil and a note-book arranged under the subjects of the days of the month, should be the Gleaner's companion on such and every possible occasion.

Everything then that tends to increase the Gleaner's missionary knowledge should tend (if his heart is truly in sympathy with his Master's) to lead him to more definite practical use of our list, and therefore to a keener realization of what Jesus meant by asking and receiving—for the one who "asks" aright will surely expect to see, and will see either in time or eternity the fruit of his or her prayers. Let us rejoice in the thought that we are partners with Him in the great work of intercession, and as we recognize the "needs," with boldness bring them to the great Father to whom we have access in His Name.

A Definite Answer to Prayer.

With regard to definite answers, I may mention an incident occurring in our own Branch this year.

At a Gleaners' prayer-meeting some months ago a request was brought from the Rev. W. Spendlove, in N.-W. Canada, respecting their special need at that time. The ship carrying the supply of provisions and other necessities upon which they depended for the coming six months never reached its destination, and privation and great necessity confronted our tried fellow-workers in that lonely out-post. The request was presented at that little meeting with God-given power, and to some of us came the assurance that it would indeed be fulfilled, though how we could not see.

You can imagine the thrill of joy which went through the hearts of those who had shared in the prayer when one of our members at the last meeting told of the answer. She had been led to the Church Missionary House for the previous Thursday's prayer-meeting to hear the good news that friends in Canada, visited by the Spendloves some years ago, and utterly unconscious of their special need at this time, had been made the instruments of supply. To all who were interested in the petition what an encouragement! Let the Cycle have its place not only in our daily seasons of private communion with our Lord, but in the regular parish meetings distinctly for prayer or otherwise. Why should not the topic for the day find its place among the things "asked for"? I believe in many households it is the custom to do this at family prayers, and in a few at meal-times.

"The Living Cycle."

Would it not be possible to carry out, in many Branches, the following suggestion? Divide your Cycle topics among your members, let each be responsible for gathering during each month the requests for prayer and praise respecting his or her own particular subject. Invalids and others shut out from the meetings would be able to do this as a rule.

These requests would be sent in writing or spoken in brief sentences at the ordinary monthly gatherings, remembered in prayer at once, noted for future remembrance by means of the pencil and book already referred to, and sent to any absentees who would feel it a privilege to thus join in these pleas, by two or three members specially deputed for this purpose. A friend has called this plan "The Living Cycle." It would have its advantage in this respect also, for no days would be left without a representative, so requests concerning the "Jews," the "Regions Beyond," "Other Missions," Home operations and needs of the C.M.S., &c., would all have their share of interest.

Localizing the Cycle of Prayer.

Do Hon. Secretaries keep a list of the missionaries who have visited their Branches, and continually remember these by name at their meetings? At an ordinary parish prayer-meeting where missionary interest is well sustained, just such a list is kept and always used. The chairman (always the vicar if at home) mentions the name and some present need of each, or some topic for praise, and a few moments of silent prayer follows each sentence.

We are constantly hearing how our brethren and sisters, missionaries and native agents, count upon the prayers of those at home. Are we fulfilling their expectations?

In Islington at least (I am not sure about other parishes) we have a most interesting definitized Cycle (in the local *Gleaner*).* Often have we been encouraged by the news of God's answers to these special requests, and by the great lift-up it has given to some weary worker in the far-off field to receive the list with his or her name upon it. By all means let us add the name of each worker the Lord brings us in contact with to the Cycle we regularly use, and make them specially the object of our prayers, while we do not forget those who are unknown in the flesh.

The Cycle and the Prayer Book.

One Gleaner has given me a valuable suggestion respecting her own experience of practical use of the Cycle. She tells me of a Prayer Book

* We learn that copies of this "Definitized" Cycle are printed separately every month, and may be had from the Editor of the Islington localized *Gleaner*, 16, Alwyne Square, Canonbury, at a small charge. See also under our Editorial Notes.—E.

underlined with black ink at every missionary sentence or phrase, so that as the usual service proceeds she finds it an immense help and reality to add mentally the special field for the day. Thus, as the prayer for "all sorts and conditions of men" proceeds, she adds on the 18th day of the month, "especially for China"; after such a sentence as "Make Thy chosen people joyful," "Lord, especially in China." Her testimony is, "The service becomes twice as real."

Fellow-workers, may we so "abide in Him" that the blessed ministry of intercession may be ever increasingly our high privilege and service; may we realize (as the Rev. A. Murray says) "that Christ actually meant prayer to be the great power by which His Church should do its work, and that the neglect of prayer is the great reason why the Church has not greater power over the masses in Christian and in heathen countries." "Above all things, taking the shield of faith . . . praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication." "The Lord worketh for them that wait for Him."

Candidates and Vacancies.

WE propose from time to time to issue under this heading information concerning some special vacancies in the mission-field, and various other items; especially such as are likely to be of special interest to those who may be looking forward to becoming candidates in the future. The names of those who have been accepted as missionaries will also appear here.

It may be well in this connexion to explain the difference between being accepted as a missionary and being accepted for training. Some of those who offer themselves for foreign service are already sufficiently qualified to be accepted at once, without any delay for preliminary training; such are accepted as missionaries and their names appear in the magazines. The majority, however, of candidates require training before they can be regarded as fully qualified for missionary service. Such candidates, if there is good ground for believing that missionary service is God's purpose for them, and if this is evidenced by their having the essential primary qualifications, are accepted for training. But the training is necessarily probationary, and therefore it may result in the candidate's not being found suited for the mission-field after all; obviously therefore it would be premature to publish their names until the training is over.

Since last month's magazines went to press, offers of service have been accepted from Miss Julia Harriette Poulter, of Blackheath, trained at the Willows, who joins her sister, Dr. Mabel Poulter, in South China; from the Rev. John Jamieson Willis, M.A., of Pembroke College, and Ridley Hall, Cambridge, and Curate of Great Yarmouth; and from Mr. Harry Lechmere Clift, medical student of Edinburgh University, who hopes to finish his college course this year. Mr. Clift is a member of the Student Volunteer Missionary Union, a Union which has done much to increase the missionary spirit among young men and women of our Universities and Colleges.

The C.M.S. owes much to the Student Volunteer movement. With regard to the recent Student Volunteer Missionary Union Conference in London, we need only in this place urge that it be followed with much prayer, that its results may be a great increase of true missionary spirit among the Colleges of Christendom, and therefore throughout the whole Church of Christ.

In asking for special prayer for the supply of a few of the present needs of the mission-field, we must not be understood to overlook equally great needs elsewhere. It is impossible to give space to more than a very few individual needs each month, and our missionary brethren must not think that if they do not see their own needs in this column they are being forgotten at Salisbury Square.

Will our readers, then, join with us this month in praying for an increased supply of clergymen as missionaries; and for two fully trained and certificated schoolmasters, qualified, according to Government standard, to undertake the training of other schoolmasters? One of these is urgently needed in Sierra Leone and another at Krishnagar, in Bengal.

Both of these "Masters of Method" are needed at once if possible. Men who have had the necessary training and who are inspired with the love of Christ would find a splendid opening for laying out their talents to much advantage for the Lord's kingdom. Much will depend for the future Native Church in Bengal and West Africa upon the Native Christian schoolmasters. It is therefore of the utmost importance that they should be prepared for their future work by qualified men whose one ambition is that Christ should be glorified.

Fourah Bay Theological College in Sierra Leone also greatly needs a Vice-Principal; and Calcutta is urgently asking for a graduate for educational work among the students of the University.

D. H. D. W.



READING lately in the New South Wales localized *Gleaner* the account of a charming little Conference, which was evidently not a large formal gathering, but just a pleasant meeting of Branch Secretaries; and noting that those who participated in it agreed that it should be held quarterly, we were led to wonder why such were not held in England. May we suggest to our Secretaries in towns and cities where a few or perhaps many Branches are in existence, to give such a Conference a trial? And why not follow the example of the London Missionary Bands and hold such a Conference on a Saturday afternoon? One or two very short papers on practical topics should be prepared beforehand, as material for conference.

Such a suggestion as the above, if carried out, would draw together the Branch Secretaries of a district, and so tend to draw the Branches themselves together, which is a consummation most earnestly to be desired.

The activities of Gleaners are of many kinds, but probably not many of us think of missionaries in the field as not only "reapers" but Gleaners also. Yet this is often the case, for in addition to their main work they frequently take up some other form of evangelistic effort as a sort of holiday. Here is an extract which shows what the missionary-Gleaners of our Old Cairo Mission do in this way. A lady missionary wrote in December:—

"Yesterday we had our Annual Gleaners' Meeting. It is one of rather a curious description. We write down a list of all the villages within reach of Old Cairo, that is, that you can reach and return from before night. There are a great many, and we arrange each to take one, and go there with a companion on a Saturday. You choose your village, your companion, and your Saturday. I am put down for three Saturdays at present. The only free day we have is Saturday, and one can't always get boats, which is awkward. We can always get donkeys, but native ladies are not good at riding fast, so we have another difficulty there, unless we can get another missionary. Of course one can't go alone. I have taken the villages on the road to the Pyramids, three in number; two I have never visited. I wish you would pray for these Saturday visits. Every Saturday up to the end of April one or another of us will be engaged in them. Perhaps it is the only time in the year the people will hear the Gospel."

New Local Branches of the Gleaners' Union.

Charlton, St. Thomas: Sec. Miss C. E. Riley, 59, Heathwood Gardens, Little Heath, Old Charlton, S.E.
 Cannock: Sec. Mrs. M. A. Stuart, The Vicarage, Cannock, Staffs.
 Highworth: Sec. Mrs. F. Hill, High Street, Highworth, Wilts.
 Stone, Christ Church: Sec. Miss E. Hodgkinson, 19, The Avenue, Stone, Staffs.
 Walsall, St. Paul's: Sec. Miss A. Connell, St. Paul's Vicarage, Walsall, Staffs.
 West Hartlepool, Mission to Seamen: Sec. Miss N. Metcalfe, 3, Albert Terrace, West Hartlepool.

The Director of a high-class and very successful school for shorthand, typewriting, and other commercial education, in Bayswater, has placed in the hands of the Ealing Branch of the Gleaners' Union tickets for a complete course of secretarial training. Out of the purchase-money of these tickets, value £18 7s. 6d., the sum of £5 5s. will be given to the C.M.S. Application should be made to the Hon. Secretary, Ealing Branch of the Gleaners' Union, 21, Mount Park Road, Ealing, W.

PRAISE AND PRAYER.

PRAISE.—For the Student Volunteer movement (pp. 17, 22, 30). For the life-work of missionaries and others called to their heavenly rest (pp. 17, 26). For the spiritual and moral influence of Mission schools (pp. 20–22). For continual advance in the Uganda Church (p. 26).

PRAYER.—That the S.V.M.U. conference may result in a great increase of the missionary spirit in Christian Colleges (pp. 17, 22, 30). For the S.P.G. Bi-centenary (p. 17). For a more definite and widespread use of the Cycle of Prayer (pp. 18, 29, 30). That the Society's means may equal its needs (p. 32). For masters and pupils in the Mission schools of India (pp. 20–22). That the Chinese converts may be strengthened and settled in the faith (pp. 24–26). For blessing on the Soudan Mission (p. 26). For plague and famine-stricken India (p. 26). For Toro (p. 27). That men may come forward to fill vacant posts (p. 30).

Home Notes.

ON Dec. 19th, 1899, the Committee had interviews with the Rev. T. J. Dennis, of the Niger Mission, the Rev. J. Hsley, of Ceylon, and the Revs. J. R. Lucas and W. G. Walton, of North-West Canada. Cheering accounts were given by the brethren of the work at their respective stations.

The office of Vice-President of the Society has been accepted by the Right Rev. G. F. Hose, Bishop of Singapore and Sarawak.

The Rev. J. E. Padfield, B.D., formerly a missionary of the Society in the Telugu country, South India, and Secretary to the Centenary Review Committee; the Rev. G. A. Anning, B.A.; and the Rev. C. F. Bickmore, M.A., have been appointed Association Secretaries.

The Society has lost two valued Vice-Presidents by the deaths of Bishop Cheetham, formerly Bishop of Sierra Leone, and General Hutchinson, C.B., C.S.I., for some time Lay Secretary of the Society, and also an active member of the Committee. The Rev. E. C. Ince, of Bournemouth, formerly of St. Albans, a keen home worker and an Honorary Life Governor, has also been called to his rest.

The Annual New Year's Service for members of the Committee and friends of the Society was held at St. Bride's, Fleet Street, on Jan. 2nd, 1900. The Rev. H. E. Fox officiated, and the Rev. Canon Girdlestone gave an address on "A Call to Arms," basing his remarks on the fourth chapter of the Epistle of St. Peter.

C.M. Unions, &c.

The Annual Meeting of the Durham and Northumberland County Union was held at Newcastle on Dec. 14th, 1899, the Rev. W. Banister being the preacher at the opening Communion Service. Following the service the members met in the Vestry Hall for the Business Meeting, when the finances of the Union were reported on, and the accounts presented. An increase of 100 copies monthly in the circulation of the localized *Gleaner* was also reported. Canon Tristram presided over the afternoon gathering in the Church Institute, when addresses were given by Miss Bosanquet, of Japan, and the Rev. W. Banister, of South China.

On Dec. 20th the members of the Gloucester County Union met at Cheltenham, the Rev. Canon E. L. Roxby presiding. Major-General Lewis presented the annual report, which was adopted, and after a short devotional address from the Rev. J. J. Luce, the Rev. H. E. Fox spoke on the Society's work. A well-attended public meeting followed in the afternoon, Mr. Roxby again presiding. The Rev. H. E. Fox gave an earnest address on the outlook at home and abroad, and the Rev. G. C. Williamson also spoke.

The members of the London Lay Workers' Union welcomed some of the S.V.M.U. delegates to their Monthly Meeting on Jan. 8th, 1900. Addresses were given by Mr. H. T. Holland, Travelling Secretary, B.C.C.U.; Mr. H. Weir; and Mr. A. G. Fraser, late Travelling Secretaries of the English S.V.M.U.

With a view to creating and increasing interest in Foreign Missions, a parochial tea was organized in the parish of St. Peter's, Walton, Liverpool, on Dec. 11th, 1899. The tables (supplied by various friends) were prettily decorated by the ladies presiding at them, and some 400 in all sat down. Addresses were given by the Rev. Grantly Martin, of Southport, and the Rev. C. F. Jones, Association Secretary. The Rector of the parish, the Rev. Canon Spooner, presided.

A successful Missionary Mission, organized by the Lay Workers' Union, was conducted in Ashton-under-Lyme, from Nov. 12th–19th, by the Rev. H. S. Mercer. The afternoons were occupied with Bible-readings in the St. James' Memorial Hall, and in the evening well-attended services were held in St. James' Church. Literature was freely distributed and an increased and renewed interest in Missions is looked for.

Sales of Work have been held as follows:—Bromley, Kent, £143; Canterbury, St. Dunstan's, £70; Clifton Parish Church, Dec. 5th, £160; Colchester, Dec. 12th, £114; Congleton, Dec. 6th, £80; Eastbourne, Ladies' and Junior Associations, including £24 for Medical Auxiliary, £274; Finchley, St. Mary's, £142; Hampstead, Christ Church and St. John's, £170; Herne Bay, £72; Jesmond, Leamington, £187; Lymington, Dec. 13th, £40; Lynn, St. John's, Dec. 7th, £61; Preston, £204; Ravensingham, £23; St. Lawrence, I.W., £63; Stamford, Dec. 13th, £35; Surbiton, St. Matthew's, £23; Wandsworth, £38; Ware, £30, &c., &c. In our December notice Wrexham, £83, should read Wrexham, £108.

We learn from the First Annual Report of the Newcastle C.M. House and Book Depot, that the success of the Depot has come up to the most hopeful expectations of the Managing Committee. The large

committee room has been used for various gatherings, one of which is a weekly meeting for missionary intercession. The book sales have been satisfactory, and besides books sold in the Depot itself, a large number of Sales of Work, &c., have been supplied. The receipts in this branch amount to £155. We notice in the balance sheet that a sum of £14 is due to the treasurer, but this, no doubt, will be speedily cleared off.

Financial Notes.

WITH the close of 1899 three-quarters of the current financial year have passed. Leaving out of consideration the Centenary Fund, the receipts for that period of the year as compared with the corresponding period of the previous year show a decrease of some £11,000, whilst on the other hand there is an increase in expenditure of over £16,000. This state of the Society's finances is somewhat discouraging, but we trust that many friends will come forward with the object of preventing so much difference between receipts and expenditure at the end of the year.

Looking at some of the heads of ordinary receipts, Associations are over £6,000 behind the amount of last year at the same date; Legacies over £5,000 behind; and T.Y.E. receipts have failed (as was naturally expected now that the three years period is over), making a difference of £3,000. On the other hand Benefactions have produced nearly £2,000 increase.

The receipts on account of the Centenary Funds from April 1st to Dec. 31st amounted to £59,020, making a total for these funds (including the T.Y.E.) from their commencement of £185,085.

A few of the new missionaries are still available for support. We should be very glad to allot them to any friends willing to undertake their support. Full particulars will be furnished on application to the Lay Secretary, C.M. House, Salisbury Square.

We are glad to be able to give the following extracts from letters recently received:—

"I have much pleasure in enclosing a cheque for £2 4s. 5d. towards the funds of the C.M.S. This sum was handed me last week by a very old and zealous friend of your excellent Society. The collector has always wished her name suppressed, and I am not at liberty to disclose it. I must add this is her jubilee year as collector."

"I enclose cheque for £25 as a small contribution towards the Deficit Fund. May our Lord accept and bless the use of it."

With regard to the above we should explain that the adverse balance of last year was made good from the Centenary Fund and as yet we have no deficit this year, but we understand our friend to mean that the gift is towards preventing a deficit, and we would most gladly welcome any other similar gifts, for apart from the Centenary Fund extra gifts will be much needed to meet the heavily increasing expenditure.

"I am sending seven shillings for the C.M.S. as I am seven this year."

"My brother, who is six years of age, and I (eight) get 1d. for saying our collect every Sunday, which we have saved up, and now send you 5s. to help a missionary to go and teach the poor heathen children about Jesus."

"I have much pleasure in enclosing you herewith a cheque value £13 3s., being the amount collected in the missionary-boxes at the various Homes in connexion with this Society during 1899." [The Society alluded to is the "Homes for Working Girls in London."]

The wife of an Association Secretary wishes to sell collections of British sea-shells. At least sixty varieties named and arranged in shell-decorated boxes. Prices 10s. to 12s. 6d. each. Proceeds entirely C.M.S.—Address, Mrs. W. M. Roberts, Morwylfa, Aberdovey, N. Wales.

The following anonymous contributions are thankfully acknowledged:—

S. C. 17s.; R. H. W. C. 7s.; Tithe, £1; J. B. 6s.; Jubilee Collection, £2 4s. 5d.; Friend, 7s. 6d.; Well-wisher, in memory of daughter's birthday, 2s.; Gl. 72,616, towards furnishing second C.M.S. Van, £1 1s.; T. C., Sale of marmalade, £1; H. N. 5s.; Thankoffering for being spared for twenty-one years, £1 1s.; Provo and Constance, £1; In Memoriam, M. E. A. S., £2 5s.; Widow's Mite, 5s.; A Gleaner's Thankoffering, £1 5s.; For Foreign Missions, 10s.; Gl. 53,376, thankoffering for Jan. 1, 1900, 5s.; Anon., £1 10s.; Friend, £1 1s.; Anon., 2s.; L. S. 5s.; Mrs. L., for China, 2s. 6d.; L., Petersfield, 2s. 6d.; Anonymous, 10s. 6d.; Poor Widow, 10s.; E. D., 10s.; K. M. N., £1 10s.; A Coachman's Wife, for Uganda, 7s.; C. J. P., New Year's Gift, 7s. 6d.; Gl. 15,513, 11s. 6d.; New Year's Gifts of little Jewish Children at Newton Green Home, 6s. 6d.; Gleaner, 5s.; Gl. 19,037, £1; Anon., £1.

Sales of Jewellery, &c.—Gl. 2,156, 5s. 6d.; H. M. M., £1; Sale of British sea-shells, by Mrs. W. M. R., £1 2s. 6d.; Miss S., sale of shoe-bags, &c., 12s.

For Centenary Fund.—M. S., 10s.; From a Friend, 2s. 6d.; Gleaner, 5s.; Anon., 10s. For Three Years' Enterprise.—T. C., sale of marmalade, 8s. 6d.

Towards preventing a Deficit.—Gl. 2,897, £25.

Towards Indian Famine Fund.—Anonymous, 2s. 6d.; M. R., £1; Little People Readers of the Evangelist, 3s.; Gleaner, £1; Reader of the Christian, £1; Gl. 77,869, £1; H. M. P., Gleaner, £1; Friend, 10s.; Anon., 10s.

Towards East Africa Famine Fund.—E. F., £1; Fairlight Sowers, 5s.; Gl. 77,896, 10s.; Anon., 10s.; H. M. P., Gleaner, 10s.; Gl. 998, 12s. 6d.; Anon., 10s.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends:—

Miss Dixell, Miss Jennings, Miss Ada Radford, Eliza Y. Atkins, Mrs. McCurry, Miss E. M. Davy, W. A. Dark, H. E. P., E. B. Thomas, Mrs. Bevan, Torquay,

Gertrude Manley, One who is interested, E. Lawrence, Mrs. Leach's Bible-class, Mrs. Chambers, Miss Peckover, Miss A. Little, Gl. 11,881, C. M. Neale, and eight packets from anonymous friends.

We are unable to use ordinary English stamps which have passed through the post, but used Foreign, Colonial, Army Official stamps, and rare English stamps are most acceptable, also old collections and albums. The latter might be given as Centenary offerings. Uganda stamps are much in request. They should be sent to the Lay Secretary, Church Missionary House, Salisbury Square, Fleet Street, London, E.C. The Rev. C. F. Jones, 6, Sefton Road, Rice Lane, Liverpool, who kindly undertakes the disposal of the Society's Foreign and other stamps, will gladly send packets or single stamps on receipt of postal order addressed to him as above. Also a Centenary packet, 100 for 10s., a good present for a young collector.

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

A "Challenge" half-plate photographic camera and apparatus, by Swift & Son. List price, with additional apparatus, over £19. Offers solicited.

A number of large spotted cowrie shells, 3 or 4 inches long, 6d. each.

A small tea-pot of Japanese Satsuma ware, £1.

A number of autographs. (Lists on application.)

Some water-colour drawings executed by a lady exhibitor at the Royal Academy, &c., from 4s. to 15s. each.

Some ancient glass and pottery from a lately-discovered rock-hewn tomb at Belt Jebel (Libnah). The glass is Grecian or Roman, about 2,000 years old. Price from 10s. to £3 each piece. The pottery consists chiefly of small Roman lamps, and may be had at lower rates than the glass.

Two richly-ornamented and gilded candelabra.

An ornamental hand-glass, purchased at the sale of Marie Antoinette's effects.

A "Thomas" sewing machine, with treadle table.

A plated stand for a glass dish.

A Prayer Book, 2s. 6d.

Collections of vegetable seeds, 2s. 6d.

Publication Notes.

AN important change has recently been made by the Committee in connexion with the *Quarterly Paper*, which is a periodical intended for distribution amongst adult subscribers of small sums. The size has been changed to an eight-page crown 4to (same size as *Awake*), and the "Paper" can now be supplied to local Secretaries free of charge, for distribution amongst actual adult subscribers and collectors, instead of being charged for as hitherto. Local Secretaries should apply for copies to the Lay Secretary, C.M. House, Salisbury Square, stating the number required. The *Quarterly Paper* is also made available for binding up with Parochial Magazines, for which purpose friends are asked to pay a nominal sum of 1s. per 100, per quarter. It is so arranged that the Parochial Magazine can be stitched in the centre of it. The *Quarterly Paper* can also be supplied for general distribution at 2s. per 100, post free.

The first number of a Series of *Sunday-school Missionary Lessons* has just been issued, entitled, "Soldiers in Christ's War," by Emily Symons. Any Sunday-school Teacher can obtain a copy by sending a halfpenny stamped addressed envelope to the Lay Secretary. Copies will be supplied free of charge for the use of Teachers generally in any school which contributes to the Funds of the C.M.S., on application of the Clergy or Superintendent. This "Lesson" is not intended for distribution among the Scholars. The series will be continued at intervals, notice being given from time to time in the GLEANER.

A Paper specially written for members of the G.U. and others, by Mrs. Ashley Cairns-Wilson, entitled, *Goats or Nails? an Appeal to Students*, has been printed in a separate form, and can be supplied in small numbers, free, on application. It is intended mainly for use among members of the G.U., Missionary Bands, and other organizations of the C.M.S., and not for general distribution.

A Series of *Medical Mission Leaflets* has also just been commenced. No. 1 is ready, and consists of the Centenary Address of Dr. Carr, of the Julfa (Persia) Medical Mission. Copies are supplied free of charge, in small quantities only.

A new *Occasional Paper* (No. 33), entitled "We are all in it; or, Some Lessons from the War in South Africa," can be obtained for general distribution free of charge.

A Poem by Miss Alice J. Janvrin, entitled "A Christian Battle Song," has been printed in small fancy leaflet form for enclosing in letters. Price 4d. per dozen, or 2s. 6d. per 100, post free. Other similar leaflets previously issued are "The Scorn of Job" and "Dreamers," by the Lord Bishop of Derry and Raphoe.

Niger and Yoruba Notes for January contains an excellent portrait group of the new Hausa Party. This publication should be read by all friends interested in the work on the West Coast of Africa. It is not published by the C.M.S., but is supplied by the Publishing Department, Salisbury Square; monthly, price one penny (1½d., post free); 1s. 6d. per annum, post free.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

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Advertisements, &c., for next month must be sent before Feb. 8th.

MR. W. E. BLACKETT, of Fourah Bay College, Sierra Leone, begs to acknowledge the receipt of the book *Twelve Sermons on Prayer*, by C. H. Spurgeon. He also begs to thank the lady donor for her kind consideration on his behalf.

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FOREIGN AND COLONIAL POSTAGE STAMPS.—The Lay Secretary, C.M.S., Salisbury Square, E.C., will thankfully receive any gifts of used Stamps. Old Colonial Stamps prior to 1870, and old collections containing various sorts, are especially requested; also rare Foreign and English kinds.

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The

Church Missionary Gleaner

MARCH 1, 1900.



Editorial Notes.

THE consecration of the Right Rev. James Johnson as Assistant Bishop of Western Equatorial Africa marks an encouraging advance. Not only does it cement the cordial relationships now happily existing with the African Christians of the Niger Delta Pastorate, but it contains the promise of great developments. Bishop Johnson looks forward to the time when a separate diocese shall be created, and will labour towards this end. Meanwhile it is his desire to push forward the work into the unevangelized regions of the Delta, than which it is safe to say there are no darker spots in all the world.

The Indian Government is confronted with a famine which rivals, if it does not surpass, the famine of 1897-98 in severity and extent. More than three millions of people are employed on relief works, and it has been estimated that in all fifty millions will be affected by this terrible scourge in a greater or less degree. As we have already informed our readers, the Society's missionaries in the affected districts of Western and Central India are labouring to cope with the needs of the famine-stricken people round them. We are thankful to say that we have money enough in hand to meet all the demands they are likely to make for some time at least, so that we do not propose to appeal for special funds. We do, however, ask that in all the natural pre-occupation of thought caused by the war, the dire distress of our Indian fellow-subjects shall not be forgotten in the intercessions of our friends.

At a time when our Western India Mission can even less than ordinarily bear the loss of a valued worker, the Rev. W. H. Dixon has been called to lay down his earthly service. Mr. Dixon, an Oxford graduate of distinction, went out in 1893. "During the six years of his missionary service," to quote from the minute passed by the Committee, "he did valued work in Bombay at the Robert Money School, and subsequently in the Marathi Evangelistic Mission, while he also laboured zealously among the educated English-speaking classes of that city. In all departments of the work he made his mark as an earnest and able missionary. He had recently been transferred from Bombay to the district north of Poona, where scarcely two years ago the Rev. H. T. Jacob received his home-call." Mr. Dixon's figure appeared in the little group of Western India missionaries which we gave on our front page in January.

The parochial reports of two parishes are before us, both of which illustrate a defect in our missionary zeal. One of them is from a suburban parish which sends up a respectable but not large contribution to the C.M.S.; the number of names in it which can be identified as subscribing to local funds is 150, while the names of those who collect or subscribe for the Society is only twenty-three. The other parish sends up a large sum. It has over 200 subscribers to local funds, but not fifty subscribers to Foreign Missions. In both cases, the supporters of Missions are only a small fraction of the active helpers of the parish. Of course those who may have contributed to the offertory have to be left out of count, but the real interest of a person who does not subscribe or take a box must be small. It is evident,

then, that we have here a wide and neglected field for effort. It rests alike with the clergy and the existing friends of the work to spread the interest in the parish until it embraces all the communicants, and not merely a small minority. If this were done generally, there would never be any anxiety about funds.

No department of the Society's work has made more rapid strides than its Medical Missions. The Medical Auxiliary has grown in corresponding fashion, and now takes within its province everything connected with the medical side of our work, including, for instance, the health of our missionaries at home and in the field. As a consequence, the Auxiliary has grown too large for the unaided efforts of its Secretary, and an Assistant Secretary has been appointed. The Rev. R. J. Elliott, formerly a missionary of the Society in Santalia, and at Gaza in Palestine, has just been offered and has accepted the post.

The barrier of floating vegetation called *sudd*, which has hitherto made the White Nile impassable, is being steadily cut through by Major Peake, an officer specially detailed for that purpose. "It is believed," says the *Times*, "that it will not be long before Major Peake opens up communication with Uganda." If this be the case, it is quite possible that our missionaries in Bunyoro at least may find the Nile to be the best route. It is doubtful, however, if the Government will find it worth their while to keep the channel open, and the prospect of regular traffic along the river is very remote. Even if this line of communication were opened up, the missionaries in Uganda itself would have too great a distance to traverse on foot, after reaching the Albert Nyanza, to make this route of much practical value, especially now that the railway from Mombasa is approaching so near.

While the cry of missionary luxury is sometimes raised, the opposite charge of neglect of our missionaries' comfort is also made now and then. One illustration of the reasonable care which the Committee take of the missionaries will be interesting to our readers. It is well known that on the journey up to Uganda it has been difficult if not impossible to employ beasts of burden successfully. The Committee, feeling that the lady missionaries ought to be saved the strain of marching some hundreds of miles under an African sun, have hit upon the expedient of supplying them with one or two *jinrickshas*—in reality a form of light wheel chair—each to be drawn by one man. The experiment has been rendered feasible by the construction of a good path to Mengo, which replaces the narrow and winding tracks of old time.

The recent transference of Nigeria to the Imperial Government afforded an object lesson which Christians should not be slow to observe. At Lokoja troops to the number of three battalions were paraded, with their white officers, to see the Royal Niger Company's flag hauled down and the Union Jack hoisted in its place. But while soldiers, not to mention traders and even sportsmen, press forward into these dark lands, where are the soldiers of the King of kings? They are numbered by units, where they are to be found at all! Why should His forces not be found at Jebba, at Egga, at Lokoja, and elsewhere along the Niger?

Not white soldiers necessarily, but with white leaders for the present at least. It is for the Church of Christ to answer.

We announced last month in our Publication Notes the first of a series of Sunday-school Lesson Outlines, with illustrative Notes. This month the second of the series is ready, together with two papers bearing on the subject. A third Lesson, specially drawn from the Gospel for the Third Sunday in Lent, will be ready in the course of a few days. The terms on which the Outlines may be had are explained in the Publication Notes. It is purposed that these Lessons shall be issued at the rate of about one a month until there is a sufficiently large number for our friends to select from. The issue of fresh Outlines will then be suspended, and back numbers will be kept in stock.

Our readers will be interested to learn that some hundreds of copies of C.M.S. magazines and other papers have been sent out to South Africa from the Publication Department, through the Soldiers' Christian Association, for the use of our troops at the front. The present war has found a multitude of agencies, in addition to the ordinary chaplains' services, ready to seize the opportunity of ministering to the spiritual needs of the soldier, among which the Soldiers' Christian Association holds an honourable place. We are thankful to find in *Forward*, the magazine of the Association, and elsewhere, plenty of evidence that the soldiers, solemnized by the stern realities of the battlefield, are responding in great numbers to the efforts made for them.

At Modder River is a most interesting penny booklet describing the work of the South Africa General Mission among our troops at Cape Town and at the front itself. "The man with the note-paper" first made the Mission known as the troops landed at Cape Town. At the front we find the Mission improvising refreshments for the troops, supplying water on the battle-field, and thus getting opportunities for spiritual work.

A Missionary Hymn.

THE stream of living waters
Is issuing from the Throne
To cheer earth's sons and daughters
With gladness all its own.
It freely flows for ever,
Like God's eternal love—
A deep'ning, widening river,
That all its joys may prove.

Up, ye who once have tasted
The life its waters give!
Let not your life be wasted,
Let others know and live.
For God Himself beseeches
That men may stop and drink;
Afar His hand out-reaches
To lead them to the brink.

Earth's distant lands out-crying
Athirst for water crave,
Her children sick'ning, dying,
And no one near to save.
Oh, for the summer showers!
Oh, for the latter rain!
The land that hath no flowers
Shall bloom and smile again.

The æon's end approaches,
These days are nigh the last,
Oh, let not sad reproaches
On Britain's Church be cast!
The harvest-fields are glowing,
And ripe the golden corn.
Come reaping after sowing,
For midnight come the morn.

J. H.

The Temnés of Sierra Leone.

BY THE REV. C. G. HENSLEY, *Sierra Leone, West Africa.*

THE Temnés live in the Hinterland of Sierra Leone, and are now under British protection. Most of their country is covered with "bush," but there are open spaces or "grass fields," and there are many swampy places covered with bamboo and other canes. The country is intersected with narrow paths and dotted with small "towns."

The towns consist of from twenty to a hundred houses built close together and grouped around open spaces or "yards."

The houses are something like gigantic beehives, for they are round and have tall pointed roofs thickly thatched with grass. The wall of the house is about a foot thick, built of mud and dried hard in the sun. There is one large round room, and on either side under the eaves a small sleeping room. The central room has a door at the front and the back, but no windows. There is a wide verandah under the eaves in front with a low mud wall at the outside, and here the people sit in the daytime. A native-made hammock is slung in this verandah, where the head of the house reclines.

Temné Farming.

The people live by farming, their chief product being rice. They also grow Indian corn, cassada, and several species of small grain. The women have to do the larger share of the work; they do the cooking, beat the rice, make mats, go fishing, and look after the farms when the seed is sown.

The men build the houses and "brush" the farms, that is, cut down the "bush"; "brushing" begins near the end of the dry season. They know when the time has come by the position of the stars, Orion being then right overhead soon after sunset. When the bush is cut and dried the whole is burnt, and then the sowing begins. After one crop the bush is allowed to grow again for four or five years. A few cattle, sheep, and goats are reared, and also fowls. The rice is always eaten with sauce made with palm-oil, herbs, and meat or fish. Palm-oil is made from the fibrous covering of palm-nuts by boiling and skimming. Another sort of oil is made from the kernel of the nut.

Their Language.

The Temnés had no written language when the missionaries first went to them, but now the greater part of the Bible and Prayer Book are translated. The vocabulary of course is not really large, but to a beginner it seems rather full when he finds that he has to use a different word for being late, according to whether it is in the morning or at night; and when he finds different words for washing himself and washing clothes, and four or five words for carrying, according as the load is to be carried in the hand, or in the arms, or on the shoulder or back, or on the head!

The most striking thing about the language is its prefixes. Every noun has a prefix, and there are more than a dozen different ones. The adjective, pronoun, relative, demonstrative, and numeral vary with the prefix of the noun with which they are used. Thus the word for "this" is "owe" if you are saying "this person," but "ake" if it is "this stick." The singular and plural are also distinguished by a change in the prefix. This is very strange at first. For instance, you are glad to find that the word for the kola (nut) is the same as you heard in England, but when you hear of "tola" you think it is something quite new, whilst it is really only the plural form. That is why my Temné boy, when he sends my drill "coats" to the wash, calls them "toat."

Their Religion.

The religion of the people has been influenced by Mohammedanism. There are a good many Mohammedan teachers in the country, and many of the chiefs profess that religion and send

their boys to learn. They are taught to write Arabic, and to chant the Koran, and to say prayers, and sometimes carry a rosary to assist them in the latter.

The people are very superstitious and believe much in charms. These are often made by the Mohammedan teachers. The most common consist of portions of writing from the Koran, sewn up in leather and worn on the person. During the recent rebellion some of the war-boys had garments covered with Arabic writing, which they believed would protect them from the English bullets.

"Country-fashion Men."

Another class of people who make charms are called "country-fashion men." These travel about, and when they come to a town they find out who has wealth there, and then they pretend to foresee trouble coming to him or his house. They are able to support these pretensions by clever tricks, such as making sand or stones appear to arrange themselves in certain ways. The householder is convinced and seeks a preventive for the coming ill. The "country-fashion man," who has already proved his knowledge, offers his services, and in return for a payment in cloth or other kind, he mixes fowl's blood with palm-oil or other equally powerful things in a pot, which must be kept just where he orders, and then is sure to keep away all harm. These men are called in, too, in case of sickness, or sometimes to discover a thief. In the latter case there is a trial by ordeal. The cleverness of the "country-fashion man" often enables him to discover the offender, and then of course it is not hard to arrange that he should be "proved guilty." Sometimes, alas! it depends upon the wishes of the one who hires the "country-fashion man" who is the one to be found guilty.

Sacrifices and "Medicine."

Sacrifices of fowls, rice, or other food are often made, particularly when danger or trouble is at hand, or when something of importance is to be done. For instance, when the recent war broke out, a black cow was sacrificed in one of the towns engaged in fighting, and the head-man of a town where two of our missionaries lived made a special sacrifice for the missionaries' safety. Outside every house and town charms or "medicine" of various sorts may be seen which are expected to keep away evil. These often consist of little pieces of cloth or tiny mats, sometimes a disused implement or relic of the household, farm, or chase. The same sort of things are seen beside the rice-fields, and here they have a real value because they help to keep away thieves. Just outside every town is seen a tiny shed; inside is a rude shelf on which are laid some stones. These are called the "Ambaki" stones. The "Ambaki" are the old men, and when they die they are supposed to exercise an influence upon the living, hence these tokens of honour. The departed spirits of bad men are supposed to wander about and to be able to steal, and in other ways do harm. Many people profess to have seen these, and others believe they can smell them when they are at hand. I know of no real worship or prayer amongst Temnés who are not Mohammedans, but there may be something of the sort in connexion with the "Ambaki" stones. Enough has been said to show that what religion they have is not one of love, and so we are not surprised to find that they have little love one for another.

Slavery.

Slavery is common. There are domestic slaves in every town, and before the English took over the protection of the country slave-raiding and traffic in slaves was practised, with all its attendant sorrows. There is many a Temné child who could not tell where his father or his mother is, but only knows that they were sold long ago. A proverb corresponding to a well-known English one will be interesting as showing the sad

familiarity with these things. They say of a man who takes precautions too late, "He is like a slave who made a dagger after he was sold."

The Society's Mission.

The C.M.S. began work in this country as long ago as 1840, but it was only in a small way till about four years ago, when several Sierra Leone young men, Africans, that is, volunteered for the interior, and an advance was made. Frank Allen, who so soon laid down his life at his post, was chosen to lead them and was shortly afterwards joined by Mr. Caldwell. The plan adopted was to place two or three of the young men together at convenient centres. From each centre short preaching tours were made, and as the towns are close together twenty or more could often be reached in a journey of four days. An attempt was made at each centre to open a school, visiting was carried on, and special services were held on Sunday.

There were difficulties in the work, such as sickness of the missionaries, indifference of the people, and unwillingness to let their children come to school, and there were some disappointments among the workers, but on the whole the work seemed to be progressing favourably and to be encouraging, when at the beginning of 1898 a rebellion broke out. For a time many of the workers were in real danger. For two months no certain news could be heard of them, and finally all had to leave their posts and could not return for more than nine months. At the beginning of last year they were able to go back, and it was a great joy to find how well they were received.

Since their return schools have been opened where the people would not consent to them before, there is a willingness to hear, in some cases, no doubt, a greater willingness on account of the proved worthlessness of charms during the recent war.

A Look at one of the Schools.

Let us look at one of the schools, generally held in the teacher's house or verandah for want of a better place. As you enter you salute the children and they joyfully reply, for they are glad to see you and to hear a white man trying to talk their language. Then you watch them reading. Some are able to read the Bible, and this is explained to them verse by verse; others are still engaged with the alphabet and words of two and three letters. Then there is some writing and singing, and texts are learnt and repeated. School must be held in the evening, as the children have work to do, such as weeding and fetching wood or water. Frequently children who would like to come to school, but who are not allowed, gather round and listen, and grown-up people come sometimes too, so when texts are being learnt and explained all can hear, and thus the good seed is sown.

If you went inside the missionary's house you would see some of the large Bible pictures published by the R.T.S. These are a constant source of interest to the people and often afford an opportunity of giving the Gospel message. On dark evenings the magic-lantern has also been used with great advantage and always draws a large audience.

In the *C.M. Intelligencer* for October last some account of the Temné Mission was given and there was mentioned the baptism of five lads. These may be regarded as in some sort the firstfruits of the forward movement mentioned above, for though they took place at two stations opened before that time, still some of the lads at least were brought to know the Saviour by those who joined the Mission in connexion with that advance. May they prove to be the firstfruits of an abundant harvest soon to be gathered in. The whole work is most promising at the present time, and therefore, let us remember, needs our prayers as much as, perhaps more than, if it seemed to be discouraging. The workers, the young converts, the inquirers are surrounded by many dangers and temptations. Pray for them.

A Little Australian Colony in South China.

YOU may be a fairly advanced student of Foreign Missions and yet have never heard of Deng Doi.

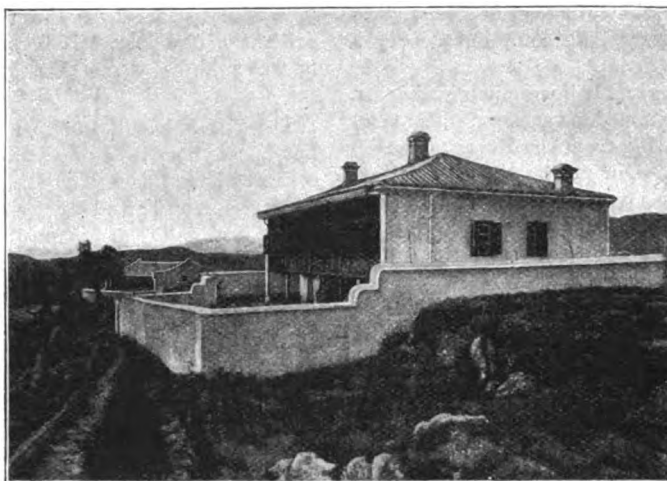
Take your map of South China—or such a sketch map as we published in the GLEANER of last September—and find the great city of Fuh-chow. Let your eye travel up a very little to the north-east, and if the map is a good one you will see Lieng-kong. Six miles from Lieng-kong, but probably unmarked, is the large village of Deng Doi.

It is little more than three years since the inhabitants of Lieng-kong saw the strange sight of some *kunions*—foreign ladies—coming to take up their residence in the town; and it is only two years since three young Australian ladies, Miss Oxley and Miss Newton, from New South Wales, and Miss Searle, from Victoria, went to live at Deng Doi.

Great was the joy and excitement of the villagers. "The people received us with joy," wrote Miss Oxley last year, "and we were invited to so many feasts that we had to ask them not to invite us to any more, as we really had not time to spend in this way. During the first few months we had crowds of visitors wishing to see the house." Many of the visitors no doubt were interested in the foreign-looking Mission-house, which has long since become a home for the missionary party.

"It is a real home," writes Miss Searle, "to which we always come back after a long itinerating tour with the intensest gratitude and delight.

We have learnt the meaning of 'sweet home'.



MISSION-HOUSE AT DENG DOI.

in the deep sense since coming to China." The house is nicely situated on a hill, she tells us, above the dirt and din of the village below, yet conveniently near.

A Chinese catechist had been stationed at Deng Doi for some months before, but great developments followed the arrival of the three ladies.

A Wide Field.

To begin with, there are villages all round Deng Doi. "There are over a dozen," writes Miss Newton, "within walking distance, which we can count as we stand on the hill just behind our house."

Miss Searle makes itineration among the villages of one-half of the district her special work. She feels con-

strained to apologize for the small amount of ground she has covered. "I have only visited about forty villages this year" altogether, in spite of being away (itinerating) so much.

"Only forty villages"—think of that, you capable parish workers at home, for whom your vicar is not always able to provide a "district" of a dozen houses or a class of a dozen children!

These villages are by no means mere hamlets. We read of one containing a thousand inhabitants, and another "village" of no less than 8,000 souls.

Miss Oxley, who shares in the itinerating work, is an accomplished "master mariner"—if we may be pardoned the expression. She is owner and commander of *The Messenger of Peace*, with its dinghy *The Active*, the latter being named after the craft in which the Rev. Samuel Marsden, the apostle of New Zealand, journeyed to and from New South Wales.



MISS OXLEY AND HER BLIND SCHOOL AT DENG DOI.

[Ning Kai is at the harmonium, Seng-Guon is playing the accordion, John is seated near the matting frame, and Cū Cū (David) is standing at it.]

Some of the Firstfruits.

These tours among the villages have been very fruitful in blessing. Here is one case from Miss Oxley's last letter:—

"During the Chinese New Year I visited Sien O, and noticing a strange woman among the Christians, asked her if she worshipped God. She answered, 'Yes.' 'Have you given up your idols?' I said. She had not, but was quite willing to do so, so we went to her house and she and her husband took down their idols. After prayer we returned to the chapel, and in the presence of a large number of people they burnt their idols. The woman as often as possible goes to the Day-school, sits next to her little girl, and reads the books."

At Ma Pe, a village in Miss Searle's district, the Christians have subscribed five hundred dollars to buy a large and fine native house, to be renovated and converted into a church. A similar amount has been raised at another village called Uong Gie, at which centre there are no less than 300 adherents, and where there has been persecution. At Buang Sang, a village three miles from Uong Gie, Miss Searle has been gladdened by being able to present sixteen women and over a dozen children for baptism.

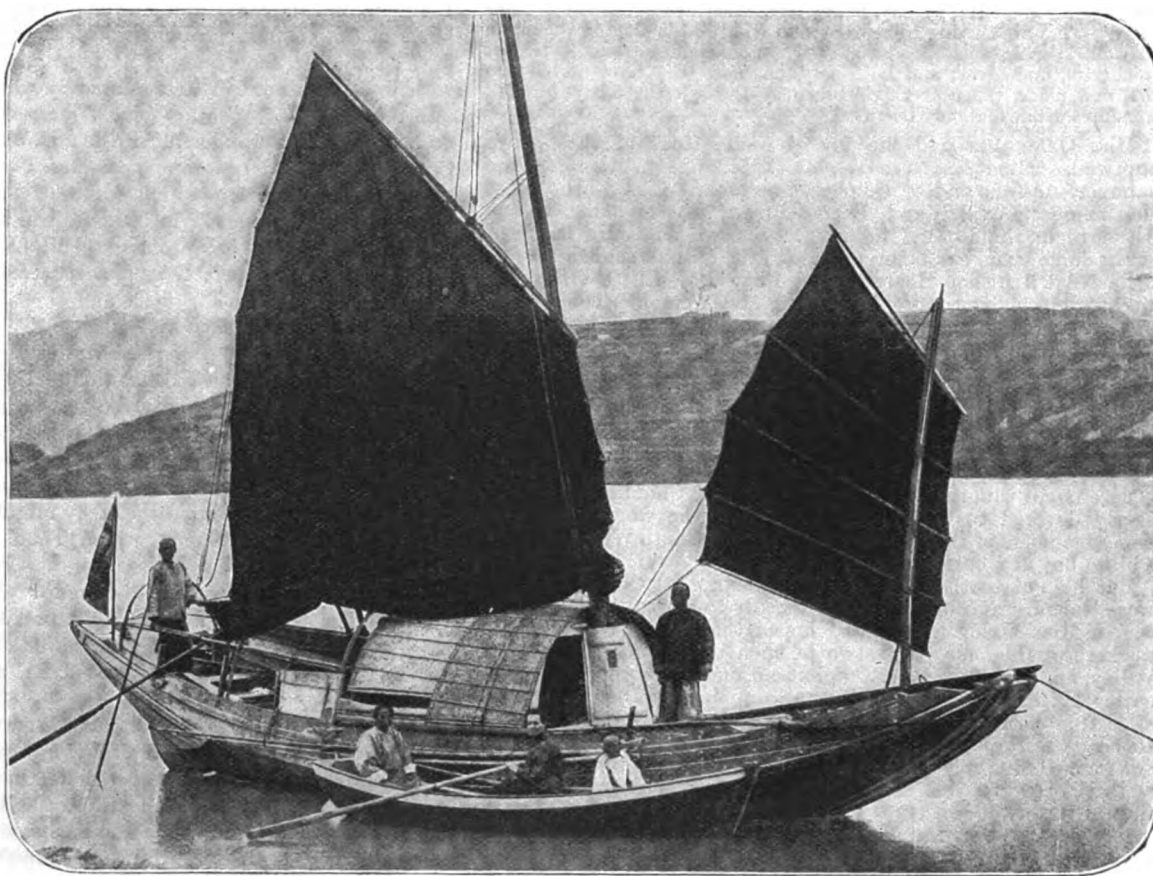
Many other villages have given tokens of blessing. Throughout the Lieng-kong country as a whole, the Rev. W. Light reports:—"There has been a readiness to hear the Gospel never before known."

From the first these ladies have combined dispensing with their ordinary women's work, and soon acquired quite a reputation as doctors. Their patients have been numbered by the thousand, but space forbids our dwelling on this branch of the work.

The Women's School.

While on their preaching tours, the ladies are on the lookout for women whom they may invite to come to Deng Doi for a period of further instruction. This "station class" or "women's school" is under the charge of Miss Newton. These "women's schools" are a great feature of the Fuh-Kien Mission, and were first started by the late Robert Stewart. It is not hard to see that these schools have a double benefit, on the woman-scholar first, and through her on the village from which she comes. Here is a case in point:—

"Several times I have invited a woman to return with me to Deng Doi so that she might learn more.



"THE MESSENGER OF PEACE" AND HER BOAT "THE ACTIVE."

One came and stayed for a month. During the time she unbound her feet. When I visited her village and the neighbouring villages some time after her return, I found there were numbers of people interested in her, and I had more invitations to sit down and talk than I could accept. The woman is now one of the brightest in Miss Newton's station class."

The building, which lies behind the Mission-house in Deng Doi, was opened so recently as last October with sixteen women. It has only been finished within the last month or two.

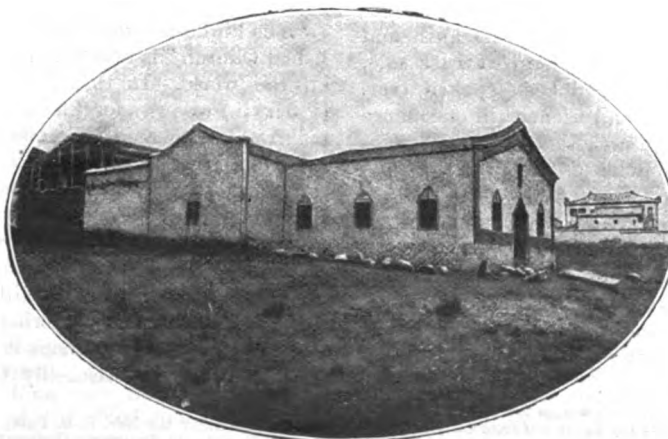
Miss Oxley's Blind Boys.

The lot of the blind in China is a very sad one. The blind boys grow up to be beggars and fortune-tellers, and the blind girls to an even worse fate. This custom is so general as to be often looked upon as the natural and inevitable destiny of these poor afflicted ones. Miss Oxley began very early in her work at Deng Doi to adapt the Braille system to the Fuh-chow dialect as written in Roman letters. She gathered together a few blind boys and began to teach them, and has now been able to set up a Blind school. She says:—

"It is a difficult thing to set each blind boy really to work. Each one is supposed to work at some trade half the day, and learn to read and write (Braille system) the remainder. I have to set them to work at matting, making string and rope, knitting, and straw shoes."

Miss Oxley gives us a touching little glimpse at them:—

"What do you think I can hear as I sit in my own house and write? The blind boys singing at evening prayers, again and again, 'Ang-lok-



CHURCH AT DENG DOI.

nik, *Ang-lok-nik*, 'Happy day, happy day, when Jesus washed my sins away.' They are singing so heartily, and Ning Kai is playing the organ so well, keeping such good time. Oh, I do praise God! it is just wonderful, wonderful; and I do pray that now they have moved into this new place, the near neighbours may through these boys learn to worship the one and only true God."

Miss Oxley has had the joy of seeing four of these boys baptized. Ning Kai was the first. He was baptized in the summer. At the end of October, Lue (John), Cü Cü, who chose the name "David," and Seng Guong, whose name means "Believe in the Light," followed. Six women were baptized at the same time, one being the cook at the Blind school.

Last April Bishop Hoare visited Deng Doi with the Rev. W. Light and confirmed fifty-four men and women. The Bishop was pleased with the reverence of the congregation—not a thing to be taken for granted in China—and the Chinese on their part were overheard saying that they "were much struck with the great love written in the Bishop's face."

Helpers from many Quarters.

The church was built with the help of Tasmanian Gleaners, but one large donation came from a Victorian Gleaner. A very generous contribution from Donaghadee, in County Down, was partly devoted to the church, partly to the women's school. Some members of the Sowers' Band in New South Wales support a blind boy at a cost of £4 a year.

But help of another kind is sadly lacking. "Oh, why do not more labourers come to these 'ready-to-be-reaped' fields?" writes Miss Oxley. "We had hoped that at least three new workers would come to us, two to open up work in the Ma Pe Valley, and one for Deng Doi, but no one has come." It was, writes Miss Searle, a "crushing disappointment we have met with this year. In going up to the Annual Conference we hoped to bring back at least two new workers, and find not one was forthcoming for our district, and very few for anywhere else. Is this to be the sole result of all the enthusiasm, preaching, and prayer of the last three years?"

We cannot press the claims of Deng Doi beyond those of a hundred other places. The cry of the over-burdened labourer, the amazed disappointment of the reaper who sees a harvest which he cannot gather, is heard from every field.

The Church as the Missionary Society.

NO. II.

A BRIEF MEDITATION ON PS. LXXXVII.

BY THE REV. W. E. BURROUGHS.

(Continued from last month.)

"And of Zion it shall be said, This and that man was born in her: and the highest Himself shall establish her."—*Ps. lxxxvii. 5.*

WE come now to consider the blessed results which this Psalm foreshadows as promised to missionary work, carried on so earnestly and extensively as to be regarded as the work of the whole Church of God, not forgetting that this portion of the Psalm is given to us as spoken by God Himself (ver. 4–6). We may suppose *yer. 1–3* to have been a grand opening chorus, sung with all the added harmony of the "players upon instruments" (ver. 7): then perhaps came in, amid the hush and silence marked by *Selah*, a solitary voice, a great bass solo, telling those "glorious things" which had been spoken (ver. 4–6), after which comes another hush and silence, till once more the whole choir joins in, concluding with that short and suggestive chorus, "All my springs are in Thee" (see *R.V.*).

I. THE SPIRITUAL BIRTH OF NATIONS IS PROMISED.

What a remarkable group! Here are five names selected by Inspiration, and what a story do they tell!

Rahab* or Egypt, Israel's oldest and hereditary foe; Babylon, her latest oppressor, whose iron grasp the nation was even then feeling; Philistia, the inveterate and implacable enemy who through the generations had hung on to the outskirts of the

kingdom, unconquered and unwon; Tyre, the rich and wicked home of the commerce of the world, the Corinth of those early days; Ethiopia, the synonym for hopeless degradation, carrying with it all the neglect and contempt which to-day is thrown into the epithet of "the niggers." Here are missionary results no less wide than wonderful: Pride and Worldliness, Wrath and Corvetousness, and Ignorance, conquered by the Gospel.* How grand the Inspiration which foretold, and the Faith which looked for such things! Is it not given to us to see the dawn of that day when these promises shall be fulfilled? Egypt is listening to the Gospel; Ethiopia is "stretching out her hands to God."

"As among them that know ME." Thus does God Himself describe the conversion of these nations. This is that "knowledge of the Lord" which Isaiah (xi. 9–11) predicts shall fill the earth, mentioning immediately afterwards a sample group of nations which is almost identical with that before us in this Psalm. How single is the missionary's weapon, how simple is his message! Everywhere in the wide, wide world it is all the same, "This is Life Eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (*St. John xvii. 3*).

When will that "mention" be made? Most probably at the great assize, when all nations shall be gathered before God—when the two great divisions of mankind shall be made according to this test—those that know Him, and those that know Him not.

II. THE MISSIONARY WORK OF THE CHURCH IS RECOGNIZED.

Still is Jehovah the speaker. Before an assembled universe Zion is to be mentioned; what will her Lord specially proclaim as the work of His Church which shall thus and then be honoured? "And of Zion it shall be said, This and that man was born in her." To us who have seen the place which Jesus Christ has given to missionary work in His commission to His Church, it is but natural to find it pre-eminent "in that day" in the Master's recognition of what His Church has done. If His one command to His Church of the Resurrection was, "Go ye into all the world and preach . . ."; if His gifts to His Church at Pentecost were specially suited to those who had to evangelize the world; if the great promise of His presence with His Church in her work was, primarily at all events, given in connexion with missionary toils—is it wonderful that when the Church's Head meets His Zion on the threshold of Glory His first and most emphatic commendation should be for this work as done? These are the jewels that shall shine in the Church's diadem—Egypt and Babylon, Philistia and Tyre, and Ethiopia. These are the hungry and sick and captive ones with whose feeding and comforting and emancipation Jesus will then identify Himself (*St. Matt. xxv. 40*).

III. SPECIAL BLESSING IS PROMISED TO A MISSIONARY CHURCH.

"The highest Himself shall establish her." The only "Established Church" is one which is seeking to carry the Gospel into all the world. In that beautiful Psalm of our "Evensong" (*Ps. lxvii.*) we pray for blessing upon ourselves in order that we may reach in evangelistic efforts to "all the ends of the earth" (ver. 7). Here is the promise which responds to that prayer, even as to Abraham came the message, "I will bless thee, and be thou a blessing" (*R.V.*). The experience of C.M.S. as a society and of us individually, dear fellow-Gleaners, agrees with this. It is in those parishes where God has "commanded the blessing, even life for evermore" (*Ps. cxxxiii. 3*) that the largest missionary work is done for Him. Perhaps the blessing comes to enable them for this work; perhaps it comes because they have done it (*Ps. xix. 11*). But assuredly there it is; and we would con-

* It is well to note that the Hebrew word here used is quite different from that which designates Rahab of Jericho, and may mean Arrogance, Pride, or it may stand for some sea monster as *R.V.* in *Job ix. 13, xvi. 12*. Certainly Egypt was from early days the *bête noir* of Israel.

* See sermon by the Rev. E. B. Furse, D.D., "The Church the Converter of the Heathen," quoted by Spurgeon; *Commentary on Psalms*, Vol. IV., p. 122.

fidently say to congregations and to individual Christians, owning the weakness and feebleness of their spiritual life, "Take up your Lord's work which He has so plainly laid upon you; take it up, even though faith be weak, love cold, and hope dim, and prove in your own experience the truth of these words, 'The highest Himself shall establish her.'"

IV. PERSONAL SERVICE WILL BE NOTED.

The scene is somewhat changed. God has publicly spoken of heathen nations as born through His Church's work, and He has recognized equally publicly the part which His Church took in fulfilling His command. Now He turns to the Register—the roll of the citizens of the city of God, and at once we pass from the general to the particular, from the national to the personal. There is no more solemn group of passages in the Bible than those which refer to "The Book of Life." In every case the reference is to individuals. It is "names," not nations, which are there (Phil. iv. 3). "The Lord shall count when He writeth up the people." How patient, how accurate, how leisurely is this transaction. None pass "in a crowd." He who calls every star by its name (Ps. cxlvii. 4; Isa. xl. 26) does the same by His sheep (St. John x. 3). Reader, can you rejoice because your name is in that Book of Life (St. Luke x. 20)? But the Lord notes more than the name, even how that name came to be there—"This man was born there." Fellow-worker, what an inspiring thought! As individual as the entry of a soul's birth, is the entry of the means God used to give it birth. In this sense—as well as in that other—is your name in your Lord's book, many many times? The cup of cold water given to that thirsting soul—the message of life imparted to that lost one—"shall in no wise lose its reward" (St. Matt. x. 42). Well may the Church of Christ, to whom are opened up such possibilities of service here and of reward hereafter, tune her harp for one closing theme, and, looking up to Him who alone can supply her need, sing, "All my springs are in Thee."

The Mission-Field.

Egypt.—The Secretary of the Egypt Mission, the Rev. F. F. Adeney, received on Jan. 12th a letter from Dr. Harpur, written from Omdurman, in which he says:—

"Each day, in one way or another, a strong impression is being made on our minds that the field here is promising for missionary work. We do not find the people at all fanatical. The breaking up of the Mahdi's power has shaken the faith of the inhabitants. The name of Gordon will always be a tower of strength to the men who serve Gordon's God and preach Gordon's Christ. As soon, then, as the restrictions now placed on missionary work are removed, we feel we can enter into the work here with great faith and hope."

Palestine.—It is interesting to read in a letter from the Rev. J. R. Longley Hall, of Jerusalem:—

"On Sunday, Jan. 7th, we held a special prayer-meeting to pray for our troops in South Africa and to humble ourselves before God for our own and the nation's sins. The Consul sent round a formal notice under the Consular seal, calling all British subjects to the meeting, and the attendance was very good. Several persons of other nationalities were present, anxious to join with us. The day before the meeting, one of our native ladies—wife of one of the principal members of our congregation—came to us and asked if the native congregation might join with us in the meeting. She said that they fully realized that but for England's influence at Constantinople and England's missionary zeal, missionary work in the Levant would have been impossible, and they desired earnestly to pray that nothing might be allowed to weaken that influence and power. To-day (the 8th) the Jews are holding special services to pray for the success of the British troops, and they asked the Consul to be present. Of course the Consul and his family were present at our meeting yesterday."

Bengal.—It is interesting to hear from the Rev. C. L. Olsen that many of the gallant soldiers of the Gloucestershire Regiment now in South Africa were members of the Old Church Temperance Society during their long stay in Calcutta, and often thirty of them would be at the Wednesday evening meetings. Mr. Olsen says:—

"Many of these were really godly men, and it was a joy to see their

earnest faces at our meetings. Not long before they left Fort William for Allahabad, whence they shortly after returned to Calcutta to embark for the Transvaal War, two or three of them gave short addresses at one of our meetings. Of these young fellows some have now fallen in the war, some lie wounded, and others are prisoners at Pretoria; but whatever their fate is now it is a satisfaction to know that there was the fear of God in the hearts of many of them, and that some 600 of that regiment, I believe, were total abstainers—not all, of course, belonging to our Society."

North-West Provinces.—The students of the Divinity School at Allahabad have formed a Missionary Association which they call the Anjuman-i-Basharat. The usual cold weather itineration last year was in the Trans-Gangetic district and was marked, the Principal (the Rev. J. N. Carpenter) says, first by the thoroughness and heartiness of the men's work; and, secondly, by a deep and earnest spirit of prayer. The result was that on their return the men formed themselves into a band to continue prayer for the fruit of the work done.

There was an interesting baptism at St. Peter's Church, Muirabad, Allahabad, on Christmas Day. For the six-yearly bathing at the confluence of the Ganges and Jumna religious mendicants assemble in their thousands. One of these falling in with the Rev. S. N. Singh, plied him with several questions, and the replies given were so satisfactory that he at once sought baptism. However, Mr. Singh kept him under instruction and eventually baptized him by immersion. He originally belonged to the Kshatriya (warrior) caste, and had assumed the name of Dhunigiri ("Monk of the Fire"). He was baptized with the name of Prem Singh. Just before his immersion his religious tuft of hair was clipped off by the minister. May he prove a valiant champion of the Saviour's cause!

Punjab.—Kunwar (Prince) Sir Harnam Singh (of Kaparthala), K.C.S.I., who is well known on account of his leading position in the Indian Christian community, has been chosen to a seat on the Imperial Legislative Council. The prince has always taken a deep interest in everything connected with the welfare of Indian Christians, and took a leading part in the organization of the Indian Christian Memorial to the Queen-Empress on the occasion of her Jubilee. The appointment has given great satisfaction amongst Christians in the Punjab.

South India.—Of the famine in the Ellore district of the Telugu country the Rev. F. W. N. Alexander wrote on Dec. 13th:—

"I have just returned from a tour along the northern uplands, and my heart was wrung, as I went along, to see the sufferings of the poor. The minor crops due in September and October were an almost total failure in all the upland parts above the canals, and distress began then. The N.E. monsoon is due here in October. This meets the sowing of the larger grains. In these upland parts there were only a few partial showers that served for the sowing of the crops, but afterwards for the last two months we have had no rain at all, and the plants having grown a little are now withering before our eyes. There is no employment for the poor and no stocks in their hands. Jewels are gone, and the cattle are taken away by creditors. The tanks are mostly dry. . . . There is no food or water for the cattle. . . . At present the poor have gone in large numbers to the lands lying below canals, and are reaping the rice crop. Before February that work will be done, and all will be back in their homes, and a very bad time will begin. . . . Even as it is, one half of the children are withdrawn from school. . . . They are starving now."

Letters from the Front.

IV.—THE "GLEANER" AMONG THE GIRIAMAS.

JILORE, GIRIAMA COUNTRY, BRITISH EAST AFRICA.

Dec. 23rd, 1899.

LATELY you printed a short account of the experience of a Muganda woman. I used the account here frequently and it has been owned of God in a marked way. One result which I incidentally heard of being that five of our Christians have been saved from her snare of smoking. But this is only one of the results which have come to my knowledge, for the Holy Spirit has used the testimony of that old woman to many here. Could you not find a corner for this experience? That old lady's fear of sleeping alone speaks to every African, for the fear is general. There are those here who will never forget her story.

DOUGLAS HOOPER.

[The Rev. Douglas Hooper refers to the account given on p. 162 of the GLEANER for November last, of the baptism of an old Muganda woman, whom the writer has since described as not King M'tesa's widow, but the widow of one of his retainers. Jilore is in the Giriama country, about seventy miles north of Mombasa, East Africa.—Ed.]

Pioneering in Central Asia.

By DR. ERNEST F. NEVE, *Medical Mission, Srinagar, Kashmir.*

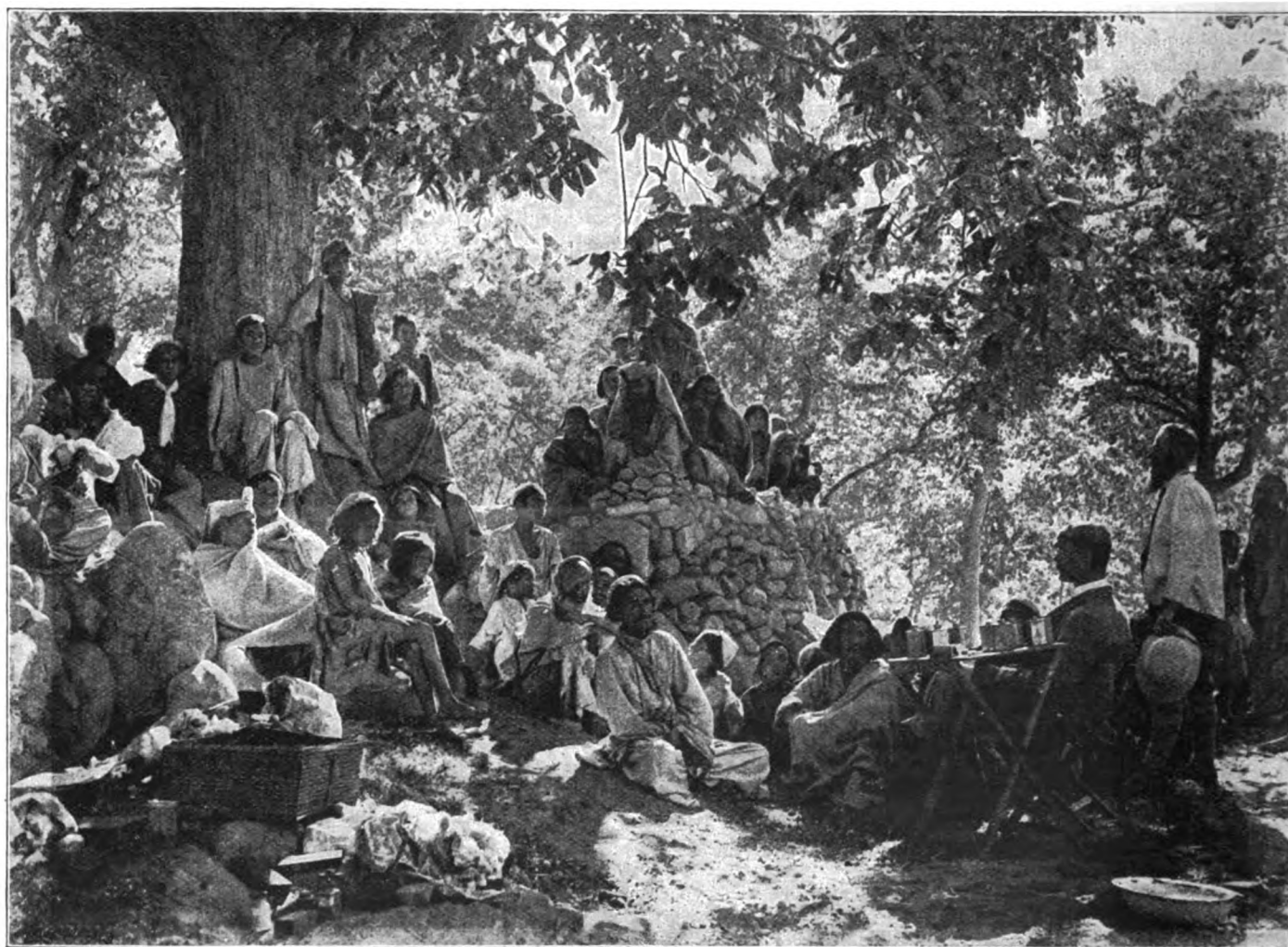
HOW little we know of the upper reaches of most of the great rivers of the world! Even the names of their tributaries are often hardly known beyond the district drained by them.

The great river Indus is no exception to the general rule. Recently I paid an interesting visit to these regions. Leaving the Valley of Kashmir early in July, we at once crossed a lofty pass into the valley of the Kishengunga river, and following this up at last found ourselves at the foot of the great Deosai

derfully beautiful with a peculiar glow imparted to them by the sun. Even in the daytime there is a suggestion of pink in their colour, and the shadows are mauve or cobalt. But when the evening begins, the slopes and precipices gradually become redder and redder. Their outlines stand out with remarkable clearness against a cloudless sky, and deep violet shadows occupy every rift and gorge.

The town of Skardo, a quaint collection of flat-roofed houses made of sun-dried bricks, is dominated by an ancient fort on an isolated rock and an old and ruined castle on the crags above.

I visited the chief officials and old hereditary rulers, or rajahs

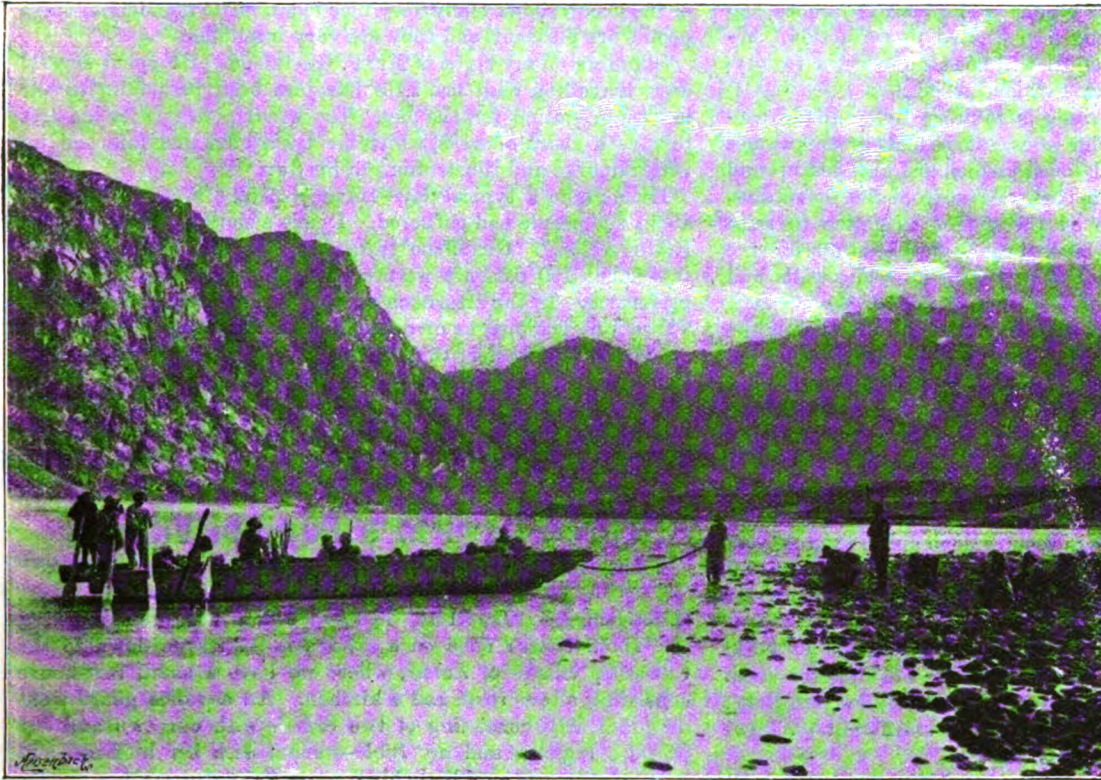


OPEN-AIR DISPENSING IN BALTIISTAN.

plateau, a tableland 13,000 feet above sea level, and absolutely uninhabited. For the greater part of the year it is impassable on account of snow. Across it lies a track to Skardo, a "short cut" often used by the hunters of ibex and other large game, which abounds in this neighbourhood. Here I most opportunely met a young subaltern, who had sustained a severe injury to the forearm, from the bursting of the breech of his rifle. It takes three days to cross the Deosai. On the further side, the plateau slopes steeply down to Skardo. This is a valley about five miles broad and twenty miles long, bisected by the great Indus river. The traveller is struck by the clearness and dryness of the atmosphere, and the intensity of the sunlight. All around are steep mountain walls, backed up by snowy peaks. Although these mountains have little colour of their own, they are won-

as they are called. A considerable number of patients resorted to us, some of whom understood Urdu.

Near here the Shayok and Shigar rivers join the Indus. The former is larger than the river it joins. Above the junction the Indus valley becomes wider and more desolate. It may be compared to an immense stone quarry. Often for several miles at a time not a tree will be seen nor a scrap of verdure. The track—a bridle path—leads sometimes through deep white sand, the glare from which is almost as great as from fresh snow. At other times it winds in and out amongst boulders and blocks of stone varying in size from mere pebbles to immense masses thousands of cubic feet in size. These rocks are mostly of a rich brown madder colour, and with a highly polished surface, the result apparently of the chemical action of the river water



FERRY OVER THE INDUS ABOVE SKAEDO.

mountain scenery is enormous. On either side the barren but rich-coloured cliffs and peaks tower up to heights of 5,000 to 8,000 feet, while the level of the valley is itself 8,000 to 11,000 feet above the sea.

In many places the width is hardly more than a bow-shot. The river, grey in colour, is laden with silt, which gives the surface in the quieter pools the appearance of "watered silk." For the most part the current is rapid. In some places the river is a foaming torrent. In others there are stretches of smoother water, but with eddies and swirls which bear witness to its recent struggles.

During the daytime the sun beats down into

and subsequent exposure to the sun. For some hundreds of feet above the stream they are rounded and water-worn; but those low down are of the richest colour. A scratch with a sharp instrument at once shows that this is only a veneer, all except the surface being light grey or buff. Such stones make a very effective ground for inscriptions. This the Buddhist inhabitants have discovered, and so ever and anon we pass rocks decorated with rude figures or letters—a rough drawing of an ibex, the outline of a Buddhist monument (*chorten*), or the sacred sentence "*Om mane padme hon.*"

The scale of



ROPE BRIDGE OVER A RIVER IN THE VALLEY OF KASHMIR.

the Indus valley with pitiless vigour. The heat is intense and the light dazzling—both being accentuated by refraction. My friend Mr. Geoffroy Millais and I will not soon forget a twenty-five-mile march we made in this valley furnace!

Occasionally, however, an oasis is found, a little village consisting of a few lines of poplar trees, some small green patches of cultivation, and flat-roofed houses which are grouped around a stream of pure water. This comes down from the mountains, and enables the inhabitants by the aid of irrigation to raise scanty crops of barley or buckwheat. Perched up on the hillside close by is a little monastery with its white walls and red window frames.

Below its junction with the Shayok river the breadth of the Indus is considerable. One of our illustrations (p. 41) shows the ferry about a mile above Skardo. The bows of the boat are upstream. The current here is very rapid. The three men standing up are steadying the stern of the boat, a capacious old tub roughly held together by iron clamps. Our tents, medicines, and other baggage have been shipped, and I am about to follow them. Behind the cliffs across the river on the left lies the valley of Shigar. The Indus emerges from a deep gorge to the right. The valley itself is occupied by the river and the rounded boulders which form its bed. All else is a desert of fine white sand drift.

At Shigar the Scandinavian Alliance Mission is at work. Here Mr. F. Gustafson has been faithfully working for some years. He has translated the Gospel of St. Matthew into Balti. The people are, he says, hard-hearted and indifferent. As yet no one has been gathered out.

We paid him a visit, and with his cordial co-operation carried on a short campaign. Our average daily attendance of patients was 150. Mr. Gustafson acted as interpreter for me, and also preached to the people himself with great earnestness.

From Shigar we crossed a lofty pass (16,000 feet) into the Shayok valley. The scenery here also is on an immense scale. We had to cross the river, which is half a mile wide, on a raft composed of inflated sheep-skins, some twenty in number. Resting on these is a light framework of poles. The trip across was quite exciting—the waves lapping over the edges at times. The crew most cleverly take advantage of various different currents set up by shoals and islands.

On landing, we found ourselves in a highly cultivated district, known as Khapallu. Terrace after terrace reaches from the water's edge up the fan-shaped slope to a height of 1,500 feet. Khapallu is one great grove of apricot-trees. The fruit is dried and exported in large quantities. A certain amount of wheat is grown, but not more than enough for the population. This is a typical Baltistan village.

The people of Baltistan are quite different from those of Kashmir. There are two distinct types. One, the better class, includes the rajahs and their families and relations, and is decidedly handsome. Their features are Grecian, straight noses, pale oval faces, but sometimes with a little colour, the eyebrows straight or slightly arched. Many have the hair above the forehead shaved off. All of them wear the rest of their hair, which is straight and rather coarse, in long locks. The upper classes dress in white, and both men and boys are fond of decorating themselves with bright flowers, which they place in their caps or in their hair. The effect is pleasing.

In the picture on the first page of this article (reproduced from a beautiful platinotype photograph by Mr. Geoffroy Millais), the boy sitting in front of the walnut-tree has a bunch of flowers in front of his little cap. The boy next to him on his right has a most respectable sailor's knot. Still further to his right are two or three very characteristic retainers of the rajah.

The old man in the centre is of Kashmiri extraction. A study

of the group shows many very nice faces. The manners of these people are pleasant, and they are very intelligent.

Standing on my right is Mr. F. Gustafson. He spent several days travelling with me. He has just been preaching to our last congregation for the day. The usual plan was for me first to give a short address, which he translated and followed up with remarks and illustrations of his own.

Let us take a typical day—Sunday, Aug. 6th. By 10.30 a.m. about 200 people had gathered. I gave a short address on "the Resurrection." Gustafson translated and followed on. After this about 150 patients were seen, and several eye operations performed. In the afternoon another large crowd had gathered. There were some signs of opposition—a false rumour had been circulated to the effect that our teaching was evil. This had to be answered. Then Gustafson sang the hymn, "There is life for a look at the Crucified One," and spoke at length and earnestly, after which another 100 patients were seen. And so the days passed.

Three Days in a Punjabi Village.

FROM THE JOURNAL OF MRS. GUILFORD, *Tarn Taran, Punjab, North India.*

THURSDAY, Dec. 14th, 1899.—We left here this morning about twelve noon on a sixteen miles' march down to the Christian village of Zunar, where we have a small rest-house consisting of one room and a kitchen. An advance guard went off previously, consisting of two camels with our own and our people's luggage and my Bible-woman, with her husband and baby, the former on a little hired pony, the latter leading it. He acts as our *chuprassi* [messenger]. The ladies of the Church of England Zenana Society kindly lent Mr. Guilford a pony half way and I had my own little old pony. We returned the former when half way, and proceeded to walk. The way was very pretty for the Punjab plains, and wended in and out through miles and miles of fields, being nothing but a narrow footpath. The fields, alas! were bare and brown. There were no hedges, of course, and in consequence of the drought there was but little sight of the grain springing up.

We passed by numerous villages, where we were often recognized warmly, and several times a friend or two would accompany us on our way for a mile or two for the pleasure of a talk. In this way we had great pleasure in sowing much seed by the way.

The Saint of the Depressed Spirits.

One man said to us, "Come to our village to rest, and let me prepare some tea for you, and then you shall see a true saint who has come to reside at our village. He belongs to the sect of the saints of depressed spirits (*udasi Sautonke*), and is wonderfully holy! We are all right in our village, now that we have got him along with us!"

He seemed greatly surprised at our disinclination to visit the depressed saint just then, and said he thought as we were saints too that we should naturally feel attracted, birds of a feather generally flocking together!

These remarks led up to a long and interesting conversation. We have promised to go to that village soon.

As the day declined, and the great Eastern sun set in a blaze of light, we began to draw near our journey's end. In the far distance we descried the high neat mud walls of the little Christian village of Zunar, set like an oasis in the desert. The crops, as we passed, seemed better here, thanks to the canal and the good Persian well they have.

A Tumultuous Welcome.

Far on in front of us we descried a large crowd of the villagers who had come out to meet us. Happily my husband was leading

my pony as we approached, for suddenly some fireworks exploded like guns just in front of us, and a band set up making such a frightful noise that the pony was terrified. His head and ears and tail all stood erect with fright. We had just managed to calm his feelings a little, when there was another explosion and outburst of hideous sounds from the band. Without waiting for any further inquiry, he flew up into the air, and rushed straight over the ploughed fields—landing me in no time at the house. Thus we arrived.

Before any other proceedings, we proposed to have a gathering by our door, and there to have the daily public evening prayers which take place in this village. Mr. Guilford read Ps. cl., in memory of the greeting of the band, and then we all knelt in thanksgiving and prayer. Hindus and Mohammedans were there too.

So we met, after nearly two years' absence. Is it all brightness? Alas, no! for there is more than one wrong deed and failure in life and conduct to be repented of, and much that needs a pastor's care and correction here.

A Mill for the Villagers.

Saturday, Dec. 16th.—A daily visit into the village in the morning and service in the evening has given us some opportunities of getting to know our people, and whilst telling them of Miss Rutter's generous gift of a mill to their village, we have decided it should not be begun for another month or two, till the evils we deplore are put away. We have proposed that the proceeds of this mill should then go to the support of the old *guru* (teacher) of the village, who is now their spiritual teacher, and that thus dear Miss Rutter's generous and most acceptable gift to the people here should answer a two-fold purpose, of first a decoy to draw Hindus and Mohammedans to come here, and so hear and get to know of that which shall be for their good, and secondly, that it shall be a means of support for ever to a Christian teacher for this place.

Forty-two Inquirers.

Sunday, Dec. 17th.—My Bible-woman and I commenced the day with a Sunday-school for the boys and girls of the village, and we taught them in Punjabi the hymn, "Jesus bids us shine with a clear, bright light." Then came a Punjabi service held in the open air by Mr. Guilford, which was well attended by Christians and Heathen. A number came over from a village five miles off to spend the day. In the afternoon another short open-air service and address was given by Mr. Guilford, and then forty-two inquirers from different villages around were admitted as catechumens, to be prepared for Holy Baptism.

A Sikh Prophecy Fulfilled.

It was a very happy and interesting day. We have had ceaseless visits from many of the Sikhs and Mohammedans in the villages round, and many opportunities of speaking to them of the true *Guru*, the Saviour, of whom there are so many prophecies in their sacred book, the Granth, and of giving away many tracts and papers to them. One of their old *gurus* prophesied to them more than 100 years ago now, pointing towards Delhi, that the knowledge of the true and spotless *guru* would come up hither to them from people beyond Delhi wearing *topis* (pith hats). We often remind them of this, and how it has come true.

One fine old Sikh rode over ten miles to visit us, and brought with him as simply a love offering three fine fish from the river, two dozen eggs, and a live wild goose. How much we longed that his heart were brought instead to the feet of the Saviour. We do earnestly ask prayer for the conversion of these fine warm-hearted Sikhs to Christ.

Desolation Corner and Victory Corner.

BY MRS. A. E. BALL, *Karachi, Sindh, North India.*

THE Sindhi language is reckoned among the more difficult languages of India, and I still have a vivid remembrance of my first language troubles in Karachi, now more than seventeen years ago.

Arrived there as an utter stranger, settled down in a very damp, barn-like house, I arranged one corner of the big white-washed dining-room as my study-corner. I began every morning at six o'clock to work away at my grammars and dictionaries.

Perhaps all Gleaners do not know that our wise C.M.S. Committee have it as a decree of the Medes and Persians that no new missionary shall begin spiritual work abroad until he or she has passed a fairly strict examination in the language of the country to which they go. It is an absolutely necessary rule for many reasons, but very trying to the young missionary, who longs with an ardent desire to tell it out among the Heathen that the Lord is King, and yet is obliged to sit in a corner with his books for perhaps a year or more ere he can pass that dreaded exam.

Well, there I sat in my study-corner. When the heat waxed great, and the language seemed so hard, and the Persian-Arabic alphabet so puzzling, I in my heart called my corner, "DESOLATION CORNER."

At missionary meetings the missionaries in the field are sometimes spoken of as veritable heroes and heroines. We missionaries would have you know that we are but weak human fellow-sinners, needing your sympathy and prayers in perhaps a greater degree than home workers, because we have more to contend against.

Please remember that missionaries are not always on the heights of joy and enthusiasm, but that some of us, aye, many of us, know well that feeling of spiritual depression that filled Elijah under the juniper-tree. Bear us up in your prayers.

We never seem to make much progress when working in desolation corners, do we?—either in home work or in work abroad. So I found in my corner in Karachi, after about a month's struggle with the language, that faint heart would not win that linguistic victory.

We have many palm-trees in Karachi, and I procured some of the grateful branches and nailed them up on the ugly, damp-spotted whitewashed walls in my corner. You know the symbolic meaning of the palm is *victory*. In the lovely arches formed by the palm branches I nailed up sweet, encouraging wall texts, such as "As thy days so shall thy strength be," and "Be careful for nothing," making my niche look so bright and different, and changing its name to "VICTORY CORNER."

The learner went on with an encouraged heart, and the victory was given over that language. The examination was passed, and happy work begun, though not without some humbling experiences, of which I may tell you another time.

That victory corner was brought to my mind a little while ago when a dear G.U. Branch Secretary told me in St. Paul's Cathedral, with a wistful look in her eyes, that she found it *hard* work "to poke the fire." Ten minutes afterwards another Branch Secretary in the Religious Tract Society's Depot told me exactly the same thing in other words. Both seemed to be under or very near the juniper-tree.

Perchance there is many another dear Gleaner thus anxious. I would say to them, as a missionary fellow-Gleaner, "Dwell in Victory Corner," and with a "calm confidence born of faith, and a bright hopefulness, the offspring of prayer," nail upon your walls too the text, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

The New African Bishop.

THE Right Rev. James Johnson, whose portrait we give, was born at Aku, in Sierra Leone. His parents were freed slaves, who had been landed in that colony, after their rescue from the hands of slave-traders. His father belonged to the Akure tribe and his mother was an Ijebu, both of these being tribes of the Yoruba country.

As a boy he was educated at the Freetown Grammar School and at the Fourah Bay College. In 1858 he became a catechist, and two years later was appointed a tutor at the Grammar school. In 1863 he was ordained deacon, and in 1866 priest by the then Bishop of Sierra Leone. From that period he acted as what we should call "curate" at the Pademba Road Church, Freetown, Sierra Leone, until 1873. In that year he came to England for the first time, his object being, amongst other things, to urge the raising of the standard of the work in Fourah Bay College, which had the result of its being affiliated to Durham University.

His mission was accomplished, and he was about to return to the charge of the church in Sierra Leone where he had been curate, when letters arrived from Lagos describing an effort which was being made by the Native Christians of that town to establish themselves on a self-supporting basis. Much negotiation took place, and eventually the C.M.S. Committee asked Mr. Johnson to go to Lagos to assist the Christians with his pastoral experience. Although a Yoruban by extraction, he had never set foot on the land to which his parents belonged, and like many people from Sierra Leone he found that the climate affected him adversely. However, he was put in charge of St. Paul's Church, Breadfruit, one of the leading churches in Lagos, containing from twelve to fifteen hundred people.

After two years' work in this capacity, he went into the interior as superintendent of the Interior Yoruba Mission. Difficulties arose here on the subject of the slave trade. Naturally it was impossible to tolerate Christians as slave traders or slave holders, and Mr. Johnson had great difficulty in purging the Church of this terrible evil. He found that even mission agents were involved in it. Mr. Johnson came down to Lagos from Abeokuta to confer with the missionaries at Lagos on the subject of these difficulties, when the roads were closed through tribal wars, and he was unable to return to Ibadan.

Eventually a C.M.S. missionary, the Rev. Valentine Faulkner, took charge of the Interior Mission, and Mr. Johnson returned to his previous charge as Pastor of St. Paul's Church, Breadfruit. The work at Breadfruit is conducted for the most part in Yoruba, but it has one English service for the sake of those Sierra Leoneans who, as the phrase is, "do not hear Yoruba." Breadfruit is one of six pastorates in Lagos which are self-supporting. They have a common fund, out of which the pastors and lay agents are paid, and each church supports its schools. In addition to this a mission fund was started about the year 1880 for work amongst the interior tribes in the Ijebu and Awori districts. In this effort Mr. Johnson was much interested.

There are two provinces of the Ijebus—Ijebu Remo and Ijebu Ode. In the latter of these the C.M.S. began work in the forties, but its work was suspended some twenty years later. Mr. Johnson began to visit this province as early as 1878. He was naturally interested in the Ijebus, the tribe to which his mother belonged. In 1882 he negotiated with the King of Ijebu Ode and obtained permission to place an agent there. Civil war ensued and he was unable to use the permission until 1888. From that time to 1893 he superintended the work amongst the Ijebus, but in the latter year war broke out between the tribes and the British. The result was that the way was opened to a far greater extent than before. The previous attempt had been largely Mr. Johnson's own private endeavour. But in 1893 he invited the Lagos Church to take up the work and

acted both as secretary of the fund and superintendent of a large portion of the field occupied. In 1890 he was able to place an agent with the Ijebu Remo, but the few Christians there were much persecuted. After the war of 1893 he induced the King of Ijebu Remo to restore some banished Christians and to permit the work being established among his people, with the result that there are now 1,000 converts and inquirers there. The work among the Ijebu Ode is still more important; there are 5,000 inquirers and converts, some sixty places of worship built by the people themselves, and many of the leading chiefs have been received as catechumens. The great obstacle to the spread of the work in this district is polygamy, and the success attained is largely among the young men who were as yet only betrothed, and who have determined to have only one wife.

In 1886 Mr. Johnson was invited to come to England by the C.M.S., and it was on the occasion of this visit that Durham University bestowed upon him the honorary degree of M.A. He also was able to make strong representations on the subject of the liquor traffic on the West African coast. On this question he entirely endorses the recent action of Bishop Tugwell.

The principal sphere of Bishop Johnson's work will probably be the Niger Delta, and it is his hope that he may be able to reside at that very city of Benin, the horrors of which were revealed to the English public during the expedition of a few years ago. Benin lies on high ground some twenty miles from the Niger itself and is included in the Niger Delta by the Government administration. The people speak a dialect of Yoruba with strongly marked characteristics, but one which is not sufficiently distinct to prevent their understanding Yoruba when spoken to them. They are still purely Heathen of the most debased type, but the British Government has put down human sacrifices, at least in public. It is a great advantage that as yet there are no Mohammedans in Benin.

The consecration of Bishop Johnson was arranged for Sunday, Feb. 18th, in the chapel at Lambeth Palace. The Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate, who has for many years taken a deep interest in the cause of the African, was nominated as the preacher on the occasion.



[Photograph by A. Weston, Newgate Street, E.C.]

THE RIGHT REV. JAMES JOHNSON.

The Late Archdeacon Koshi Koshi.

THE death of "the first and only Indian Archdeacon" demands that we should put on record some details of a noble if uneventful life. Chembolil Koshi Koshi belonged to a rare type—that of the native

scholar and translator who is able to hold his own along with European colleagues in knowledge of the languages of the Bible. The foreign translator does a pioneer work in introducing his tentative version into a language; but if the language is already a fixed one, the Bible will remain a foreign book until the native scholar has taken his place beside the foreigner and has infused into the version the life and force of his own tongue wherein he was born.

The late Archdeacon was born in 1825. His father was a Syrian Christian. In those days the C.M.S. missionaries were labouring to induce the ancient Syrian Church of Travancore to reform itself by educating the young and by diffusing the knowledge of the Gospel. The movement was, however, doomed to failure. In 1836, after twenty years of these labours, the Synod of the Syrian Church put an end to the influence of the English missionaries. The C.M.S. therefore began mission work among the Heathen. The elder Koshi was one of those who threw in their lot with the teachers of the pure faith.

The Cottayam College was founded on English Church lines, and an old endowment was applied to the education of Syrian youths therein. The Principal of the new college was the Rev. John Chapman, a Fellow of St. John's College, Cambridge, one of whose first students was young Koshi.

When he left college, Mr. Koshi went to live and work with the Rev. J. Peet at Mavelicara. On Sundays he conducted

service in the out-stations, and on week-days he was engaged in translational work. After a while he was transferred to Tiru-wella, where, as before, he was employed in translation. He helped the Rev. B. Bailey in the translation of the New Testament which appeared at this time.

Young Koshi's ability was already becoming recognized. The Dewan—the Prime Minister—of Travancore, offered him the post of head interpreter to the State, and the British Government invited him to become Malayalam translator to the High Court at Madras, but the young scholar preferred the much smaller pay and humbler position which the Mission could offer him. He was indeed called to a higher service than that of any earthly king.

In 1856 Koshi was ordained deacon, and in 1859 received priest's orders. He was stationed successively at Thalawadi, Olesha, Trichur, Elantur, Thalawadi (for the second time), Pallam, and Cottayam. He was a diligent evangelist and pastor, but his talent for writing and translation became more and more obvious.

From 1871 to 1884, and again from 1890 to the time of his death, he was a member of the Malayalam Bible Revision Committee. He strove for a version which should represent the true native and natural idiom; and when a learned Indian colleague from North Travancore, the Rev. Stephen Chandran, of the Basel Mission, joined the Committee, laboured to produce a text which should be equally understood in both parts of the country. The result was the Union Version of the New Testament, acceptable throughout the country, and a model of simple and pure Malayalam.

As an independent translator, he rendered into Malayalam Bunyan's *Pilgrim's Progress* and *Holy War*, Doddridge's *Rise and Progress*, and many other works. As time went on, honours came to him. He was made Examining Chaplain to the Bishop of Madras; when the diocese of Travancore and Cochin was founded, Bishop Speechly, in 1885, appointed him Archdeacon of Mavelicara; Bishop Hodges nominated him Vice-President of the Church Council; and in 1891 the late Archbishop of Canterbury conferred upon him the honorary degree of D.D., in recognition of his translations and writings. He bore these honours with dignity and meekness, for he looked upon himself as a steward of the talents which God had entrusted to him. He died in harness.

Bishop Hodges speaks of him as a pillar of the Church, as one whose solid character and noble example was a strength to the diocese. The Rev. W. J. Richards, his colleague for nearly twenty years on the Revision Committee, dwells upon his conscientious, patient persistence in what he believed to be right, and his warm attachment to the evangelical principles of the Church of England. "He could not forget," says Mr. Richards, "all he and his owed to the C.M.S., that handmaid of the Anglican Church." The Rev. A. F. Painter, another experienced Travancore missionary, tells how when he took the late Rev. A. J. French Adams to see Archdeacon Koshi, Mr. Adams remarked afterwards, "That is a man to whom I could kneel and ask his blessing." "You could not hold intercourse with him," says Mr. Painter, "without feeling he was a true servant of Christ. He had a child-like faith in God."

We may well feel that there is a great future in store for the Indian Church if God raises up in her such men as Koshi Koshi.

A Veritable Babel.—Dr. J. O. Summerhayes thus describes the language difficulty in Quetta, on the N.-W. frontier of India:—"No less than five tongues are in common use in our out-patient rooms—Urdu, Pushtu, Persian, Punjabi, Baluchi; and about another five used occasionally—Sindhi, Brahui, Jatki, Hindi, and Hazari; to say nothing of several dialects of the commoner tongues. This will show the reader the difficulty of the European missionary preaching satisfactorily unless he is a seven-tongued man like Bishop French, of Lahore."

"A. L. M.—A LABOURING MAN."

A FEW years since the Association Secretary for the diocese of York spent a Sunday for C.M.S. at the village of Great Ayton, amid the Cleveland hills, upon one of which, near by, stands the great stone monument erected in honour of the eminent Captain Cook. About the only piece of gold contributed to C.M.S. in the offertories that Sunday was the offering of an old working man (J. H.), now gone to his eternal rest.

Returning from a walk with the Vicar from Roseberry Topping, a letter was found awaiting the Association Secretary addressed in a shaky hand, on opening which there rolled out a sovereign and six shillings, and a note ran as follows:—

"Dear Sir,—A-many of my fellow-workmen allow themselves 1s. a week as beer and tobacco money. Believing these to be unnecessary luxuries I forego them, and thus save on this head 52s. per annum. Half of this sum (26s.) I herewith enclose for you kindly to put in the C.M.S. collection for me to-night and oblige,—Yours cordially, A. L. M."

An inquiry of the Vicar and his wife as to the personality of "A. L. M." led to the suggestion of a few names, and a subsequent walk and talk in the village to the discovery of this earnest old Christian. He and the Association Secretary became fast friends, and united in prayer for blessing on the work. About two years later "A. L. M." (the letters signified "A Labouring Man") and his wife were very ill with influenza, but he sent his gold piece on the Sunday, and the following week the Association Secretary found a letter in his "pile" containing 20s. sent by his old friend, with words to this effect: "My conscience would not let me rest for not having contributed better for the good cause at our C.M.S. Anniversary, so I send the additional mite."

Dear old A. L. M.'s work on earth is done, but it is felt that there should be an echo of his words and wholesome and loyal teaching. May they influence others of his *labouring brethren* to be as unselfish and true as he in the Master's sacred cause. P. B. DE L.



THE LATE ARCHDEACON KOSHI KOSHI.

These Pencil Sketches were made by the Rev. Dr Richards at a Meeting of the Revision Committee.

WHAT CAME FROM A PENNY.

THERE is a great deal of money in the world at present, and a great deal of it might be brought into the coffers of the C.M.S. if people would take trouble and be content and make the many "littles" that the proverb tells us "make muckles."

How many people have tried trading with a penny? I did it two years ago and made £4 from my penny, though I laboured under three, or I might say four, disadvantages. 1st. I am not a very good needle-woman. 2nd. I was a very busy woman who could only snatch an occasional half-hour for needlework. 3rd. I live in London, so could not attempt any kind of work which would quickly get dirty. 4th. I know hardly any rich people.

I am sorry that I have destroyed my old account-book, so I cannot give all details of my "trading," but I kept strict account at the time. The beginning was making a small and very pretty pin-cushion (from a pattern I saw described) with two little bits of silk and velvet which I had by me; the bran to fill it cost 1d. This I sold for 1s., which I admit was more than it was worth, but a friend took a fancy to it as a novelty. With that shilling I bought two night-dress cases, which I embroidered with some silks I had, and sold for 1s. each; then I bought some work-bags and did the same with them, and so on. At all odd moments I knitted socks and sold them. The right way is to make small things that every one can find a use for, and to be content with small profits rather than let things lie by. It took me fifteen months to make the £4, but then, as I have said, I had very little time for work, and many people could make things that would sell far better than anything I could produce. I well remember showing my first pin-cushion to a friend, and her saying, "Why do you waste your time over a thing like that? It isn't worth it." When she heard that that little beginning had made £4 she was utterly astounded. Yet any one could have done all I did. If one's mind is directed to it it is wonderful how ideas occur to one. I found a piece of cashmere, out of which I made two babies' frocks. The pattern I bought to cut them out by cost 10d., so each frock cost 5d., and I sold them for 2s. each.

Much of the success of "trading" in this small way depends upon judicious choice and use of materials and articles. If any Gleaner really intends to try the experiment, and will write to D. P., c/o Editor, I will give her all help in my power. I only ask that no one will write to me out of mere curiosity.



THE following three programmes were those of a small G.U. country Branch just recently started and only boasting some dozen members. We give them, as we think they are exactly the kind of meetings likely to be helpful; and what one small country Branch can do, ought to be a possibility to others:—

FIRST MEETING.

Opened with prayer, hymn, and Scripture.
Address explaining objects of the Union, by the Vicar.
Prayer from two members.
Hymn.
Gleaners' prayer to close.

SECOND MEETING.

Hymn, prayer, Scripture.
Ten-minute papers on Sierra Leone:—
(1) "Early Missionary Work."
(2) "Present Work."
(3) "Educational Work."

Prayer from members.

Hymn.

Gleaners' prayer.

THIRD MEETING.

Hymn, prayer, Scripture.
Paper on "Prayer as a Power in Missionary Work."
Note on "Prayer."
Extract from GLEANER.
Hymn.

Topics of Prayer and Praise for month, with short notice of principal articles in the GLEANER, by Vicar.

Prayer from members on above topics.

Hymn and Benediction.

The following suggestion from a Branch Secretary seems to us to be worthy of thought and prayer perhaps by many:—

"I was wondering whether all the Secretaries have so many opportunities of speaking about missionary work as I have—I mean outside their circle of Gleaners. I am no speaker, but since I took up this work I have been asked to speak at mothers' meetings, girls' clubs, and Sunday-schools, not only in our own parish but in other parishes. As there are still so many people who *will* not come to a missionary meeting, it seems to me rather a good way of getting at them. I do know that in many cases God has most wonderfully blessed the few words He has given me to say, and if one is but willing I am sure the opportunity and the words will be forthcoming."

A friend living in the North of England writes that one of her Gleaners, whose husband kept an inn in the village, and who had become slack in her gleanings, had been wakened up by a word or two spoken by a cyclist for whom she was providing a meal. A hint for our cyclist Gleaners!

In the notices of one Branch occurs the reminder, "Each Gleaner is requested to contribute two articles at least." These articles appear, by the list which follows, to be garments. It is of course most desirable that all Gleaners should be actively engaged in some work for the furtherance of the missionary cause; but would it not be inferred from such a notice that the G.U. is an organization for ladies only?

At a recent meeting of the Bristol Lay Workers' Union the reader of a paper on British Columbia "handed round a large number of mounted pictures from the GLEANER illustrating the paper." The idea is worth imitating in meetings whose size is not too large to make the practice inconvenient. It would add considerably to the interest.

APPEAL FOR PRAYER FOR MEN.

THE following Branches of the Gleaners' Union have already answered the appeal which was addressed to them and have had or will arrange to have special meetings for prayer on the subject:—Acton; Anerley; Canonbury, St. Paul's; Clapham, St. James'; Ealing Dean; West Ham; Highbury, St. Augustine's; Highgate, St. Peter's; Islington, St. Matthias; West Kensington, St. Mary's; Kilburn, Holy Trinity; Leyton, Christ Church; Maida Hill, Emmanuel; Wandsworth, St. Michael's; Bath, Central; Bath, St. Luke's; Bickley and Chislehurst; Birmingham, St. Chrysostom's; Boscombe; Bredbury; Bristol, St. Wedburgh's; Brighton East; Buxton; Cannock; Chesham; Derby, All Saints' and St. Peter's; Exeter, St. Thomas'; Exmouth; Guildford,

Christ Church; Halifax, All Souls'; Halliwell; Herne Bay; Hertford; Hoddesdon; Hitchin; Ilfracombe; Iping; Ipswich; Keswick; Lincoln; Macclesfield, St. Michael's; Manchester, Kersal St. Paul's; Newton Heath, St. Anne's; Newhaven; Nottingham, Old Radford; Oxford, St. Clement's; Otley; Redhill; Ross; Surbiton; Southport, St. Andrew's; Sevenoaks, Kippington St. Mary's; St. Leonard's-on-Sea; Smithills; Southsea; Stalybridge; Trowbridge; Tonbridge; Edinburgh; Belfast, Mariners' Church; Donegal; Dublin, Milltown, and Sandford; Rathfarnham; Stillorgan; and Jersey.

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New Local Branches of the Gleaners' Union.

Chelsea, St. John's: Sec. Miss E. F. Clare, 55, Oakley Street, S.W.
Goole, Parish Church: Sec. Mrs. Jennings, 34, Burlington Crescent, Goole.
Hastings, Ore, Christ Church: Sec. Miss Hughes, Carlton Cottage, Fairlight Road, Hastings.
Horwich, Holy Trinity: Sec. Mr. Whittle, 44, Mary Street East, Horwich, Bolton-le-Moors.
Newcastle, Staffs., Parish Church: Sec. Miss M. Myott, Sidmouth Avenue, Newcastle, Staffs.
Balbriggan: Sec. Mr. R. Gorman, Station Street, Balbriggan, Co. Dublin.
Wexford: Sec. Miss Allen, 4, Farnogue Terrace, Wexford, Ireland.

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Candidates and Vacancies.

SINCE going to press last month the Committee have accepted offers of service from the Rev. S. H. Clark, Curate of Christ Church, Gipsy Hill, S.E., Mr. J. R. Sides, and Dr. A. H. Griffith. Mr. Clark is a Cambridge man (of Clare College and Ridley Hall), and is already closely associated with the C.M.S., being the son of the veteran missionary, the Rev. R. Clark, of the Punjab, and Secretary of the C.M.S. Younger Clergy Union for London. Mr. Sides comes from Trinity College, Dublin, and hopes to go to the Fuh-ning (Fuh-Kien) Mission, which is manned from Trinity College. Dr. Griffith, the son of a former missionary, has taken his diploma at Edinburgh University, and has had a short theological training at Islington. He proceeds ere long to Persia. Miss Newnham, a C.E.Z.M.S. missionary in Kashmir, now at home, has been transferred to the C.M.S., and returns shortly as one of our workers. Miss M. Schneider has been accepted as a missionary in local connexion in the North-West Provinces of India; she is the grand-daughter of a former missionary.

We accidentally omitted last month the name of Mr. P. J. Laird, who was accepted as a missionary on Dec. 19th last, after a course of training at the Society's institution in Clapham, and in parish work at Greenwich and Blackheath. He is now on his way to South China.

One more offer of service must be thankfully recorded, the Rev. J. Ireland Jones, for many years a missionary in Ceylon, and the father of the Rev. P. Ireland Jones, now in India (who was for a few years a Secretary of the Society at Salisbury Square), and of late years a valued member of the Committee, has offered to return to Ceylon. The Committee have thankfully accepted the offer of their friend and colleague.

Last month we asked for special prayer in connexion with some few educational posts. This month we would particularly mention two important posts needing clergymen of experience. Both of them are for work among English-speaking people. One is at Calcutta (the Old Church) and the other at Bombay (Girgaum Church). The Rev. H. Gouldsmith, of Calcutta, has remained at his post long after he needed a change because there was no one to go and relieve him. Now he has been ordered home with his wife at once by the doctors, and it is too late for any new man to go out from England to succeed him till after the hot weather of the coming spring and summer. Will our readers pray that one may then be forthcoming?

The work at Bombay also needs a clergyman of good parochial experience, and is almost, if not quite, as urgent a need as Calcutta. Writing of Bombay reminds us that the Western India Mission has had since 1894 three clergymen and one layman as the sum total of its recruits; and it has lost during the same period its Secretary, the Rev. W. G. Peel, now Bishop of Mombasa, and three of its other clergy.

Doubtless many of our readers may, at some time, have asked themselves these two questions, "Is missionary work impossible for me?" and "Am I *willing* to become a foreign missionary if it is God's will for me?" Some of those who have asked themselves these questions, and have answered the first with a "No" and the second with a "Yes," may like to know of a paper which is being issued from Salisbury Square to those who apply for it, called a "Declaration of Willingness to become a Foreign Missionary." It is intended for signature (after prayerful consideration), and to be returned to Salisbury Square.

To sign the declaration will not bind any one to become a candidate, nor will it be understood at Salisbury Square as an offer of service. But it will mean that the man or woman who signs realizes that the work of evangelizing the whole world is the work which Christ has given to us to do; that he, or she, has a personal responsibility for doing his very utmost for the carrying out of this work; that as far as personal circumstances are concerned there is no real reason for relinquishing

all thought, or hope, of ever taking a personal share in missionary work; and that he or she would therefore like to be enrolled at Salisbury Square on a list of those who may possibly become missionaries in the future, and who wish to be kept informed of urgent needs.

Applications for enrolment must reach us on the proper forms. Those who wish for forms can obtain them by writing to the Central Secretary, or to the Secretary in charge of the Candidates' Department, at Salisbury Square, or to the Association Secretary for their diocese. We need hardly add that the list of signatories will not be for publication.

D. H. D. W.

Work amongst the Young.

TWO extremely good C.M.S. children's meetings were lately held in Wood Green. The first took place on Dec. 6th in the St. Michael's Day-schools, when boys, girls, and infants mustered to about 450. The head-master and mistress with some of the teaching staff were present, and Mr. E. M. Anderson gave an address which was accompanied by lantern slides. The second meeting took place on Jan. 25th in the White Hart Lane Board Schools, when the large hall held an audience of over 500 boys and girls. The head-master and mistress, with several of the teachers, very kindly attended, and perfect order was kept. Mr. R. H. Everett lectured on Uganda, whilst a magic-lantern again illustrated the scenes he described. It is hoped that these children's meetings, though the first of their kind in Wood Green, may not be the last. On both occasions C.M.S. papers were freely distributed.

The difference which work makes in the contributions of Sunday-school children is well illustrated by the case of St. Peter's, Elgin Avenue, Paddington. In the year 1898 the amount raised by the school of that parish was £6 17s. 1d.; in 1899 it was £18 1s. 3d., the latter amount not including the sum given by the infants, which was over ten shillings in the preceding year. The advance was due in part to the collections made at the monthly services in church for the support of a cot in the Fuh-ning Hospital, and in part to the Children's Working Party stall at the annual Sale of Work. It is noteworthy that over one thousand copies of C.M.S. magazines were sold, on which a profit of fifteen shillings was made. The schools are not large, the number of names on the books being 346. Contrary to the usual state of affairs the boxes in the boys' school were more productive than those in the girls' school, in spite of the fact that the latter had the larger number of children.

It has been found well when there is any refreshment provided in connexion with a meeting of children, to have the tea, &c., before rather than after the meeting. Young people, and their elders also, are apt to be a little sleepy in the afternoon, and tea seems to wake them up, and to remove some of that shyness which children display when they are placed amid strange surroundings. The deputation, too, is able to get to a certain extent into touch with his audience before he commences his address.

It was mentioned at a missionary meeting not long since that at one place in the Telugu Mission tea trays were used instead of the ordinary bags for the reception of the offerings on the occasion of a special collection. Many of the gifts were of course in kind. Might not there sometimes be a tea-tray collection at home? When there is any meeting shortly before a Sale of Work there would be an advantage in thus getting together the articles made, since it would be easier than usual to remind the children by outward action that the work they had done had been work for God. It is so very desirable that their minds should be taken away from the work made, to Him for whose sake they have been labouring. The motto chosen for all the C.M.S. work among the young is "For Jesus' sake," and the efficiency of that work is ensured, as the children are continually taught that, whatever form their efforts may take, the underlying motive is to be love for the Saviour who died for them.

Arrangements are in progress for the Young People's Meeting at Queen's Hall on May 26th. We hope to be able to furnish particulars next month.

PRAISE AND PRAYER.

PRAISE.—For the life and example of a missionary who has run his course (p. 33). For promising openings in the Hinterland of Sierra Leone (pp. 34, 35). For blessing vouchsafed to the efforts of Australian missionaries in South China (pp. 36—38). For the life-work of Archdeacon Koshi Koshi (pp. 44, 45).

PRAYER.—For the new African Bishop (pp. 33, 44). For the relief of sufferers from famine in India (pp. 33, 39). For workers, converts, and inquirers in the Temné country (pp. 34, 35). For the women's school and the work among the blind at Deng Doi (pp. 36—38). For the unevangelized tribes of Central Asia (pp. 40—42). For the conversion of the Sikhs of the Punjab (pp. 42, 43). For access to the Mohammedans of the Soudan (p. 39). For men to fill vacant posts in the Missions (p. 46).

Home Notes.

ON Jan. 16th the Committee took leave of Miss L. Sheldon, proceeding to Agra; Mr. P. J. Laird, proceeding to Kuei-Lin; and Miss J. H. Poulter, proceeding to Hok-chiang. The Instructions of the Committee were read by the Revs. G. B. Durrant and G. Furness Smith, and the Rev. A. E. Barnes-Lawrence commended the missionaries in prayer to God. The Rev. and Mrs. A. E. Ball, returning to the Punjab; and the Rev. and Mrs. E. Bellerby, returning to Travancore, were taken leave of on Feb. 6th. Having replied to their Instructions, read by Mr. Durrant, they were commended in prayer by the Rev. J. Ireland Jones.

The Committee, on Feb. 6th, had interviews with Mr. A. C. Kestin, of Bengal, the Rev. G. R. Blackledge, and Messrs. H. B. Lewin and T. B. Fletcher, of the Uganda Mission, all of whom had recently returned to this country from the mission-field. After short accounts of the work at their respective stations, the Rev. C. G. Baskerville commended the returned brethren to God in prayer.

At the Monthly Meeting of the London Younger Clergy Union, held on Jan. 15th, addresses were given by three members at home on furlough from the Mission-field. The Rev. C. D. Fothergill, who was arrayed in Afghan costume, spoke on his work at Dera Ismail Khan, in the Punjab; the Rev. S. W. C. Howe, on that in South China; and the Rev. A. E. Dibben on the work in Ceylon.

The Annual Meeting for Prayer, in connexion with the Ladies' C.M. Union for London, was held at the C.M. House on Jan. 4th, when Mrs. Bowie, of the Mildmay Hospital, Hebron, gave an address. The Rev. C. T. Wilson, at the Monthly Meeting on Jan. 18th, spoke on the Society's work in Palestine.

The Rev. Prebendary H. Askwith presided over a conference of male Sunday-school teachers at St. John's College, Highbury, on Jan. 29th, organized by the Islington C.M. Association. After a short *résumé* of the work among Sunday-schools initiated and carried on by the Islington Association, the Rev. W. E. Burroughs opened the subject of "How to maintain a high standard of missionary interest in Sunday-schools." In the course of his address Mr. Burroughs gave some very practical hints, pointing out (a) the need of the teachers themselves being thoroughly in touch with missionary work; (b) a fuller realization of the place missionary work occupies in the heart and work of our Lord Jesus Christ; (c) a right estimation of the value of little things and the little service that scholars can do; (d) the need of concentrating the efforts of the children on some special branch of work. He was followed by Mr. A. Emms, a student at Islington College, who suggested among other things that missionary libraries and museums should be formed; that school walls should be adorned with missionary pictures; that elder scholars should be induced to prepare and give short papers; that an "Own Missionary" should be maintained by two or three schools combined, and a farewell meeting arranged to take leave of that missionary. A useful discussion followed, in which many took part.

Sales of Work have been held as follows:—Bristol, Temple Church, £41; Canterbury, St. Mary Bredin, £50; Cullercoats, St. George's, £30; Highbury, Christ Church, £85; Kingsdown (Bristol), St. Matthew's, £28; Stanley (Junior Association), £25; Stowton, £22; &c.

Far up in the wild hills of North Wales lies the famous reservoir which supplies Liverpool with water. A mighty dam, thrown across a valley, has buried an ancient parish completely under a huge lake. High up the side of the hills lies the new village of Lake Vierniew. One of the men employed by the Liverpool Corporation at the water-works determined to devote his leisure time to earning money for some good objects. Being an excellent amateur barber, and many of the mountain men seeking his services, all the little fees he received for the tonsorial art he divided between the C.M.S. and the Soldiers' Widows' and Orphans' Fund. This place is at least nine miles from any railway station, but a Lantern meeting held there a while ago moved many to take an interest in the C.M.S., and especially in the Medical Missions, as in that wild parish many, many miles from a doctor the good vicar is practically a medical missionary, and his early training in surgery and medicine has given his parishioners a practical insight into the blessings of medical science brought into line with the Gospel message.

The Manchester Lay Workers' Union have been for some years doing good work by issuing an annual missionary Sunday-school lesson with illustrations, for the use of teachers who take part in the simultaneous Missionary Lesson Sunday arranged by them. The last of the series was written by our deeply lamented friend Miss S. G. Stock, and the forthcoming one is from the pen of our valued contributor Miss Symons.

From the Sheffield L.W.U. we have also received a copy of the Simultaneous Missionary Lesson, used throughout Sheffield on Sunday,

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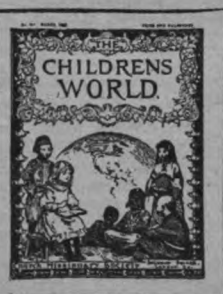
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The

Church Missionary Gleaner

APRIL 2, 1900.

Editorial Notes.

A YEAR ago Sir John Kennaway ventured on the forecast that the formation of Native Churches was the great problem of the new century of the Society's existence. It is obvious that the formation of such Churches cannot lie wholly within the province of a voluntary society, but the action and policy of our Society must have a powerful influence in determining the future of the Native Churches within the area of its operations. At the present time the Committee is engaged in the responsible task of formulating its policy. An influential special committee has presented a report to the General Committee for consideration, which is being referred to the missionary bodies in the field and other experts for their opinion. The outcome, whatever it is, cannot fail to be of high import to the future Churches of many mission-fields. Our purpose in mentioning the fact at this stage is to ask for continuous prayer that the Committee and all advisers may receive the guidance of the Holy Spirit as they plan and do.

Our readers will turn with eagerness to the account which Harpur and the Rev. Ll. H. Gwynne give of their first visit to Omdurman. Their first service was held in what was once the Khalifa's house; and one of the first two lads to come under their care was the Khalifa's own attendant, and on the battlefield beside the dead body of his master. May these things be an allegory of the rise of the kingdom of our Lord on the ruins of the Mahdist tyranny! The divisions of our brethren as to the absence of fanaticism among the inhabitants, and its cause, are worthy of special attention. We are thankful to hear from the British and Foreign Bible Society that its agent is able to sell the Bible by colportage and in the market-place of Omdurman, without hindrance.

It appears that in our Note on the cutting of the Nile *sudd* last month we erred on the side of over-caution. Later reports show that Major Peake from the north and another expedition starting from Fort Berkeley to the south have met on the river. The process of destroying the *sudd* is described, and shows that not merely is a lane of water cut through the mass of vegetation but that the whole is torn into fragments. Mr. Willcocks, the engineer to the Egyptian Government, has shown that by planting rows of willows along the waterway the river will gradually be made to form banks for itself. When thus confined the increased scour of the current would keep the weeds from collecting again. Moreover, vast quantities of water which now, being blocked by the weeds spread over the land, form swamps, and are eventually evaporated, would, by the improvement of the channel, be available for the irrigation of Egypt. Apart from these prospects, there is already a talk of a three-weekly service of steamers up the Nile to the Albert Nyanza, the whole journey from England to occupy about a month. These estimates may be a little sanguine, but they hold out possibilities which only a short time ago could have been thought to be visionary.

The debate on the Uganda estimates in the House of Commons on Feb. 22nd was chiefly valuable because it brought

into prominence the views of the Government and of Sir H. H. Johnston on the condition and prospects of the Protectorate. Already, Mr. Brodrick showed, its cost compares favourably with that of the German and French possessions in East and West Africa. The organization, he said, had been well planned and well administered. The progress in Uganda would be found to have been quite out of proportion to the time in which it had been achieved, and exceptional even in comparison with that recorded in other parts of Africa where British influence had been much longer established. The progress of the railway had been a civilizing work of the first magnitude. Sir Harry Johnston, he continued, said that the character of the Natives of Uganda stood high as compared with that of the Natives in other parts of Africa, and he saw great economic possibilities in the country. There was no mention made of missionary effort in the debate, but this we must, perhaps, not expect: so far as it went the report of the state of affairs in Uganda was most encouraging.

The University of Durham has conferred the degree of Doctor of Divinity, *honoris causa*, upon Bishop Johnson. Bishop Tugwell now occupies the unique position of having three African assistant bishops, all of them D.D.'s, he himself being still only a B.A. The fact is to his honour, and should be known.

Perhaps the most interesting of recent contributions to the Centenary Funds was one of four pounds from the Bishop of Pretoria, sent from Durban with another donation from one of his clergy. To those who recollect the hard measure dealt out to the Bishop by the Transvaal Government, and the distressing state of the Church in his diocese, there is something very touching in this donation, sent at that darkest hour which preceded the brightening of British prospects.

We note with particular pleasure that the Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford, who had been selected to preach the C.M.S. Annual Sermon at St. Bride's, is to be the new Bishop of Liverpool. Mr. Chavasse's name is known and honoured by men of all shades of Churchmanship, but most of all by those Oxford men with whom he has been brought into contact. We wish him every blessing in the new work which lies before him, and we pray that a fit successor may be found for the hardly less important work at Wycliffe Hall.

The complete list of the Anniversary arrangements will be found on p. 64. A new feature is a Day of Prayer for Native Christians, which is being arranged by the Women's Department, and will be held at the C.M. House on Thursday, May 3rd. Many missionaries will take part. The gatherings are specially intended for friends from the provinces, but London women workers will be admitted as far as space allows. Admission will be by tickets, which will be issued from the Women's Department on and after April 16th, in order of application.

The Committee of the C.M.S. Lay Workers' Union for London are inviting to lunch on Anniversary Day, May 1st, immediately after the morning meeting in Exeter Hall, any lay friends who may be present from the provinces. The

Lay Workers' Union would be grateful if those who think of coming up to the Anniversary will kindly signify their intention, so that invitation and particulars may be sent. They would also be glad if those who know of friends coming up will kindly send the names of such to them for the same purpose. Address, The Secretary, C.M.S. Lay Workers' Union, at Church Missionary House.

A correspondent takes us to task for saying that "the real interest"—in the Society's work—"of a person who does not subscribe or take a box, must be small." There are of course many who prefer to give anonymously, and we honour them for it. We presume that our correspondent is one. We should be sorry to do an injustice to such true friends. We still think, however, that our contention is generally sound. It is quite possible to preserve one's anonymity while subscribing or taking a box, as our contribution lists abundantly show; and we imagine that the few whose desire for privacy debars them from even this limited publicity will quite understand that they are not alluded to.

The series of pamphlets containing Extracts from the Annual Letters of Missionaries has been delayed because, owing to the irregular arrival of these letters from the field, it has been impossible to issue those of any one Mission in a complete form. We hope to commence the issue in a few weeks. Some changes with a view to improvement will be made in the arrangement and size of the pamphlets.

The Famine in India.

THE letters of our missionaries continue to show how terrible are the ravages of the famine now devastating the western, central, and south-eastern tracts of India.

The North-West Provinces, although not untouched by the famine, feel it less keenly than the famine of 1896-97, of which they bore the brunt. The present visitation, besides falling more lightly on those provinces, finds them better prepared to cope with its demands. Of the four and a half millions of persons employed on relief works, the great bulk are in Bombay and the Central Provinces.

The Famine amongst the Bhils.

Of our Mission areas, the one most affected is the Bhil district. The Rev. C. H. Gill, the Secretary of our North-West Provinces Missions, has made a tour of the stations among the Bhils, and gives an account of what he saw there, as follows:—

"KOTRA, RAJPUTANA, Feb. 15th, 1900.

"I have just concluded a five days' tour with the Rev. C. Stewart Thompson through six of the out-stations of this interesting, but sorely afflicted, Bhil Mission.

"Starting from Kherwara, we visited Bokla, Kalbay, Bilaria, Ghoradar, Sarsan, and Kotra. I had previously seen Pipleti.

"I lose no time in writing you a description which may stimulate your prayers and guide your efforts for the poor starving Bhils.

"Before Mr. Thompson had returned, the Rev. H. Mould and the Rev. A. Outram had started relief on a small scale near Kherwara. But it was not till Mr. Thompson's arrival at the beginning of December that the Mission began to really take the famine in hand.

"Mr. Thompson at once started out on a tour of inspection, and at each of the out-stations found himself surrounded by hundreds of Bhil children and many adults, who already showed in a greater or less degree the awful ravages which an insufficient and an unwholesome diet had wrought on their bodies and constitutions. Having neither work to do, nor food to eat, nor even water to drink except at great distances, the people, at all times lacking in natural resources, were absolutely helpless. Many were fleeing from their abandoned villages in search of food, leaving wives and children behind. Many had already succumbed, helpless and exhausted, to an early death. Mr. Thompson appeared among them as their one source of hope. The Native States in which they live had not begun any organized system of relief, or if they had it was in other directions and not where most of our out-stations lie.

"Mr. Thompson at once conceived the idea of utilizing the out-station schools as centres of relief, especially for the children. Beginning at once, and travelling about from place to place on foot, by the middle of January he had opened six of these children's kitchens, attended by some 700 Bhil children and a few adults connected with them.

"During the tour just concluded, he has been obliged to add considerable numbers to his lists at each place. To-day he has seven centres open, where 1,357 children are being fed. And I am only stating sober truth after personal investigation when I say that *but for his efforts the majority of these children would be either dead or slowly dying*. He hopes to open two more stations near Kherwara, and three more to the south. These will make a total of twelve kitchens, not counting Kherwara itself. We fear that by the end of March the numbers on his rolls will be not less than 2,500 children to be fed daily.

"The ordinary schoolmasters, assisted by monitors and other subordinates, carry on the work at each centre. They also aim at using the opportunity for imparting elementary education to the hundreds of children who now flock to the schools. Mr. Thompson attaches great importance to teaching them to read and write and use their brains, as a preparatory process for their reception of the Gospel. Christian teaching is also faithfully given in each school, and the name of Jesus exalted as the only Saviour and the source of all this loving solace for their welfare.

"Mr. Outram will supervise the five school centres near Kherwara. Mr. Thompson will supervise the other seven, while retaining his headquarters at Kherwara and the general control of the Mission.

"The great difficulty anticipated in supplying grain has been largely met by the most valuable help of Colonel Bignell and Major Dawson, political officers, who provide transport for our grain as well as for their own by means of their camels, some 500 animals being in this service to-day.

"Many little Bhil waifs and strays are being given us by God to be nourished and brought up for Him.

"Prayer is earnestly asked of all God's people, that all needful grace and physical strength may be given to Mr. Thompson and Mr. Outram and their Christian fellow-workers in their arduous labours of love during the approaching hot-weather months. May this unparalleled temporal calamity prove indeed a spiritual blessing to the Bhils as a people. May many be turned to God. Please ask His people to pray."

In Southern India.

As long ago as last Nov. 24th, Mrs. Cain, of Dummagudem, South India, wrote to C.M.S. friends in New South Wales. Her letter describes the famine in its earlier stages, from which its acute form may be imagined:—

"Our hearts sink at the thought of all the suffering. Our latter rains have failed and the early crop is almost a complete failure. The poorest of the people are already suffering very much because there is no coolie work to be had, and grain can only be bought in small quantities at famine prices. There was a poor woman at the dispensary a few days ago; I gave her some medicine and told her she must drink some warm gruel. The tears came into her eyes as she said, 'Gruel! why we had nothing but roots yesterday, and to-day I felt too ill to dig and this is all I have to eat,' showing some little pieces of lily root. Again yesterday a poor young man was here with a child. He was trembling very much, and I asked him if anything were the matter. 'No,' he said, 'only I am very hungry. There was so little grass seed last night and the children wanted it all for gruel, so I have had nothing since mid-day yesterday.' I asked, 'And then what did you have?' He said, 'Grass-seed gruel; it is very nice, only the seeds are so small it takes such a time to gather the seed and beat it out.'"

We are thankful to see that the absorption of the public mind in the progress of the war has not prevented the collection of a Famine Fund for India, which already amounts to more than a hundred and twenty thousand pounds.

The funds placed at the disposal of our missionaries are also fully sufficient for present needs. Upwards of £4,000 has already been sent out to India on their requisition. Our greatest need is that of prayer, first of all for the famine-stricken Natives of India, and secondly for the workers, our own and those of other societies, and the Government, who are battling with the famine, daily witnessing sights and scenes of the most heartrending character, and freely expending their strength for the relief of distress.

The work of famine-relief may be seen sketched from its lighter side in Rudyard Kipling's short story, "William the Conqueror." The grim reality is too dreadful for words.

The relief work will need to go on until September, when the next crop, in God's providence, should be reaped. And when the famine is over some hundreds of orphans will probably remain upon our hands.

A Disaster at Mamboia.

LETTER FROM THE REV. D. J. REES.

[Mamboia is on the old route to Uganda, through what is now German territory. It is about 120 miles inland from Dar-es-Salaam, opposite Zanzibar.]

C.M.S. MAMBOIA, GERMAN EAST AFRICA, Jan. 6th, 1900.

I HAVE to inform you of a very sad occurrence—the complete collapse on Sunday last (Dec. 31st) of our valley church, causing the loss of seven lives—five adults and two children.

Let me say at once that Miss Spriggs, my wife, and myself, who were in the church at the time, by the good hand of our God upon us, were wonderfully saved.

We were assembled for Sunday-school, and had only just begun teaching, when a storm of terrific force came on. Suddenly there was a cloud of dust, not an unusual accompaniment of storms.

There was a kind of panic in the church. Men, women, and children rushed for windows and doors. So simultaneous was the movement that we now conclude they must have heard a crack or felt some vibration of the building. We did not, and all as a matter of course remained at our posts in different parts of the church, thinking the people unduly alarmed.

There followed a brief lull, but fortunately only a few returned to the church. Then came a rush of wind, and I saw the opposite wall beginning to fall in from above. I failed to clear the open window, less than six steps from me, when the whole building was so wrecked as not to leave even a single post standing.

With a little help I was able to extricate myself, having sustained very little hurt. Search was immediately begun for the ladies, who had been covered by the fallen *débris* on the opposite side of the church. A few minutes, and to my intense relief they were rescued with no more serious injuries than bruises, of which Miss Spriggs was the principal recipient. She had been struck by a falling post and fell over Theo, the little outcast adopted by Miss Colsey, who had been sitting with her, and whom she was carrying out. He was killed.

Having seen the ladies under cover I had immediately to return to the rescue of others. The wind blew with such strength, and the rain poured in such torrents, that both breathing and seeing were difficult. The scene was weird and sad beyond words. Where had stood our church there was now utter desolation, the sense of which was increased by the characteristic Eastern wailing for those who were missing.

There was much that even the women could have done to facilitate and relieve, but neither persuasion nor remonstrance moved more than a very few of them to render what help they could—a fact which could not but impress one with the hollowness of much of the grief displayed. Nor were the men different. It was with the greatest difficulty that these could be induced to help in the rescue work. Some stood coolly with their hands behind their backs; others worked for awhile, and when opportunity offered withdrew. Company after company arrived, satisfied their curiosity, and retired. The entire indifference of the majority to the condition of their less fortunate brethren was to me one of the heaviest trials of that afternoon. The inhumanity shown was unworthy even of Heathen. Once I told a group of men that if they did not help I would use the stick to them, and was proceeding to make good my words when some responded and the others ran away. I mention this as illustrating the degradation of the people among whom we are working.

It is gratifying, however, that those who worked hardest and longest were almost without exception those who had come under the direct influence of the Mission at one time or another. I do not mean to say that all who have been taught, not even all of the Christians, were what they ought to have been, but the helpful, willing workers were of such.

Two of our servants were conspicuous for their exertions. One, Yusufu, a Christian, carried out his own little boy, removed his wife to safety, and then gave himself to the saving of others. Two women, rescued slaves, who had lived with Miss Colsey, also deserve praise. One, Persisi, a Christian, almost threw her own child into the verandah of a neighbouring house, and rushed back calling out, "*Mabibi yangu*," i.e., "My ladies." The other, Kauye, a catechumen, worked at my side like a man. A woman lost her life in trying to save her second child. She had already removed one to safety.

The following morning I had to go to the hill to bury Haruni, who was one of our most intelligent Christian men, and had learned carpentry at Zanzibar. The same sad office I had to perform on my return to the valley. Then came the visiting of those who had been injured. Fortunately there were not many serious cases, else our grief would have been intensified by our inability to help them, for we have no doctor, and even when Dr. Baxter is at Kisokwe we are five or six days removed from his help. Perhaps other Missions are similarly circumstanced, but one cannot help feeling what lives might have been lost for want of a doctor's skill. We have happily been spared this pain, for it has been either death or comparatively slight injuries in most cases.

The principal cause of the sudden destruction of the church was doubtless its being undermined by white ants. It also sustained damage from a recent earthquake, but this had as far as possible been repaired. In the superstitious eyes of the Natives, however, it is assigned to the white men's witchcraft! It will prove a time of testing for our Christians, catechumens, and inquirers. Pressure has already been brought to bear even upon some of our servants to return to their villages. They are called fools, and are being told that but for their learning to read they would not be in such danger.

For some months all services and meetings must be held in the open air, as we are without any building for teaching in the valley—the centre of the work. Nor is the loss of our church all. The ladies' house, in which we were living, is so unsafe that we have had to take to our tents, the new house not being sufficiently advanced for us to get into it. We propose carrying out a previously formed plan of having a short stay in Mwapwa, and trust that a couple of rooms in the new house may meanwhile be got ready for occupation. Mamboia needs your prayers more than ever. That they may be abundantly answered is my earnest hope, and that much blessing may flow from this catastrophe.

A Cycle of Blessing.

O GOD, our hearts are parched and dry,
And few the flowers they yield,
While small and scant the blades of corn
That grace the harvest-field.

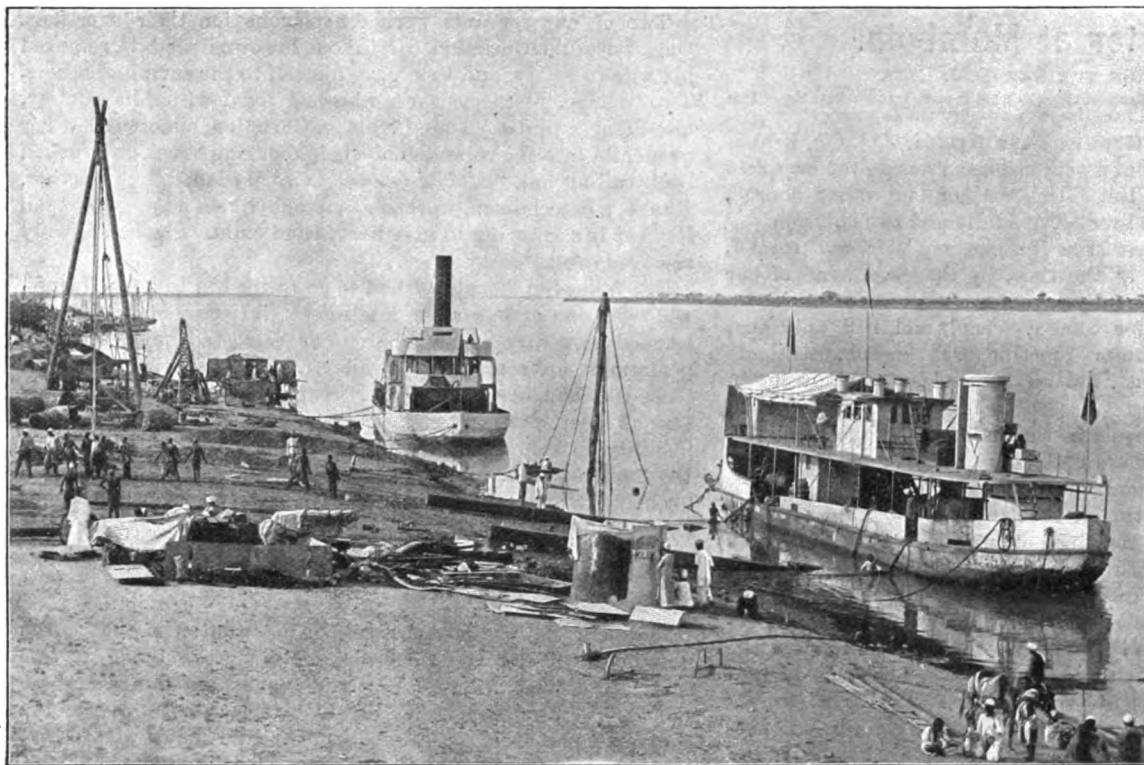
Descend on us, O Holy Ghost,
Like rain on parched ground,
That springs of love from out our hearts
May freshen all around.

Refresh our lives with heavenly peace
Beneath our English skies,
'Till far away in heathen lands
Will glorious harvests rise.

As vapours circling round the earth
Return in dew or rain,
So blessings borne to distant lands
Will shower on us again.

Thus will the gracious circle spread
On,—on,—for evermore,
Through Christian and through heathen lands,
Till all Thy Name adore.

S. L. F.



THE LANDING-PLACE AT OMDURMAN.

First Days at Omdurman.

BY DR. F. J. HARPUR AND THE REV. LL. H. GWYNNE.

Feb. 2nd, 1900.

EVERY arrangement for a start from Cairo was complete on Nov. 20th, but not until Dec. 6th did we say good-bye to the large company of friends at the Cairo station. From Assouan to Wady Halfa we travelled up the Nile on a Government steamer. The mail train of the Soudan military railway took us the rest of the way. It was simply astounding to see that railway track through hundreds of miles of desert and to think of the rate at which these metals were laid—as many as two thousand yards a day. For hours and hours we saw nothing but desert, and when we did stop, it took us some time to take in the fact that a small mud hut or ordinary bell tent did all the necessary duties of a

station for this wonderful railway. If Lord Kitchener did nothing else than carry out this gigantic work, he would deserve the unstinted praise of all interested in the Soudan. As the railway was not completed, we again boarded a Government boat and steamed up the Nile the last twenty-five miles before we reached Omdurman.

It is impossible to express our intensity of feeling as we approached the place rich with the memories of the great Gordon, only a few months ago wrested from the tyranny of Mahdism. At the landing was one of Gordon's old steamers, and looming above the low mud huts of the inhabitants we saw the Khalifa's stone wall of solid masonry ten feet high, enclosing the square in which dwelt the cruel Baggaras, his special body-guard.

Captain Gamble, commanding the 1st Egyptian Regiment, very kindly offered us hospitality. In a few days we procured our present abode, the best we could get for our purpose. The

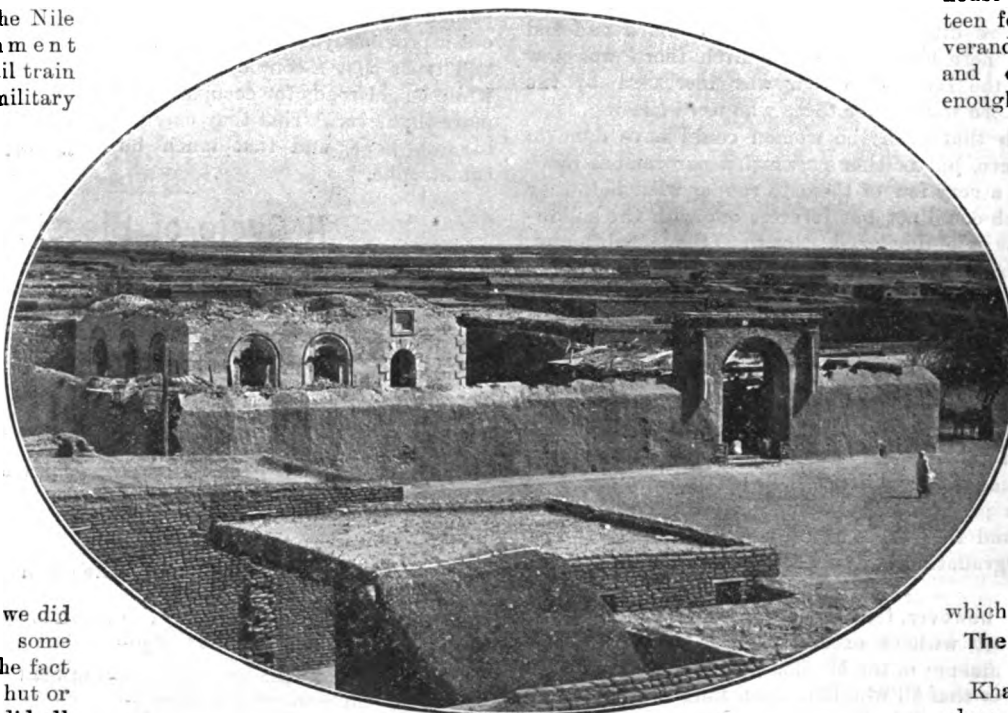
house itself is only fourteen feet square, with a verandah a little larger, and compounds large enough to erect our tents.

We are in the centre of the so-called Christian quarter, where the unhappy Christians who denied their faith under the Mahdi's rule drew together. The walls within walls and the many strong wooden doors speak eloquently of the dread and terror in

which these people lived.

The Khartoum that is to be.

Khartoum, although close to Omdurman as the crow flies, is about

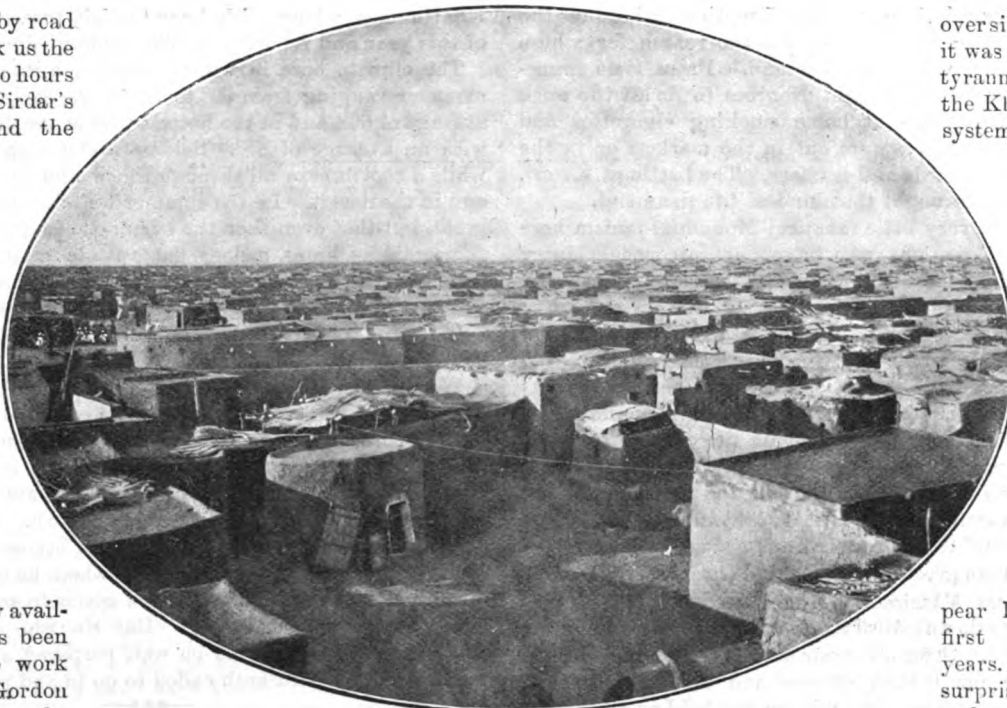


RUINS OF THE MAHDI'S TOMB, OMDURMAN.

four miles away by road and river. It took us the greater part of two hours to reach the Sirdar's palace. We found the place in a transition state. From a Leap of ruins there is already rising up above the palm-trees on the banks of the Blue Nile the Khartoum that is to be. On the remnants of Gordon's old house the new palace of the Sirdar is being erected.

At present every available workman has been pressed into the work of building the Gordon Memorial College, the Sirdar's palace, the Government buildings, the hotel, and a magnificent mosque. The whole place is mapped out into streets and squares, and is gradually assuming the aspect of a new town. The bulk of the population, however, numbering 20,000, is still at Omdurman.

The open market-places are particularly fine, and the covered one looks very extensive. What strikes us as remarkable, is the orderly state of the place, considering that it is only a little



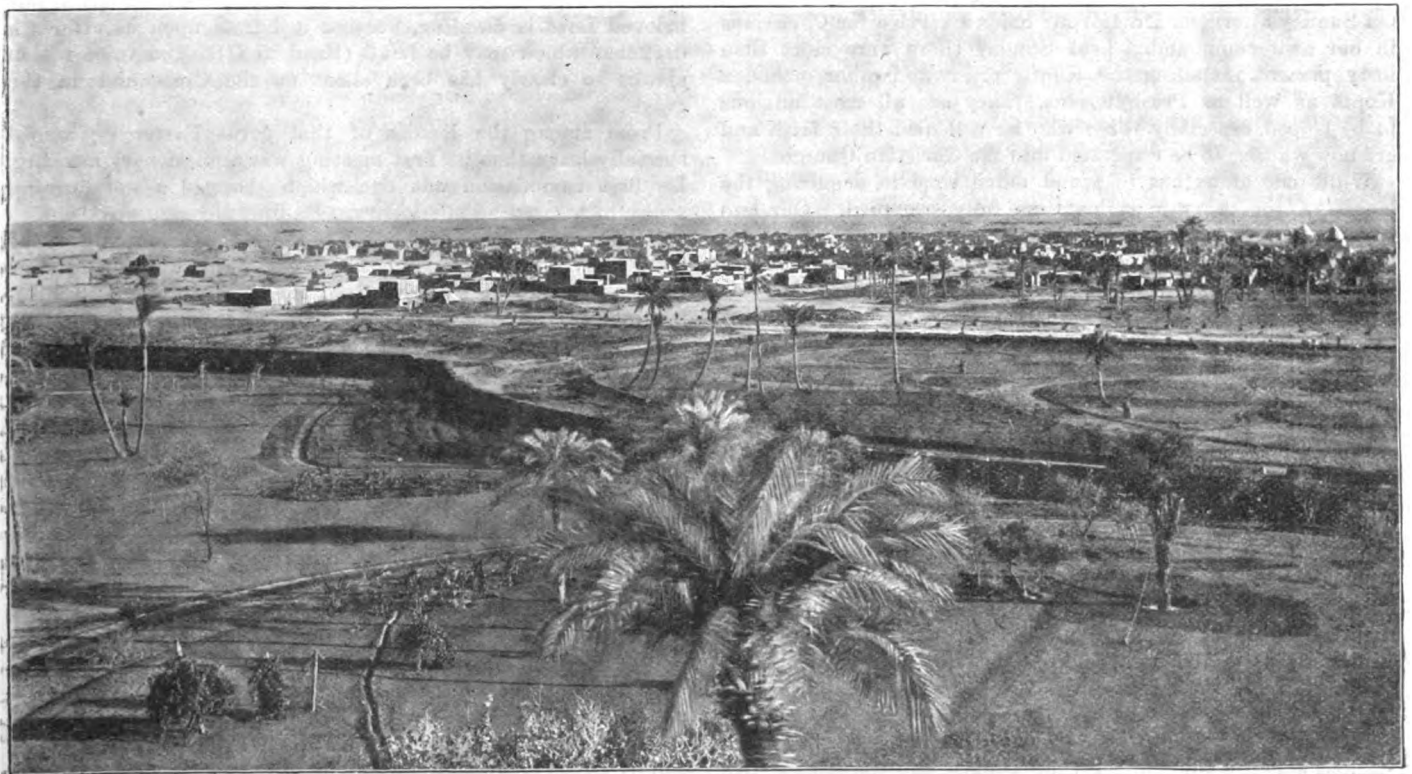
VIEW OF OMDURMAN.

over sixteen months since it was rescued from the tyranny and misrule of the Khalifa. A thorough system of police supervision, by means of Natives, is working well. Where districts have been specially unhealthy, whole areas of mud huts have been pulled down. A terrible sickness which claimed annually hundreds of victims in former days ceased to appear last year for the first time for many years, a fact which much surprised the Natives, and speaks volumes for the promptitude and

thoroughness of the work of the British medical staff.

What the Fall of the Khalifa has done.

To see the markets and streets thronged with people carrying on their business, proved how quickly the new control has told on Omdurman. The Soudanese are as happy as can be, and look upon the British as brothers. They or their friends fought with them and saw them fight at the Athara and Kereri.



RUINS OF KHARTOUM FROM THE ROOF OF THE PALACE. (*The Palace Garden is in the foreground.*)

The dissatisfied people here are the Egyptians, who want the country for themselves, and the Arabs, the reason for whose dissatisfaction is not hard to understand. From time immemorial they have stolen or bought Negroes to do all the work for them. While they sat at home smoking cigarettes and drinking coffee, their slaves were out in the markets or in the fields toiling for their lords and masters. The battle at Kereri, eighteen months ago, brought that kind of life to an end.

There seems to be very little fanatical Mohammedanism here except among the Egyptians, who have re-entered the country with us. The faith of the Soudanese has been rudely shaken by the downfall of the Khalifa. The memory of Gordon was never more fresh to these dark minds. Mahdism, wrong, and tyranny triumphed for a little while, and Gordon's work was destroyed and buried; but they have seen it rise again in the beginnings of liberty, equity, and righteousness set up by his countrymen, and the splendid memorial of his great life now being built to benefit themselves. To us it seems strange, as perhaps some day it will seem to them, that all knowledge for the building up of a man and a country should be taught in Gordon College save the knowledge of God through Jesus Christ, which was the foundation of the true greatness of General Gordon.

First Missionary Endeavours.

Though unable to do any direct missionary work we have our time fully occupied. Soon after our arrival we were permitted to hold a service for British officers and non-commissioned officers at Omdurman. Our first service was held on Christmas Day in the house of the Mahdi, now used as the officers' club. It was most probably the first Church of England service ever held here, and brought together nearly all the British residents [including the Sirdar, Sir F. Wingate.—Ed.]. There were some present whom we knew were praying that Christ would be born again in the great Soudan. These services have been continued every Sunday morning and the attendance increased lately by the presence of visitors from Cairo. The ladies of the party attracted the wonder and surprise of the Natives, most of whom have never seen an English lady before. On Sunday afternoon Dr. Harpur holds a service for Christians in our own compound. Last Sunday there were more than forty present, including the Koptic priest and other orthodox Kopts as well as Presbyterians. They are all most anxious to be helped, especially those who have denied their faith and are now waiting to be reinstated into the Christian Church.

While one of us has to spend much time in acquiring the language, the other finds his time fully occupied. Our two boys we took from the military hospital. One was the Khalifa's boy, whose duty it was to carry water for his master. He was found sitting by the dead body of the Khalifa. The other was a poor little Baggara only six years old, picked up on the last campaign and brought by some kind officer to the hospital. In addition to these, two or three patients regularly appear every day to be treated.

The Outlook.

From personal observation and from information gleaned from others it seems evident that Khartoum must eventually be the centre of all missionary work in the Soudan. On the north, within easy distance by rail, are Berber and Dongola; on the east, Kassala; on the south, El Koweh and Duem up the White Nile, and Wadmedina and Sennaar up the Blue Nile,—all with still flourishing markets and all within easy reach by boat. On the west the inhabitants round the once flourishing district of El Obeid have all disappeared, and our officers report the place as deserted. El Fasher, the capital of Darfur, is still garrisoned by the Dervishes, and will not be occupied until late this year.

It is our opinion that with a small steamer we might establish stations amongst the Shilooks, the Dinkas, and the Nuers, with

Khartoum as a base. We hope to visit these tribes at the close of this year and report from actual knowledge.

The climate here in winter time is almost ideal, the thermometer ranging from 52° to 72° in the early morning, with an average of 60°, and in the hottest part of the day from 75° to 94°, with an average of 87°. Seldom a cloud appears in the sky, while a cool breeze all through the winter blows from the river and in the desert. In the summer we hear that the heat is very great, but that even then the evenings are quite cool.

Vegetables, limes, melons, dates are in great abundance. Fish from the Nile is very good and cheap, while chickens and meat are dear and indifferent eating. Other articles such as oil, sugar, salt, bread, coffee, and tea, which are imported, are very dear.

We think then that when it pleases the authorities to take off the restrictions at present placed on missionary work there will be good openings immediately for good schools and medical missionary work. If ever a people and a country were given over into the care of Britain, these people and this country are. Almost against our will are we here at all. Only by his death did Gordon guarantee the freedom and betterment of the people for whom he laboured and amongst whom he died.

Here then is the field of work given to us directly by God. The obstacles are very great. But He who calls and He who leads is greater. Let us be well prepared and equipped with men whom the Lord hath called to go in and possess this land.

Easter: Its Missionary and Message.

"Jesus saith unto her, Touch Me not . . . but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God."—St. John xx. 17.

SURELY that Easter morning must have been "a morning without clouds," when for the first time the sun arose upon a redeemed world. "The morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7). Easter is bright beyond all other days, because its glories are painted upon the dark background of Passion-week; the noon-day of our beloved Lord is dazzling, because it bursts upon us after "a darkness which may be felt" (Exod. x. 21). The voice which speaks so clearly has been silent on the Cross and in the grave!

From among the lessons of that great Easter we would specially learn that its first meeting was a missionary meeting. Its first commission was one which changed a worshipping soul into a speeding missionary. Its first message was "Go."

(1) There can be no doubt that to the Magdalene was granted the first vision of the risen Jesus (St. Mark xvi. 9). Bishop Ryle is most probably correct when he gives the quickly following incidents of that wonderful morning in this order: Mary Magdalene went early with the other women to the garden grave, where the sight of the stone rolled away led them to the belief that the tomb had been rifled of its precious contents. The Magdalene started at once to tell the Apostles what had happened. While she was absent the other women were greeted at the tomb by the angels with news of the Resurrection, and they went with their glad message to Jerusalem. Meanwhile Mary returned with Peter and John, who satisfied themselves of the emptiness of the tomb and departed. But Mary lingered on behind and alone, and thus won the blessed first-sight of her Lord.

(2) How strangely parallel is the narrative which follows with that of Acts ix. In each case the nearness of Christ is unsuspected; in each case the personal name is uttered—"Mary"; "Saul, Saul." In each case a question is asked, so suited to the risen Lord—"Why weepest thou?"; "Why persecutest thou?" Surely all sorrow, and all opposition to Christ, should cease after

Easter! In each case the soul becomes a bond-slave of its Lord—"Rabboni"; "Lord, what wilt Thou have me to do?"

(3) We are startled at the rebuff—the rebuke—which meets the rejoicing and adoring soul. "Touch Me not!" *Noli me tangere!* (How has the great painter's art made the whole scene live before us as if we were silent witnesses of it all!) Jesus was not wont to repel the touch of faith or of love (St. Mark vi. 56; St. Luke vi. 19; St. Matt. viii. 3, ix. 20). But now one who loved much, and had but this moment realized that her Divine Lord is restored, must not hold Him by the feet (St. Matt. xxviii. 9), nor grasp the pierced hand as if she would cling to it for ever. "Touch Me not!" Was it "a hard saying" for that tender soul?

(4) We may suggest many reasons why the Master should so speak. (a) Perhaps there was too much familiarity in the action; as when St. Peter "took Him and began to rebuke Him" (St. Matt. xvi. 22) the disciple was swiftly and even terribly reprimanded; so here, more gently, but not less plainly, was the line drawn which was ever to divide between the human and the Divine. (b) Perhaps it was *untimely*. "I am not yet ascended to My Father." Other moments there should be when that adoring heart might pour forth its love at the feet of the Saviour;—"There is a time for everything under the sun"—just then work rather than worship was what Jesus claimed. (c) Perhaps it was *selfish*. Certainly on a former occasion when for a brief hour Christ appeared in glory among His disciples, their selfishness alone found expression and rebuke (St. Matt. xvii. 4). Here was a soul who had "found the Messias," and her action seems to imply that she will grasp Him for herself, forgetful of all other aching, longing souls, to whom the news would be "as life from the dead." "Hold Me not," says the Master, "but go to My brethren and say, 'Christ is risen—Jesus lives—Jesus ascends.'"

(5) "Mary Magdalene came and told the disciples that she had seen the Lord" (ver. 18). She was the first missionary, the first messenger of the Gospel to a redeemed world. How fitting that a woman's voice, which had long before—in a Garden—summoned man to share in the fruit of deathly knowledge, should here, on Easter morning, be the first to tell mankind of a tree of life, whose "fruit was sweet to the taste," and to eat of which was life eternal.

Dear reader, amid our Easter hymns of joy—which men and angels sing—

"Jesus Christ is risen to-day—Hallelujah,"

shall we not, apart from all others, seek afresh to see our risen Lord, and to hear what message He may have for us on such a day, as for the Magdalene? And who can tell whether we too may not be gently reminded of work to be done for "the Living One," as well as of adoring worship to be rendered to Him? Who can tell whether we too may not once more hear His voice say, "Go to My brethren"—for is not each heathen man bone of His bone, and flesh of His flesh? The Easter joy was never meant to be contained in your heart or mine. We know from Ps. ii. that the birthday request of Jesus Christ was for heathen lands, "the uttermost parts of the earth for His possession." But that gift, for which He has been waiting these 2,000 years, is still ungiven, and can only be brought to Him in human hands. No wonder that that morning His first and earliest meeting was a missionary meeting; no wonder He bade His first worshipper rise and "go." May it be so with us at this time, as He lays His right hand on us and says, "Fear not, I am the Living One . . . and have the keys." Go! (Rev. i. 18, R.V.)

W. E. BURROUGHS.

Expecting the End of the World.

IN July, 1898, we quoted a number of Annual Letters from our missionaries in India, Ceylon, and East Africa, which showed the existence among the Heathen of a widespread expectation that the end of the world was near, or at least that some great one was about to come upon the earth. This year the references to the same expectation have become more definite in our Ceylon letters. From all our main centres of work in that island we hear that the Ceylonese, both Hindus and Buddhists, had a strong conviction that the end of the world would come on Nov. 13th or 15th. The excitement seems to have been highest at Colombo.

"Towards the end of October and the early part of November,"

writes Miss A. Higgins, "not only Buddhists, but all the Natives were in fear and trembling, expecting the end of the world, which was fixed for Nov. 13th. Crowds made their way to the temples, that, by offering gifts to the priests, they might gain *kusal* (merit), which would stand them in good stead in that awful time.

"In the early morning of that day two great Buddhist processions, one of boys and men and another of women and girls, dressed in white, and carrying cocoanut flowers, went in different directions through Colombo, with cries and beating of tom-toms. All this upset the people very much, and some were very unwilling to listen to our message of salvation, since they had made their peace, as they thought, by their offerings. Others seemed more anxious for a time, but when the day came and passed away as others have done, they could laugh at their fears and put off repentance to a more convenient time.

"It was extraordinary how the idea held them; many refused to go to their work on that day, and friends and relations gathered together from all parts, that they might die together. It was a grand harvest-time for the priests, as offerings in kind and money poured into the temples. No doubt they will tell the people now that all this merit has put off the evil day.

"All sorts of rumours were prevalent as to the manner of the destruction. Some said that a tidal wave would come; others, that the stars would all fall and burn up the earth and lick up the waters of the sea; others, that even if Ceylon were spared, all other countries would be destroyed; and one woman asked me if this had not been the case."

At Cotta, the great centre of O.M.S. school work near Colombo, the conviction showed itself in preparations for the end.

"One woman," writes Miss A. L. Dowbiggin, "has left her employment as a nurse and has come home to be with her family when the end comes. A man in Government employ near here got a month's leave so as to spend his last days among his relatives. The money-lenders refuse to lend money because they want to have it all by them. The attendance in some of the schools has been a good deal affected by all this. Quite tiny children have been taken to the temples and have been shaved and forced to take *sil*, or the keeping of the five vows of Buddha. The priests have profited immensely from the large offerings made of lands and money."

At Baddegama the Rev. S. M. Simmons has found there is a "widespread belief in the approaching end of the world."

At Kandy Miss Denyer notes that even the ignorant village women, whose circle of ideas is usually so restricted, were roused by the Buddhist prophecies. "For several days," she writes, "the girls were kept from school, and every Buddhist took gifts to the various temples. The priests continue to tell the people that these are unlucky days."

Miss H. E. Finney, who works among the Tamils at the same place, has found that the alarm of the people gave her opportunities. "Many," she writes, "seem to realize the necessity of a change of heart and life and of being ready."

In the north of the island, the Rev. H. Horsley, of Nellore, Jaffna, and others have met with the same prevalent belief as elsewhere. Mr. Horsley adds some interesting facts which are not alluded to by our other missionaries. "The year will long be remembered in Jaffna," he writes, "as the year in which special calamities were prophesied in connexion with Hindu chronology, according to which we have commenced a new era of 5,000 years. Some declared that a tidal wave would rush over and destroy a great portion of the low country. Accordingly, much excitement was caused, and many were the offerings made to avert the coming calamity. I wish I could add that many have this year fled to the only Refuge for sinners, the Lord Jesus Christ."

It is of course very easy to exaggerate the significance of the popular feeling of which our missionaries have thus given evidence. The end of the Hindu millennium would be sure to produce a feeling of unrest among the followers of that religion. The alarm in Europe at the end of the thousandth year after Christ was far beyond anything now reported from Ceylon. Other causes may well have contributed to extend the general excitement. The prediction of the Leonid shower and the vague talk of the earth being "in the tail of a comet" probably reached the English-speaking Natives, and perhaps were used for their own ends by the priests. The war in South Africa, which we found so depressing in England, doubtless had its effect.

Yet, when all deductions have been made, the circumstance

contains its lessons for the Christian. How real was the expectation of the end which some Ceylonese showed. Does ours bear even a remote resemblance to its sincerity? Would zeal for the work of God be at its present level if we were "looking for and hasting unto" the coming of the Lord?

We may pray, too, that the unrest may turn the hearts of many whose fears have been thus falsified to Him who will most surely come again.

In Memoriam: Mrs. William Gray.

ONE of the most true-hearted of our friends and fellow-workers has been taken from us by the death of Mrs. William Gray, widow of the late much-respected Secretary of the Society. She was a daughter of a once well-known resident in Barnsbury Park, Mr. Peter Royston, one of the many excellent men who, half a century ago, were the supporters of the Vicar of Islington, Daniel Wilson, in all sorts of Christian and philanthropic work. When his son, P. S. Royston (now Assistant-Bishop at Liverpool), went to India as a C.M.S. missionary in 1855, Katharine Royston accompanied her brother to keep house for him at Madras. In the following year, William Gray, scholar and gold medallist of Trinity College, Dublin, went out also to Madras as Principal of Doveton College. In 1858 he joined the C.M.S., and a few months later Katharine Royston became Mrs. Gray. Mr. Gray was appointed to the Itinerant Mission in North Tinnevely which had been started by Ragland, Meadows, and David Fenn; and she was the first lady missionary in India to live in tents and move out among the village people. After two or three years, Gray succeeded Royston in the important office of Secretary at Madras, and Mrs. Gray now resumed as a wife the duties of hospitality which she had before fulfilled as a sister. After their furlough to England the doctors declined to sanction their return to India; and for a time they lived at Nottingham, Mr. Gray working as Association Secretary. Eventually, in 1874, he was appointed a Secretary at headquarters, to take charge of the India Missions; and he continued in that post twenty years. When, in 1887, the Society began to accept women missionaries, Mrs. Gray became the first Hon. Secretary of the Ladies' Candidates Committee; and not a few of those who were accepted as far back as eleven or twelve years ago will recall the sound judgment, the motherly sympathy, the gracious friendliness, and withal the practical capacity of the first Lady Secretary. Illness prevented her continuing in office, to the regret of all her colleagues. After Mr. Gray's death in 1895 she lived at Nottingham again, with a son and daughter. Another son is a C.M.S. missionary in Japan, and one of two married daughters is Mrs. Tisdall, of Persia.

It was a delightful experience to sit with Mrs. Gray in her last years, and hear her reminiscences of Indian missionary life. She knew intimately many of the distinguished Government servants—such as General C. A. Browne and Mr. J. F. Thomas—who were the leading spirits in the Madras Corresponding Committee in her day; she had much to tell of them and of the missionaries; and her unfailing brightness and large-heartedness, combined with true devotion to the Saviour she loved, made her conversation singularly attractive and helpful. Many brethren in India, both English and Indian, will have their grateful recollections of the past kindled when they hear that this earth is no longer enriched by her presence. E. S.

"Passed to that Happy Kingdom."

AGNES HENRIETTA CATHERINE BUSWELL. *May 1st, 1899.*
 MARY CARTER. *June 8th.*
 CHARLES FREDERICK WARREN. [China, 1864-68; Japan, 1873-99.] *June 8th.*
 SYDNEY GIBBON. *July 20th.*
 WILLIAM STOBIE. *July 25th.*
 IDA KATE SYLVIA ACHESON. *July 19th.*
 ELEANOR SARAH PHILCOX. *Nov. 24th.*
 SARAH HICKMOTT. *Dec. 9th.*
 MARY THOMAS. *Dec. 4th.*
 ANNIE CAROLINE HARRIETTE SQUIRES. *Jan. 10th, 1900.*
 ELSIE ADELAIDE HOLLINS. *Jan. 17th.*
 WILLIAM HOPE DIXON. *Jan. 31st.*
 THOMAS ARTHUR FREEMAN. *Feb. 20th.*

SOME have "wrought but one hour," others have "borne the burden and heat of the day." Such a reflection inevitably occurs to the mind as one looks at the page of portraits before us. Not here, as in the parable, have we any who entered the vineyard at the eleventh hour. No, all alike were at work betimes, but some were called away by the Master of the vineyard before their toil had well begun: others were vouchsafed a few years of happy labour; one was permitted to remain for many years in his Master's service. Unlike the labourers in the parable, not one of these will murmur because another whose hours of labour were fewer than his own has so soon reached an equal reward.

We cannot penetrate all the mysteries of the Master's dealings with His servants. We feel sure that, be it early or be it late, He does not call them out of the vineyard till their work is done. We know that when He shall appear they will receive "a crown of glory that fadeth not away." We believe that they have already heard the Master's approving voice saying, "Well done, good and faithful servant." We conceive it likely that in some larger sphere of His service they have received the commission to be "rulers over many things." Like the Old Testament heroes, they have "obtained a good report through faith," and yet, so we seem to be taught, they have not received the promise in full, "God having provided some better thing for us, that they without us should not be made perfect."

As these thoughts pass through our minds, we are filled with joy for them, though for ourselves there still remains the pang of the parting, brightened indeed by the "sure and certain hope" of meeting once again.

The brethren and sisters whom we here commemorate are those who during the last year or more have, in the words of the Chinese students of Ning-po, "passed to that happy Kingdom." * One face is absent, that of the most venerable of them all—Mrs. Thomas, of Tinnevely. The omission shall be rectified if we are able to obtain her portrait at a future time.

Archdeacon Warren was the father of the Japan Mission, senior by a year to the oldest of the other missionaries, without counting his four years of previous service in China. In spite of his thirty-six years in the mission-field, he had the prospect of many more years of usefulness before him when his life was cut short by a fatal accident at Fukuyama.

The Rev. G. H. Pole has put on record for us an appreciation of the late Archdeacon's work from which we may quote two comprehensive sentences. After speaking of Archdeacon Warren's geniality, sympathy, conscientiousness, and devotion, Mr. Pole says:—"He was eminently fitted for the work to which the Master called him and with which his name and influence will be permanently identified—the founding of the Anglican branch of Christ's Church in the Central Provinces of Japan."

* See C.M. GLEANER for January, p. 3.



THE LATE MRS. W. GRAY.



"Now with triumphant palms they stand

Before the Throne on high."

It is no disparagement of the splendid work of others to say that no single individual has exerted so marked and permanent an influence upon the Native Church, in that part of the empire certainly, and perhaps, indirectly, in the whole of the country also."

The Archdeacon's portrait is flanked by two from Western India. To the Rev. W. H. Dixon we made brief reference last month. Since then, testimony has accumulated to the loss sustained by his death. His work amongst the English-speaking Natives of Bombay, at the Robert Money School, and in the loneliness of Junir ("half-forgotten Junir," as Mr. Whiteside called it) are all dwelt upon. It is not a little singular that he should have been permitted to labour six years at home, as Curate of Crewkerne, and six years in the foreign field. "His whole heart was in his work," writes the one who knew him best.

The death of Lieut.-Colonel Freeman is so recent that details have not yet reached us. His was a varied career. He was a graduate of Christ Church, Oxford. He entered the army, in which he rose to the rank of lieutenant-colonel, eight years of his service being spent in India and one in Egypt. After being placed on the retired list, he offered to the Society as an honorary missionary and was sent out to Bombay, where he did a valuable work, chiefly among the educated English-speaking Natives. His health had been impaired for some time, but the news of his death was unexpected. The death of these two brethren leaves the Western India Mission more undermanned than ever.

Our portraits include those of three missionaries' wives. Mrs. Carter went out to Ceylon in 1893 to be married. Her husband was then stationed at Kandy, and she speedily began missionary work on her own account, gathering together a very successful Bible-class and branch of the Gleaners' Union. When Mr. Carter was appointed to Jaffna, in 1894, she repeated these endeavours, with great blessing. In 1896 she set on foot a girls' high school at Chundicully, and gave her time and strength to its management. Our readers will remember a short article from her pen which appeared after her death in the GLEANER for August last. It showed how intense was her belief in the evangelizing power of a Mission-school. Only two months before she would have been returning to England with her husband on furlough this ardent worker was called to the higher Home.

Mrs. Hollins appears on the C.M.S. list a year later than Mrs. Carter. Even as a very young girl at Ramsgate her life showed a whole-hearted devotion to the Lord. In 1894 she married and went to live at Jaffa with her husband, at once joyfully engaging in what missionary work she could. A year later she developed lung disease. After a stay in England she went out to Egypt in 1897, but the disease returned, and she came home to die. In Egypt as in Palestine, her earnest and joyful co-operation left a sweet fragrance behind. She was only twenty-five when the Lord took her.

Mrs. Buswell joined our ranks in 1896 as Miss A. H. C. Wilkinson. She was the daughter of the late Rev. J. Wilkinson, and sister of our colleague, the Rev. D. H. D. Wilkinson. She went as an honorary missionary to Mauritius. A year later she married Archdeacon Buswell. She managed the girls' school and orphanage at Rose Belle, Mauritius, and her work therein was greatly blessed.

Next to the three missionaries' wives we note four unmarried ladies. Miss I. K. S. Acheson was the daughter of an officer in the army, and had been trained at the Deaconesses' Home, Mildmay. She had worked at Fleet and at Southborough before offering to the C.M.S. in 1895. After she reached West China in 1896 she soon began to gather classes of women and children, and to take meetings. "She was always so bright and happy, so considerate and kind, always at work," writes the Rev. O. M.

Jackson in the *C.M. Intelligencer* for October last. Hers was a short but crowded term of service.

The other three all died on the Niger within a few weeks of each other—two at Onitsha, the third at Brass. Our notice of them is so recent that we need add but little to what we have already said about them. Miss S. Hickmott belonged to Norwood, though she was at Brighton when she came to the C.M.S. Miss E. S. Philcox was a certificated teacher under the London School Board, and an ardent helper at St. Peter's, Islington. Miss Squires was a Sunday-school teacher, Sowers' Band Secretary, and district visitor at Harold's Cross Church, Rathmines, Dublin.

At the bottom of the page we have Mr. Stobie, the earnest young hussar who volunteered into a regiment bound for India because he wished to come into contact with missionary work, and was confirmed in his desire by what he saw of native life in cantonments. And, lastly, we have the young business man from Manchester, whose life has been so well sketched by the Rev. W. J. L. Sheppard, under the title of *Accomplished at Jerusalem*. "Send us some one like him," wrote Mr. Gibbon's students at Jerusalem, "or even better, if that can ever be."

The university, the army, the business office, the drawing-room, the Board school, the servants' hall—they furnish a few types of the many whom the Lord of the vineyard is sending forth, and soon or late is calling to their reward.

The old Roman said, "*Vale, in aeternum vale!*" ("Farewell, farewell, for ever"), as he laid his dead in the tomb. With the light of Christian hope to brighten the gloom we can say, "*Ad revoir!*"—"Till we meet again"—in "that happy Kingdom."

The Mission-Field.

HAUSALAND.

Bishop Tugwell's Journey to Kano.—A Reuter's telegram in the newspapers, dated March 5th, informs us that Bishop Tugwell and the missionaries for Hausaland had left Jebba for Kano. The Rev. A. E. Richardson wrote to us from Ibadan, in Yorubaland, on Jan. 28th, giving an account of the journey inland from Lagos, which place they left on Jan. 18th. The party had a farewell meeting at Lagos on the 16th, commencing with Holy Communion at Christ Church. Bishop Oluwole gave an address from Heb. xi. 8. Although this service was of a private character there were forty-two communicants. A public meeting was held in St. Paul's School, Breadfruit, in the evening. Mr. Richardson writes:—

"The whole of the proceedings were conducted in Yoruba, Bishop Oluwole being in the chair. We joined lustily in the Yoruba hymns, although the words did not convey much to our understanding. Then each of us spoke in turn, and from the remarks interpolated by the audience, it was obvious that our addresses were fairly well understood.

"In his morning address Bishop Oluwole expressed his regret that the Hausa party consisted entirely of white men, and that no one from Lagos was accompanying the expedition. Then he pointed out that very soon the Gospel would be preached at Kano, 750 miles away—what about the intervening land? It remained for them to evangelize it. We should extend our borders from Kano as a centre and then from Lagos until at last we met."

UGANDA.

The Commissioner at Mengo.—On Dec. 20th the Special Commissioner for Uganda (Sir H. H. Johnston) arrived at Kampala, the Government station at Mengo. The reception of Her Majesty's representative was held in a large native building put up by the chiefs themselves as a council chamber. All the Europeans at the capital were present. The Commissioner addressed the three regents and the other Baganda chiefs in Kiwahili, which they all understand. On Christmas morning he attended the native service in the large church on Namirembe. There was an enormous congregation, and six hundred communicants. The entire service was taken by two of the native pastors, Henry Wright Duta and Bartolomayo Musoke.

Some idea of the size of the new hospital at Mengo, the

building of which Mr. K. E. Borup has superintended, may be gathered from the fact that it has taken 112 tons of grass wherewith to thatch the roof. This quantity of grass had to be carried to the building by the Natives. Mr. Borup says:—"Allowing eighty pounds per man to carry, it would take a procession of over 3,000 men to bring it. The grass was brought for less than £30."

The Gospel enters N'kole.—Gospel teachers have entered yet another country in the Uganda Protectorate. N'kole is to the west of Koki, and it was there that, in 1889, Mr. Stanley, when he was escorting Emin Pasha from the Equatorial Provinces to the coast, met with the Christians, expatriated from Uganda by their Mohammedan fellow-countrymen. Bishop Tucker wrote from Wa-Kiwaya, the capital, at the beginning of December, that the young King Kiwaya had expressed willingness to welcome two Christian teachers from Koki and to build them a dwelling and a school-house.

How remarkably God's providence had prepared for this opening! In 1896, just before Koki was incorporated as a part of Uganda, a youth was captured from N'kole and carried away to Koki as a slave. There he was taught to read, and he is now a candidate for baptism. He accompanied Bishop Tucker on his visit in order to seek his father, and when he found him he brought him to the Bishop. He turned out to be one of the four most important chiefs of the country. The Bishop writes:—

"Thus in God's own wonderful way He has brought it about that the son of one of the great chiefs of Ankole will shortly be baptized. This boy, I am sure, will soon be hard at work teaching the boys of the country to read. We know not whereunto this may grow."

PALESTINE.

A Link between East and West.—In his Annual Letter the Rev. D. M. Wilson, of Salt, Palestine, writes:—

"A link has been formed during the past year between the Palestine Mission in the extreme west of Asia and the Japan Mission in the extreme east. The circumstances are of so cheering a nature that I may be allowed to state them briefly. About the beginning of May I received a letter from the Rev. Walter Andrews, headed 'Hakodate, Japan, March 10th, 1899.' In this letter Mr. Andrews stated that all the Japanese workers in connexion with the C.M.S. in the diocese of Hokkaido had decided, in 1898, to give one hundredth part of their salaries for five years in commemoration of the Society's Centenary, for evangelistic work in Palestine. The catechist working in the Jebel Ajlun, to the north of Salt (the Mount Gilead of the Old Testament), has been chosen at Salisbury Square as the agent towards whose support these offerings should be applied."

PERSIA.

The Prince Governor visits the Yezd Hospital.—The news from Yezd is most encouraging. It will be remembered that a building was given by a Persian gentleman to be used as a hospital. Dr. White now writes on Dec. 30th:—"The Prince Governor came yesterday in state to inspect the hospital. He first came to my house, and after the usual entertainment we all went round the hospital together. He was very pleased and interested with everything. I trust his visit may do a great deal of good in the town. Public opinion in Persia is turned and swayed by these things perhaps more than in England." The pleas for more workers in Yezd and Kirman, especially for women's work, are very strong.

The Rev. W. A. Rice has settled in Shiraz, the city which is linked with the name of Henry Martyn.

INDIA: NORTH-WEST PROVINCES.

First-fruits from the Agra Villages.—The Rev. J. M. Paterson reports the first ingathering of converts from the villages outside Agra. On Sunday, Dec. 24th, forty persons were baptized, all from the lower castes, twenty-one of whom were the fruit of the work in Agra itself, and had been taught in the Bazaar Schools. The remaining nineteen were taken from the catechumens, being taught in the village of Semra, about thirteen miles from Agra, and close to the out-station of Khandauli. In all, thirteen families, numbering sixty-three persons, are being taught. We trust that these first-fruits are the promise of more to follow. Mr. Paterson says:—

"There has been a great deal of work in and about Khandauli for many years, and much prayer has been offered for the workers and the place, and we take this opportunity of recording our grateful thanks

and praise to Almighty God for prayer answered and blessing out-poured. We ask for further prayer that out of Semra may come teachers, who will be able to go to other villages in the neighbourhood to carry and to teach the Word of Life where it is needed."

PUNJAB.

The Death of a Christian Pundit.—A faithful witness and evangelist of Jesus Christ, the Rev. Pundit Kharak Singh, died at Amritsar on Feb. 5th, and was buried the following day in the village of Udduki, the *lumbardari* (chieftainship) of which had been in his family for seven hundred years. He was born about 1821, and when a youth of eleven he left the Sikh religion and became a *Sadhu* (religious mendicant), taking the Hindu name of Narain Das. During the Indian Mutiny he became a soldier in his father's cavalry regiment, and fought against the mutineers. He received two medals, one of which was for saving an officer's life. The first person from whom he heard of Christ was the late Rev. Nehemiah Goreh. He went solely to confute him; and in order more effectually to oppose Christianity he bought a Hindi New Testament, and began to study it. Ever seeking after God, he found one text which he afterwards said absolutely suited his case: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." Before this he had read the Bible merely to try to find flaws in it and to contradict it, but now he read it to find peace with God and rest for his soul. He yielded himself to the teaching of Christ, and was baptized by the Rev. R. Clark in Amritsar on March 1st, 1874. He subsequently studied at the Divinity School, Lahore, and was ordained by Bishop French on Dec. 21st, 1887.

NORTH-WEST CANADA.

Archdeacon Lofthouse's Journeys.—Archdeacon Lofthouse, who returned across the Atlantic after furlough last July, to resume work in the diocese of Moosonee, has been led in God's providence to make a considerable change in his plans. Learning that the Canadian Government was sending an expedition under Mr. Tyrrell to survey the country between Great Slave Lake and Baker Lake, he sought and obtained permission to accompany it, with the object of coming into contact with the Eskimo and Indians of that vast and almost unknown district. He left Winnipeg at the end of January, and his route was to be first by rail to Calgary, via Edmonton, thence to Athabasca Landing and on to Fort Resolution and to the east end of Great Slave Lake. At this last point the expedition will wait for summer, when they will cross the Barren Lands to Baker Lake and Chesterfield Inlet. The expedition, it is expected, will return after nearly reaching Hudson's Bay, but the Archdeacon's hope is to go down the shores of the Bay to his old station at Churchill and to spend the winter of 1900-01 there, to be the following spring at York Factory, the summer at Trout Lake, and to return to Winnipeg in the autumn. May the pillar of fire and of cloud accompany him in all his wilderness journeyings.

MISSIONARY MISSIONS.

AS a member of the Gleaners' Union, and having recently enjoyed for the first time the privilege of attending a "Missionary Mission," may I be allowed to emphasize the deep value of this particular form of missionary effort?

The need of workers and of funds does not become less pressing, but more so, as time goes on. To all who study with heart interest the progress of missionary enterprise, there must come a humbling sense of the failure of the Church of Christ to rise to her responsibilities and privileges with regard to "praying," "going," and "giving," and to realize the fact that universal evangelization is the work of every believer—a sacred trust committed by the risen Lord to each individually, as well as collectively.

Acknowledging the work to be His work, it is surely all important that the methods employed should be also His. I can picture no surer way of stimulating true missionary interest than the study of the Bible (which is the object of a Missionary Mission) in order to learn the purposes of God towards a perishing world, His methods for the carrying out of these purposes, and the share He would have each of His believing people take in this great work. If such Missions were more widespread, would not God honour this use of His Word? Would He not make it, by the power of the Holy Spirit, the means of conviction of failure to obey our Lord's command? Would it not also bring an irresistible call to unreserved dedication, not merely of possessions, but of the whole life and being, for the accomplishment of the purpose which lies so near the heart of God?

L. F. H.

Little Long-Joy's Conversion.

By Miss E. RITSON, *Tokushima, Japan.*

LITTLE "Long-Joy" (that was her name, and for that she was destined) was the daughter of very kind parents, who did everything, and had her taught everything in their power, to make her happy, but the one thing which they could not teach



FUKUNAGA SAN (LONG-JOY).

her or give her was the peace and certainty with regard to the future, without which her heart could never be at rest.

She was brought up in the Monto section of the Buddhist religion, and together with this, was taught from her earliest childhood to pray to Jizo Sama, who is supposed to have a special care for the souls of children in the other world. If you could hear all the torments with which even the children are threatened in the future, it would make you long more than ever to tell them of the loving Saviour who has come to call even the smallest child to come to Him for rest and peace.

A Child's Questions.

From her early childhood she had been of a delicate constitution, and had often faced the thought in dread wonder, "If I should die, what will become of my soul?" "Is there any place of future happiness?" But, whether she asked her mother or prayed to her idols, "there was no voice, nor any that could answer her," or give her any peace.

Some little time after she had first begun to ponder these things in her heart, her mother, whom she loved more than all else beside, became ill. Then began more and more earnest worshipping of the idols, and more and more thinking out of the thought—

"What will become of the soul after death?"

"Is there any happy place?"

The mother, wishing, no doubt, to comfort her little girl, said, "If after I die I find there is a place of happiness, I will try to come in spirit and let you know."

Waiting for an Answer from the Dead Mother.

Shortly after this the mother died, calling upon Buddha to save her, and from then began even a sadder time than ever for her little daughter.

In this section of the Buddhist religion it is believed that the soul, after leaving the body, has to go on a long and toilsome journey before reaching any chance of rest. So little Long-Joy obtained some small consolation from being able every morning to offer up the necessary offerings of rice and other food which were supposed to be going to satisfy the hunger of her poor wandering mother. Every night she had the duty of lighting up the little rush-light in front of the idol-shelf to guide her mother's wandering steps in the journey of darkness and uncertainty through the spirit world. Perpetually, night and morning, she called—

"Namu Amida Butsu! Namu Amida Butsu!"
("O Eternal Buddha, save! O Eternal Buddha, save!")

She waited midst much sadness and weeping, hoping for some answer from her mother as to whether she had reached any place of happiness and rest. Her father and other of her relatives did all in their power to comfort her, but it was all of no avail; her heart could not be refreshed with any of these "broken

cisterns of comfort." What she needed was the comfort and rest which only God could give her.

God's Message comes to Obama.

At last, one day to the village of Obama, far away over the mountains, where she and her father lived, God sent His true messengers of comfort to carry to them the message of the Gospel of peace, to tell them the way of salvation.

The way in which they came to hear about it was this: The father went home one evening from his daily round, and told his little daughter to her astonishment that that night he was going to take her with him to hear the teaching of a new religion. He had heard that the Jesus-religion was good, and such as might perhaps cause her some diversion of thought, if not bring her actual comfort. So she was to get ready and come with him and hear some preachers who had come to their village to hold meetings from that night for three days onward.

Little "Long-Joy," little dreaming of the real joy, and of the "length of days for ever and ever" which were coming into her heart and life from now, set forth with her father, and went to hear the good news of the Gospel for the first time in her life.

She heard it, and does it not prove to us how it is God who puts His message into the lips of His messengers, that the first message from God's Holy Word which she heard with the ears of her soul were the words of our Lord Jesus Christ Himself:—

"I go to prepare a place for you, and if I go and prepare a place for you, I will come again and will receive you unto Myself, that where I am, there ye may be also"?

So straight did this message from the Lord go into her soul that she exclaimed there and then, without any doubt, "This must be the happy place that I have been seeking for!"

In the same way (only much more earnestly) in which she had hitherto attended to her heathen religion, she now set herself to search the Holy Book in which she was told by the teachers of the "new religion" she would find the way of everlasting life.

The Light which could not be hid.

So long as she kept her zeal and earnestness to herself, probably no one would have interfered with her, but this she could not do. It was not long before her elder brother began to use his most urgent persuasions to her father to make her stop this study of, and going to meetings to hear about, this "new religion." But the more they tried to keep her back and interfere with her faith, the more she felt she must, like the blind men in St. Matt. xx. 31, press on until she could get close to Jesus.

Her father, as little by little he saw how changed her whole life had become, raised no further objection, but when next a missionary was coming by that way, gave his consent gladly for her to be baptized.

[The rest of little Long-Joy's story—her intense desire to work for God, her holy life, and her peaceful death, are told in a booklet entitled *Little Long-Joy's Life Story*, which has just been published by the Society, price one halfpenny.—Ed.]

A Visit to the High School at Calcutta.

By THE REV. A. LE FEUVRE.



A CALCUTTA HIGH-SCHOOL BOY.

ISHOULD like to take you to Calcutta, where we have a large High school, under the Rev. C. B. Clarke, with over seventy boarders, and a few hostel students, old boys, studying for their degree.

Here our better-class Christian boys prepare for the Entrance with a view to entering the University, or getting into some office when they pass out of school. There are several open scholarships, which enable clever boys from the district to get into the school, and others are helped by missionary and other friends.

The tone of the school is very good. It reminds one very much of our semi-public schools at home; but much of the unqualified success of the school in all directions is due to the way each successive Principal has, while preserving his personality, sustained and carried on the high principles of his predecessor.

In the grounds there is a swimming bath, the earthwork to make which was done by the boys themselves. Every day

between early morning preparation and breakfast you will find the bath almost overfull of splashing happy fellows, some of whom are good swimmers and divers.

While the lower forms are bathing, you will find several of the bigger fellows at the fives' court. Others are looking up their gardens, for we have coming botanists here! Others, again, are practising on various instruments, such as the violin, flute, or harmonium. Few are ill, and fewer still "lounging round and suffering."

Football, cricket, and hockey find their place, and in the former you will find them playing quite up to the best English school-boy form.

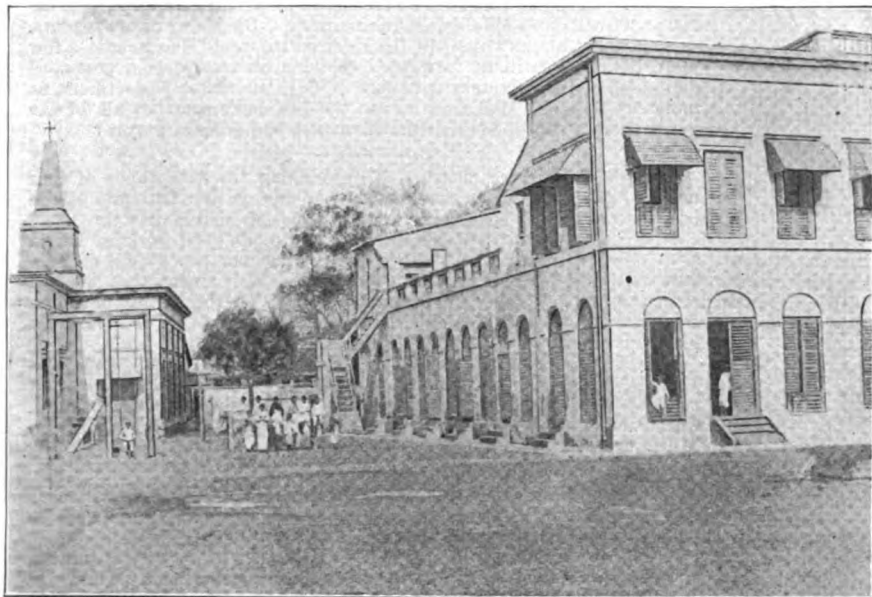
I believe this school is unique in the Bengal Presidency. It is essentially a Christian school, and all through their school

north of Calcutta. The railway brings them within ten to twenty miles of their homes, and the rest of the journey is accomplished in bullock-carts with covers made of bamboo matting, "warranted to leak."

I well remember accompanying twenty-one of these boys on their journey home, and a right merry party we were, even though the bullock-cart journey was accompanied with pouring rain. On arriving home, at four a.m., we dosed the whole party with quinine, and no one was any the worse for the rain or the quinine.

The long vacation—May and June—is spent chiefly under shady mango groves, discussing mangoes. The winter holidays, though all too short, have of late years been much enlivened by a large Christian *melâ*, or fair, held at Chupra, which has attracted about 2,000 Christians, and has proved to the whole heathen population of the Nadiya District that a fair could be held without a single evil accompaniment. How often have we, on remonstrating with Hindu gentlemen for encouraging the unblushing evil found at their fairs, been told that without it no one would come to buy; but at our fair hundreds of Christians came for miles to join in the exhibition, the music and singing competitions, the athletic sports and the evangelistic meetings.

For want of a few hundred rupees this unique *melâ* has not been held for two years. If only our richer Bengali Christians in Calcutta had been more in touch with it, and had realized its far-spreading influence for good, they would not have left it to die for want of a little combination and support.



BOYS' BOARDING SCHOOL, CALCUTTA.
(Trinity Church on the left.)

career the missionary in charge and his Christian masters aim at the true conversion of the boys. Though no undue pressure is brought to bear on the boys, none are more thankful than those in charge when boys from the school offer for definite Christian work.

When our Christian boys have to leave home for schools like this to finish their education, the contrast between their opportunities and those of their less fortunate fellow-countrymen needs no words of mine to describe.

Such schools need in a special way the practical sympathy and support as well as the earnest prayers of Christian boys and masters in our public and private schools at home.

The boys are learning to give out of their little towards their sports club expenses—to see the nobility of helping themselves. It must be remembered that beyond a grant which pays the masters, and the fees, which pay for the food expenses, the missionary in charge of such schools has nothing or next-to-nothing for contingencies, furniture for schoolrooms, or dormitories, medicine, science apparatus, and the like.

You ask how these are supplied. Well, I cannot tell you all other people's secrets, but I know that a former Principal had to go all round Calcutta to beg from English merchants and others in order to get decent beds for his boys to sleep on and desks for the class rooms, and though he was successful and met with many Christian sympathy from many, he had also to put up with insult and contempt.

Let us go home with these Christian boys. Some, if not most of them, come from the Nadiya district, fifty to eighty miles



SICK ROOM, BOYS' BOARDING SCHOOL, CALCUTTA.

Prize Day at the Boys' High School, Calcutta.—On Feb. 16th last the school of which Mr. Le Feuvre gives us such a pleasing picture had its prize day. No less a person than the Bishop of Calcutta (Dr. Welldon, formerly Head Master of Harrow) was present. The boys performed their recitations and songs in three languages—Bengali, their own language, Sanscrit, and English—besides going through their physical exercises. Dr. Welldon, in his address, said that the school was proving itself a valuable training ground for Bengali Christian men. We learn that there are now at the school eighty boarders and forty-two day boys, all Christians, with seven Christian masters. The Examination results would not be understood by ordinary English readers, but they were very good. We were pleased to note that some apparatus for the school gymnasium had come from Ridley Hall, Cambridge. The sick room, of which we give an illustration, was furnished by other English friends.



WHILE we are thankful for the Branches which have responded to the appeal of the Central Secretary of the Society for special prayer for the supply of men for the field, we regret the smallness of the number; we trust, however, that the silence of the Secretaries of the other Branches does not mean that the appeal is ignored. And to all, those who have replied and those who have not, we would commend that they continue "earnest in prayer," for this our crying need.

The Norfolk Branches of the Union have just held at Norwich their Fifth Anniversary. Beginning with a conference of Branch Secretaries in the morning, they had a missionary Bible-reading and short address from a missionary at the afternoon meeting for Gleaners, concluding with a public meeting, at which two addresses were given, in the evening. The day's proceedings were felt to be stimulating and cheering, and we commend the arrangements to other centres in the provinces.

We have lately received the report of the New South Wales Branches for 1898-99. On the whole cheery in its tone, and hopeful as to the future, it states:—"This being the Centenary year of the U.M.S., we looked forward to a very great increase of Branches and members, but this has not been the case. It is a remarkable fact that there has been the same number of new members enrolled as last year—374. There are now upon the roll 3,242, only 1,776 of whom have renewed, and 117 resigned. The number of Branches reported last year was fifty-seven; two of these were disbanded, four new Branches were formed, so that there are now fifty-nine Branches."

A Gleaner who is missionary-box secretary for a poor parish sends the following account of a bedridden collector:—

"I have been much interested in opening one of our missionary-boxes this year. It contained the sum of 14s. 7½d.—not a very large amount you may say. Well, the collector is a poor bedridden man, who has lain in his bed upwards of fourteen years, one side of his body quite helpless. Last June he wished to have a C.M.S. collecting-box, so he has it where he can see it from his bed, then he asks his friends to contribute, or else directs their attention to it, and he very rarely meets with a refusal. The amount collected is in small coins, the largest being one shilling, showing the number of persons who contribute to the box. I mention this to show what one poor, utterly helpless, deaf invalid can do, whose heart is right with God, and who is certainly doing what he can to forward the work of Foreign Missions. Cannot other invalids do the same?"

APPEAL FOR PRAYER FOR MEN.

WE have had responses from the following Branches of the Gleaners' Union in addition to those published in last month's list:—Brixton, St. Matthew's; Child's Hill, All Saints'; Clapham Common, St. Barnabas; Finchley, St. Mary; Hackney, St. Luke's; Herne Hill, St. Jude's; Holloway, St. David's; Penge, St. John's; Kensington, St. Luke's, Redcliffe Square; Streatham Common, Immanuel; Tollington Park, St. Mark's; Alstonfield; Barrow-in-Furness, St. Mark's; Birmingham, St. Thomas; Bolton, The Saviour's Church; Brighton, St. Mark's; Cambridge; Caverswall; Clacton-on-Sea; Eastbourne; Fleet; Hull, St. John's; King's Lynn; Leamington; Leeds, St. George's; Liscard; Liverpool, St. Bride's; Louth; Macclesfield (Christ Church) and Hurdsfield; Nottingham; Overstrand; Peterborough; Purley; St. Albans, Christ Church; St. Leonard's-on-Sea, St. Matthew's; Scarborough; Slough; Stone; Streatham; Sunderland, Hendon; Totnes; Wakefield; Woking, St. John's; Belfast, St. Thomas; Coleraine; Dublin, Christ Church, Leeson Park; Dublin, Rotunda Chapel; Taney; Raphoe.

New Local Branches of the Gleaners' Union.

Bath, Widcombe: Sec. Miss A. F. Turner, 7, Clarendon Villas, Widcombe Hill, Bath.
 Easington: Sec. Mrs. Medcalf, Easington, Castle Eden, R.S.O., Durham.
 Newquay: Sec. Miss Fennimore, Treleath, Newquay, Cornwall.
 Southampton, Holy Trinity: Sec. Miss E. Witt, 113, Marlard Place, Southampton.
 Do. St. Laurence: Sec. Mrs. Stevens, St. Laurence Rectory, Southampton.
 Wistow: Sec. Miss A. Sergeant, Croft House, Selby, Yorks.

Candidates and Vacancies.

A LIST of urgent needs has lately been issued which illustrates the fact that full scope can be found in the mission-field for all sorts of talents and gifts. In addition to men and women suited for general missionary work, the list shows that there is need for missionaries with business qualifications, controversial qualifications (which means a temper and spirit the very opposite to pugnacity, combined with skill in argument), and educational qualifications of all sorts. Besides these talents, literary ability, power of leadership, medical and nursing skill, parochial experience, and the resourcefulness of a pioneer, are all urgently needed. There is an equally great need for men and women who have none of these special gifts, but are simply able to go and tell to uneducated people, often careless and indifferent, as well as grossly sinful, the story of Redemption; which they need to hear in their own language again and again that they may take it in.

Space forbids our doing more here than thus briefly summarising some 200 or 300 calls for reinforcement and advance. But if any of our readers, who have not already seen the list referred to, would like to have a few more details, it will be forwarded to them on receipt of a post-card addressed to the Secretary in charge of the Candidates' Department, at Salisbury Square. Will all who see the list make some, or all, of the needs therein mentioned matters of earnest and definite prayer?

Though we have the pleasure of chronicling the acceptance of four more missionaries by the Committees who met on Feb. 20th and March 6th, the net gain of new workers for the mission-field is only three.

Miss P. Braine Hartnell has already done much good work in Persia as a missionary in "local connexion"; hence her acceptance on Feb. 20th, as a missionary in "home connexion" simply means that she will return to her work after her present furlough, on the footing of a missionary sent out from England, instead of on the footing of a resident in Persia employed locally by our authorities in the field.

Miss M. L. Pawson, B.A. (Royal University of Ireland), and Miss E. L. B. Norton, both of whom have been in training at the Olives, and the Rev. A. L. Kitching, B.A. (Emmanuel and Ridley Hall, Cambridge), Curate of St. Martin's, Birmingham, were accepted as missionaries on March 6th. Mr. Kitching will not be free to sail till next year.

The Home Preparation Union had a successful meeting at Salisbury Square on Feb. 23rd, when some eighty or ninety members and workers connected with the Union met for conference and social intercourse, and to hear addresses from the Rev. C. T. Wilson, of Palestine, and the Rev. W. E. Burroughs, upon home preparation for missionary work.

Perhaps some of our readers do not know what the Home Preparation Union is. It was started more than two years ago for the purpose of offering a helping hand to young people, over seventeen years of age, who are hoping to become missionary candidates in the future. Membership of the Union does not involve any pledge regarding the future; it simply means that the member wishes to make the best use of his present circumstances, whatever they may be, with a view to his being better prepared for missionary work under the C.M.S. in the future, if God calls him to it. There are between 300 and 400 men and women at present enrolled. The Union's methods of work include the formation of preparation classes for intending candidates at various centres, the issuing of courses of study on the Bible and elementary theology, the putting of individual members into touch with some experienced friend for advice and help in their self-preparation, and the lending of books to its members from a small loan library. Those who take one of the regular courses of study issued by the Union can also, if they wish, have the benefit of periodical examinations upon the subjects which they study. Although all those who are responsible for working the Union give their services freely, yet it cannot be carried on without considerable expense, and so every member is charged an annual fee of not less than 6d. Full particulars about the Union can be obtained from the Hon. Sec. of the H.P.U., Church Missionary Society, Salisbury Square, E.C., to whom also all applications for membership should be sent.

D. H. D. W.

PRAISE AND PRAYER.

PRAISE.—For the faithful lives of missionaries called to higher service during the past year (pp. 56-58). For the signs of a vigorous and growing Church in Uganda (p. 58). For encouraging news from Yezd (p. 59). For first-fruits of Agra villages (p. 59).

PRAYER.—For the famine-stricken Natives of India, and for the workers who are battling with the famine (p. 50). For Mambouia (p. 51). That the unrest in Ceylon may be over-ruled to the furtherance of the Kingdom (p. 55). For pioneer work in the Central and Western Soudan (pp. 52-54, 58). For offers of service for reinforcement and advance (pp. 56-58, 62). For the outlying countries in the Uganda Protectorate (p. 59). For "journeying mereies" for Archdeacon Lofthouse (p. 59). That the income of the year may meet the Society's needs (p. 64).

Work amongst the Young.

AS nearly as can be estimated the amount raised by the young for the C.M.S. in the year 1898-99 was £19,479. The figures for 1897-98 and the preceding year were £18,618 and £17,811. Probably the actual totals are considerably larger than these figures indicate, but it is difficult to speak with any certainty because the gifts of the children are but rarely entered separately in the contribution lists of the Annual Report. Will those who are engaged in the work among children request their local treasurers to place the sums raised through the young, whether by collections at Children's Services, or stalls at Sales of Work, or Missionary Boxes, or Penny Trading, or Services of Song, &c., under some distinctive heading?

It appears that in only 2,567 of the 5,532 parishes which support the Society is any effort made to enlist the help of the children!

The following Junior Associations have been registered:—Gloucester (Central), Hucclecote, Mildmay Park (St. Jude), Alderley Edge, Burton-on-Trent (Central), Hereford (Central), Plymouth (St. Saviour), and Plymouth (St. Jude).

There are still many friends who do not appreciate the importance of announcing each week in the Sunday-school the total contributed to the Society either in the boxes or bags. Instances have been given from time to time of the largely increased amounts which are collected when this is done. One which was mentioned at a recent conference concerned a boys' school, in which £4 9s. was given in 1894, when the boxes were opened three or four times in the course of the twelve months. The following year the amounts were announced each Sunday, and (though this is probably immaterial) bags were introduced, with the result that the contributions advanced to £6 15s. During the last three years the progress has been maintained, and sums of £8 5s., £9 17s., and £14 6s. have been raised. It is worthy of note that the great advance of the last year was largely due to the fact that the school undertook the support of a cot in a hospital while still continuing its support of the General Fund. Many Sunday-schools in large parishes could well follow this example, not by substituting gifts to the Medical Missions for those to the General Fund, but by undertaking the support of a cot in addition to what has hitherto been done for the work in general.

It was stated recently that the members of the Boys' Brigade connected with Christ Church, Clifton, contribute between them £6 per annum for the upkeep of a cot in one of the C.M.S. hospitals. It is noteworthy that while the Boys' Brigade give a very considerable amount of help to the medical work of the Society, about twenty cots in all being supported by them, very little if anything is done in that way by the Church Lads' Brigade. Is it not time that this reproach should be rolled away?

An excellent plan for increasing the circulation of the *Children's World* is for the Sunday-school teachers to tell their classes part of a story which is printed in the magazine, and inform the children that if they wish to know the end of it they had better get the *Children's World* for themselves. Fortunately, or unfortunately, this involves of necessity some study by the teachers.

Sunday-school teachers should make a point of explaining to the members of their classes from time to time what is done with the money which the children place in the missionary-boxes. It was said not long since that in a certain school the boys thought that the teachers took the money, and used it to provide a good entertainment for themselves—only the boys used a less elegant but more expressive term.

Home Notes.

THE office of Vice-President of the Society has been accepted by the Bishop of Bangor (Dr. W. H. Williams); the Bishop of Cashel (Dr. H. P. O'Hara); and the Right Rev. James Johnson, Assistant Bishop of Western Equatorial Africa.

The Committee took leave on March 6th of Dr. and Mrs. A. H. Griffith, proceeding to Persia; and Dr. Minnie Gomery, proceeding to the Punjab. The Instructions of the Committee were delivered by the Rev. G. B. Durrant, and Dr. Griffith having replied, the outgoing missionaries were addressed and commended to God in prayer by the Rev. Prebendary Webb-Peploe.

Six returned missionaries were received by the Committee on March 6th, viz.:—Mr. R. Force Jones, Uganda; the Revs. H. Gouldsmith and A. Le Feuvre, Bengal; the Rev. E. D. Price, N.-W. Provinces; the Rev. D. C. W. Harrison, Punjab; and the Rev. L. G. P. Liesching, Ceylon. The accounts given of the work in the respective fields represented were listened to with much interest.

We have to chronicle some changes in our staff of Association Secretaries. The Rev. H. Knott, who has hitherto been responsible for the dioceses of Newcastle and Durham, will in future act in the Isle of Wight, having been appointed to the living of Totland Bay. His place in the North will be filled by the Rev. C. F. Dickmore. The Rev. J. G. Watson, after fifteen years' active service in connexion with the Society, is retiring, on his appointment to the living of Devizes.

"Medical Missions" occupied the attention of the London Lay Workers' Union on Feb. 12th. In the absence of Dr. H. Lankester, an interesting account of the Medical Mission at Kisokwe was given by Dr. E. J. Baxter.

At the meeting of the London Younger Clergy Union on Feb. 19th, the Rev. E. J. Peck told of his work at Blacklead Island, Cumberland Sound. Additional interest was added to the address by a series of lantern slides illustrative of the district. The Rev. D. H. D. Wilkinson also spoke on some vacant missionary posts.

Miss W. B. J. Wilkinson, who has for some years laboured in Muttra, N.-W. Provinces, at the London Ladies' C.M. Union meeting on Feb. 15th, described the various evangelistic agencies at work in that city among the native women.

With a view of showing how much can be done individually by members of the Gleaners' Union, the Christ Church, Warley, Branch of the G.U. organized and successfully carried out a social evening on Feb. 22nd. The Rev. A. H. Tredennick presided, and a practical talk on "A Gleaner" (1) as a worker, and (2) her work, was given by Mrs. Anderson. During the evening a collection of curios and several "Gleaners' scrap-books," containing accounts of work in C.M.S. mission-fields, were examined with much interest.

In view of the early departure of their venerable and honoured President, the Right Rev. J. C. Ryle, Bishop of Liverpool, the Committee of the C.M. Association for the diocese of Liverpool passed a resolution at their meeting on March 5th, placing on record their sense of gratitude to him for all the help he has rendered to the Cause. The Committee also recalled the personal interest which Bishop Ryle took in the first Student Volunteer Conference of 1896, and also the Centenary Loan Exhibition in 1898, both of which occasions have given a lasting impetus to Foreign Missions in Liverpool.

At a missionary meeting in the village of Poyntington, we read in a local report, "about one-third of the whole population of the parish were present." So large a proportion shows what may be done in the villages by good workers for the Cause.

Friends who have musical training, and desire to make use of it in a more "grown-up" manner than the ordinary service of song, may take a hint from the programme of a lecture by the Rev. E. A. Stuart "with musical illustrations." The lecture was entitled "Light in Darkness," and was divided as follows:—*Opening Chorus*, "Rise up, arise" (Mendelssohn's "St. Paul"); *Address*, "The Darkness of Fear"; *Anthem*, "Behold, I bring you good tidings" (Roedel); *Address*, "The Darkness of Sorrow"; *Air*, "Thou shalt bring them" (Handel's "Israel in Egypt"); *Address*, "Medical Work"; *Anthem with Trio*, "The Wilderness" (Goss); *Address*, "Woman's Work"; *Air*, "Rise, He calleth thee" (Cowen's "Ruth"); *Address*, "Results"; *Chorus*, "Blessing, honour, glory, power" (Spohr's "Last Judgment"); *Address*, "Consecration"; *Solo and Chorus*, "Ready" (Carrott). The music was rendered by members of Mr. L. Carrott's Hieromnemonic Choir.

Financial Notes.

WHILST the total receipts to the end of February were not quite so high as they were at the same time last year, there is much cause for rejoicing that the heads of Benefactions and Appropriated Contributions have considerably increased. This shows that a very real and personal interest is being taken in the work. Many friends have given, in the shape of Benefactions and Annual Subscriptions, sums for the general work of the Society to be used by the Committee for any part of the work requiring them; on the other hand an increasing number desire to have their gifts devoted to some definite part of the work which they can watch and follow with their interest and their prayers. Both these classes of donors are much needed. The Society's work could not be carried on without those who give to its general objects, for there is much necessary expenditure for objects almost devoid of interest to the majority of donors, such as that on the machinery and staff for the collection of funds, the administration of the funds at home, the provision of suitable buildings in the Missions, &c. All this outlay is as necessary as the provision of suitable living agents to do the direct missionary work. But the following of the work of definite members

of the missionary staff (both European and Native, ordained and lay) is to many a matter of absorbing interest, and by all means to be encouraged. Apart from the increased contributions it brings into the Society's treasury, it fosters a spirit of sympathy with the workers in the mission-fields and prayerful co-operation with them in their work. This cannot fail to be helpful to both workers and work.

A friend writes:—"We had one solitary black lamb among our flock of white ones the year before last, so we said it should be a missionary one, and it has now been sold for 56s.

We are unable to use ordinary English stamps which have passed through the post, but used Foreign, Colonial, Army Official stamps, and rare English stamps are most acceptable, also old collections and albums. The latter might be given as Centenary offerings. Uganda stamps are much in request. They should be sent to the Lay Secretary, Church Missionary House, Salisbury Square, Fleet Street, London, E.C. The Rev. C. F. Jones, 6, Sefton Road, Rice Lane, Liverpool, who kindly undertakes the disposal of the Society's Foreign and other stamps, will gladly send packets or single stamps on receipt of postal order addressed to him as above.

The following anonymous contributions are thankfully acknowledged:—

Friend, 1s.; Anonymous, 2s.; C. E. G., thankoffering, £1; Cheshire Gleaner, £30; Widow's mite for God's work, 5s.; E. C. F., 7s. 6d.; E. W. I., 5s.; E. M. St. P., 5s.; Gl. 7278, £1 4s. 2d.; Striford Scripture Union Tea Party, for China, £1 8s.; J. T., for Medical Mission, 5s.; Members of the K.R.O.B., 7s. 6d.; W. S., £1 15s.; M. L., 15s.; Gl. 78, 10s.; Mrs. F., 1s. 6d.; Anonymous, 10s. 6d.; Old Friend near Windsor, £2; L. D., 5s.; In memory of a dear brother, 10s.; Amateur Magazine (coll.), 8s. 7d.; Friend, 1s.; Working Man, Morning Cloud, 10s.

Towards Preventing a Deficit.—Gl. 20,337, 5s.; Gl. 67,861, £2 2s.; W. B. and A. M., £2 2s.

For East Africa Famine Relief Fund.—Gleaner, 2s.; Gleaner, 10s.; Some Christians at Abetuli, Gold Coast, 12s.; W. A., 2s. 6d.; S. E. D., 5s.
For Indian Famine Relief Fund.—M. O. B., Gleaner, 5s.; Gleaner, 5s.; Gl. 20,537, 2s. 6d.; Moss Side, 10s.; J. S., a servant, £1; E. M. H. Clifton, £1; Gl. 1,766, 2s. 6d.; M. A. T., thankoffering, 10s.; Gl. 63,846, 5s.; Gleaner, 5s.; Friend, £1; Mrs. and Miss S., 5s.; Miss J. L. B., portion of legacy, £1; A sympathizer, 10s.; Gl. 101,878, 5s.; W. A., 2s. 6d.; Gl. 45,135, 2s.; S. E. D., 5s.; Anonymous, 6s.; Two Gleaners, 5s.; Anonymous, 5s.; Mrs. J. B., £1; Friends in Deal, £1 1s.; Brighton Gleaner, 1s. 6d.; F. E. M., 10s.; L. D., 5s.; Gl. 12,619, £1; Sowers of the Fairlight Band, 6s. 6d.; Gl. 77,869, 13s. 6d.; Two Sisters, 7s. 6d.; Gleaner, 5s.; A Sympathizer, 2s. 6d.; Gl. 101,701, 2s.; Few G.U. Members' self-denial offerings, 10s.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends:—

Miss Rye, A Gleaner, Miss E. Pillans, Mrs. Quiver, Mrs. Johnson, Gl. 23,590, La'e W. F. Balfour, per his mother (stamp album), Mrs. D'Oyley, Miss M. A. King, Miss Freeman, Gl. 1,362, and a packet from an anonymous friend.

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

An ornamental hand-glass, purchased at the sale of Marie Antoinette's effects.
A carved ivory card-case.
A parrot cage and cockatoo perch.
A number of large spotted cowrie shells, 3 or 4 inches long, 6d. each.
A small tea-pot of Japanese Satsuma ware, £1.
A number of autographs. (Lists on application.)
Some water-colour drawings executed by a lady exhibitor at the Royal Academy, &c., from 4s. to 15s. each.
Ancient glass from a lately-discovered rock-hewn tomb at Beit Jibrin (Libnah). The glass is Grecian or Roman, about 2,000 years old. Price from 10s. to £3 each piece. Also small Roman lamps, 2s. 6d. to 5s. each.
A "Thomas" sewing machine, with treadle table.
A Prayer Book, 1s.
A New Testament with wide margin for Notes. Pearl 8vo, well bound.

The Gleaners' Union receipts for January, 1900, were as follows:—Enrolments, £7 14s. 6d.; Renewals, £293 12s. 10d.; Expenses of Union, £425 11s. 2d.; Our Own Missionary, £711 19s. 1d.; to General Fund, £319 15s. 7d.—Total, £1,758 13s. 2d.

Publication Notes.

THE *Missionary Alphabet*, with music, entitled *Round the World with the Alphabet*, mentioned in the March GLEANER, has now been published. Arrangements have been made to supply quantities at the following reduced rates:—12 copies, 2s.; 25 copies, 3s. 6d.; 50 copies and upwards at the rate of 12s. per 100; these prices to cover postage where necessary.

In continuation of the series of small handbooks on the Missions of the C.M.S., a pamphlet on the *Ceylon and Mauritius Missions* has just been published, consisting of 64 pages of letterpress (including two small maps) and a frontispiece, the whole in a coloured wrapper. Price 4d., post free. So many demands have been made for handbooks of this description, that a large circulation of this one is looked for.

The *Missionary Collects* issued for use in connexion with the C.M.S. *Cycle of Prayer* have been largely used. Copies in small type are supplied free of charge, or in larger type, and in a paper cover, price 2d. Copies of the large type edition can now be obtained in limp cloth, price 4d. net.

The Publishing Department will be glad to put into circulation a number of surplus copies of the *Annual Report for 1898-99*. Members of C.M.S. Unions, Missionary Bands, &c., who do not already possess copies, will find the *Report* very valuable for working up the history of C.M.S. Missions, the maps especially being most helpful. Copies will be supplied to such members, free of charge.

In the April number of the GLEANER will be found the first part of a story entitled *Little "Long-Joy's" Life Story*. This story has been published in separate booklet form, price 1d. (1d., post free), or twelve copies for 6d. net (1d., post free).

A new *Hymn for Sowers' Bands* (No. 3), with music, has just been issued in leaflet form. The Hymn commences "Oh, King of Love, at whose sweet call the little children came." Price 2d. per dozen, or 1s. per 100, post free.

Two more *Sunday-school Missionary Lessons* are now ready. No. 3 is entitled "Stronger than the Strong," by the Rev. T. Turner; No. 4 is entitled "Ezekiel's Dream," by the Rev. R. R. Nesker. No. 4 is especially suitable for the Easter Season. (For terms of supply see GLEANER for March, p. 48.)

Two Papers on *Foreign Missions in the Sunday-school* have just been issued. No. I., entitled "Practical Hints," is by the Rev. C. D. Snell; No. II., entitled "The Teacher's Attitude," is by the Rev. W. J. L. Sheppard. Copies can be obtained, free of charge, by Sunday-school teachers, or by Clergy and Superintendents who may be desirous of circulating them amongst their teachers.

Three new *Leaflets for Children* have been prepared. The titles are:—"The Gods of the Yoruba People," by Mr. T. Jays; "Beneath the Palm Trees in Ceylon," by Miss E. M. Josolyne; "A Pisgah View of Palestine," by Mrs. C. T. Wilson. No charge is made for these leaflets, but it is hoped that careful and judicious use will be made of them by those friends who apply for copies for distribution; and, speaking generally, the leaflets should not be used for promiscuous distribution at meetings, but more for individual work in Sunday-school classes, Sowers' Bands, &c.

By a slip of the pen, we wrote in last month's GLEANER that the *Student Volunteer* was the Organ of the British Christian College Union and the S.V.M.U. It should be the *Student Movement*.

The *C.M. Gleaner* may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

THE SOCIETY'S ONE HUNDRED-AND-FIRST ANNIVERSARY.

PRAYER MEETING (p.v.) at Sion College, Thames Embankment, E.C., on Monday, April 30th, 1900, at Four o'clock.

THE ANNIVERSARY SERMON will be preached on Monday Evening, the 30th of April, at St. Bride's Church, Fleet Street. Divine Service to commence at Half-past Six o'clock. Doors to be opened at Six o'clock. (No tickets required.)

CLERICAL BREAKFAST at Exeter Hall on Tuesday, May 1st, at 8.30 a.m.

THE ANNUAL MEETING will be held at Exeter Hall, Strand, on Tuesday, the 1st of May. Doors to be opened at Ten o'clock; Opening Hymn at 10.55. Chair to be taken by the President at Eleven o'clock precisely.

A PUBLIC MEETING will also be held at St. James's Hall, Piccadilly, on the same day, at Eleven o'clock. Chairman, Colonel Robert William, M.P. Doors to be opened at Ten o'clock. A limited number of *Reservees S. at Tickets* (numbered) at One Shilling each will be issued for this Meeting.

A MEETING FOR LADIES will also be held in the afternoon of the same day, at Sion College, Thames Embankment, E.C. Chair to be taken at Three o'clock. Doors to be opened at Two o'clock.

THE GLEANERS' UNION CONFERENCE (for country members, London Branch Secretaries, and London Clergy only) will also be held at the Church Missionary House in the afternoon of the same day, commencing at 3.30. Tea at 4.45. (Only a limited number of Tickets can be issued for this Conference, application for which must be made not later than April 23rd.)

A PUBLIC MEETING of the Society will also be held at Exeter Hall in the evening of the same day. Chair to be taken at Seven o'clock. Doors to be opened at Six o'clock.

THE ANNUAL MEETING OF THE MEDICAL MISSIONS AUXILIARY will be held at St. James's Hall, Piccadilly, on Thursday Evening, May 3rd, at Seven o'clock. Chairman, Colonel Owen Hay. Doors to be opened at Six o'clock.

A DAY OF PRAYER in behalf of Native Christians has been arranged for Thursday, May 3rd, at the C.M. House, beginning at 10.30 a.m. The gatherings are specially intended for friends from the Provinces, but London Women Workers will be admitted as far as space allows. Tickets may be obtained on application to the Lady Secretary.

A YOUNG PEOPLE'S MISSIONARY MEETING will be held at Queen's Hall, Langham Place, W., on Saturday Afternoon, May 26th. Chairman, Venerable Archbishop Kyre.

Tickets of admission to Exeter Hall, St. James's Hall, Queen's Hall, and Sion College may be had on application at the C.M. House, Salisbury Square, daily, from Monday, April 23rd, to Friday, April 27th, from Eleven to Four o'clock; on Saturday, April 28th, from Eleven to One o'clock; and on Monday, April 30th, from Eleven to Four o'clock. No tickets will be issued before the time here specified. It is particularly requested that persons applying for tickets will confine their application to the number actually intended to be used, and state for which Meeting they are required.

If applications are made by letter, please address "THE LAY SECRETARY."

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Balfour Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

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Advertisements, &c., for next month must be sent before April 17th.

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OLD CLOTHING, Boots, Shoes, Remnants, Knicknacks, &c., for a Sale to the Poor in May would be gladly received by Mrs. Wordsworth, 132, Foster Hill Road, Bedford. All proceeds for C.M.S. Medical Missions. Small sacks sent for packing if desired.

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Editorial Notes.

HOW often we appeal for men! The want tends to be looked upon as a matter of form, and to lose force by the very fact of its iteration. When, however, we come down to details, the need recovers something of its vividness. This month despatches have come from two of the Corresponding Committees which regulate our Indian Missions locally. Both of these Missions have lately lost many men by death, sickness, and retirement; and both Committees review the work under their charge. The Bengal Committee make out a list of nine men and one lady, not for extension but for carrying on the present work. "Our work," they state, "must be seriously curtailed unless you can supply these requirements in full." The recent deaths in the Western India Mission are well known to our readers, and there are other losses—some men leaving for needed furlough, some retiring through illness and old age. "To at all adequately meet the needs of the Mission," the Committee report, "and prevent a deadlock in the future, at least six men should be sent out this year if the Parent Committee can at all see their way to send them. Even then for the next two or three years some of the existing central stations must remain without any European superintendent, and others will be most inadequately manned." These are only two of the appeals which come to the Parent Committee; it is hardly an exaggeration to say that nearly every other Mission of the Society could put forth an appeal of similar intensity. What makes our concern more acute at receiving these despatches is the knowledge that up to the present time not one-fifth of the men who are thus urgently demanded are forthcoming.

The great Ecumenical Missionary Conference at New York closes on the 1st day of May. Mr. Eugene Stock and the Rev. C. T. Wilson, who are attending as the dele-

gates of the C.M.S., have been placed at the disposal of the American Church for some weeks after the Conference. We trust that they may be the means under God of stimulating the sister Church in its growing zeal for the cause of Foreign Missions.

The third delegate of the Society at the Conference is Bishop Ridley, of Caledonia, who is returning afterwards to his distant diocese. We take this opportunity of giving a portrait-group taken when our British Columbia missionaries were in conference at Metlakahla last summer; and of wishing the honoured Bishop God-speed on his journey.

When the Rev. F. J. Chavasse was appointed to the See of Liverpool, he asked the Committee to release him from his engagement to preach the Annual Sermon at St. Bride's, in view of the heavy pressure of business which must inevitably be incurred through leaving Wycliffe Hall and taking up his new work. The Committee then invited the Right Rev. James Johnson, the newly appointed Assistant Bishop of Western Equatorial Africa, to take the vacant



OUR BRITISH COLUMBIA MISSIONARIES AT METLAKAHLA, 1899.

Back row standing, beginning at our left:—Miss H. Jackson, Rev. J. Field, Mrs. A. E. Price, Rev. A. J. Hall, Rev. W. Hogan, Miss A. J. Edwards, Archdeacon Collison, Mr. Scott, Rev. J. B. McCullagh, Mrs. Arlugh, Mr. W. Collison. Sitting, beginning also at our left:—Mrs. Hogan, Dr. V. Arlugh, Mrs. A. J. Hall, Bishop Ridley, Miss M. West, Dr. F. E. Webb, Miss A. J. Tyte. Sitting in front, beginning at our left:—Miss R. M. Davies, Miss B. Davies, Rev. A. E. Price's two boys.

place. The choice is interesting as being the first time that it has fallen upon a coloured clergyman. Several highly honoured Indian and African brethren have visited England from time to time, but not even Bishop Crowther, from some accident or other, received the invitation which all Evangelical Churchmen regard as a distinction.

By the death of the Earl of Harrowby we lose one of the few peers, distinguished not merely by their position but by the prominent part they have played in public affairs, who have also been foremost in their support of missionary objects. As Lord Sandon, he made a name for himself in the House of Commons before he succeeded to the peerage. He filled various high appointments, and was at one time in the Cabinet as Lord Privy Seal. To the religious world he was best known as the hard-working President of the British and Foreign Bible Society. He was also a Vice-President of our own Society.

With this month the active service of one of our veteran missionaries is brought to a close. The Rev. E. T. Higgins offered himself to the Society as long ago as 1846. He was trained at the Church Missionary College, ordained in 1850, and sent out in the following year to Ceylon. Some notable men went out that year—John Horden, Frederick Augustus Klein, Henry Stern, Thomas Young Darling, Christopher Cyprian Fenn, and Robert Clark, of whom the last named is the only one of the band now left in the field. Mr. Higgins started the Kandyan Itinerancy in 1853 and the Tamil Coolie Mission in 1854. During one long stay in England, from 1874 to 1881, he acted as Association Secretary to the Society. Since 1886 he has been Secretary of the Ceylon Mission, an office which increasing age and infirmity cause him to relinquish. After all these years of valued service our venerable friend has well earned his repose. It is not for man to thank or to reward him: that can only be done by the Master whom he served.

We have noticed the retirement of one veteran. it is a striking coincidence that another senior missionary who had retired is now going out again to the very field which Mr. Higgins is leaving. The Rev. J. Ireland Jones, the father of the Rev. P. Ireland Jones, went out to Ceylon in 1857, and retired after thirty-four years' service, in 1891. Feeling, however, the great need of workers in the field, he has again offered to go out to Ceylon and the Committee have gladly accepted his proposal. At an age when many a man's life-work is done, he again goes forth: will not such an example shame younger men who hesitate to obey their Lord's command?

The latest news on the subject of the Uganda railway was given in the House of Commons by Mr. Brodrick on April 9th. The railway, he said, was now completed and in working order for a distance of 362 miles from the coast, and the remaining 220 miles were under construction.

Our readers may not be aware that the original plan of the railway has been modified, and that as at present surveyed it is to find its terminus in Ugowe Bay, a safe, land-locked harbour, quite deep enough for vessels of moderate draught, and much more to the east of the lake than was at first intended. The new route has the advantage of shortening the line very considerably as well as securing a safe harbour.

At present the railway is only of use to our missionaries as far as Kikuyu, a distance of about 330 miles from the coast, because a suitable depôt must be fixed at which porters can be obtained for the caravan journey. As, however, the caravan route and the railway do not widely diverge for a considerable distance farther on, it is quite possible that an advance depôt may be established. Our

readers should remember that the caravan journey to Uganda is far longer than the 220 miles of the uncompleted line and passes right round the north of the lake.

The famine in India has for some time past been engaging the attention of the Society, and sums amounting to £5,000 have already been sent out to India on the requisition of missionaries at work in the famine stricken districts. April 10th the General Committee, in order to meet pressing necessities as soon as they arise, took the important step of placing at once in the hands of our Corresponding Committee in India the balance of the Famine-Relief Fund of 1896—still remaining, as well as the sums which have been contributed or shall be contributed for the relief of the present famine.

On the Way to Kano.

BY THE REV. A. E. RICHARDSON.

[The following journal-letter gives a bright, vivid sketch of one section of the journey which Bishop Tugwell, the Rev. A. E. Richardson, Rev. J. C. Dudley Ryder, W. M. S. Miller, and Mr. Burgin are making towards Kano, the capital of Hausaland. Need we repeat that Hausaland is a great part of the Western Sudan rescued either by sailing up the Niger, the higher waters of which, with the Biafra, form the southern boundary of the kingdom; or, overland from Lagos, on the West Coast of Africa? The latter method was adopted by the party, who travelled by way of Abeokuta, Ibadan, and the other towns named below, to Jebba, where they crossed the Niger and entered the confines of Hausaland. Mrs. Harding and Mr. Melville-Jones are the wives of our missionaries.—Ed.]

LORIN, WEST AFRICA, Feb. 9th, 1900.

WE arrived at Ibadan on Thursday, Jan. 25th. Mrs. Harding very kindly put us all up in the Mission-house.

There is an English resident here with a few Hausa soldiers. In spite of this, disturbances sometimes arise.

For example, a few months ago the great chief next to the king received the title of Bashorun. He gave his big men permission to rob and rifle whom they pleased. Night after night these men scoured the town, plundered the houses of the wealthy, and put to the sword any who dared to remonstrate.

The C.M.S. schoolmaster was amongst the sufferers. Every available thing was stolen from his house, whilst he stood by a silent watcher. A shout would have brought him help from the Hardings—but he dared not utter a syllable whilst a naked sword was held before his face.

The Bashorun of Ibadan.

We called upon the Bashorun on Friday afternoon. A most interesting sight. The great man—big in every application of the term—reclined upon a mat under the shelter of a thick thatch roof. His bulky form was practically bare above the waist. He wore innumerable armlets round each wrist, whilst all the fingers of his left hand were well supplied with rings. His courtiers were grouped upon the floor in front of him. A selection of his wives were squatting behind him—two were fanning him. A number of boy slaves quietly amused themselves in the background.

On Sunday I went to the Bashorun's house in order to preach the Gospel to him. An excellent interpreter was available in the person of the schoolmaster. Some thirty wives were present, together with a huge crowd of courtiers and friends. It was a wonderful and inspiring moment. All were most attentive. The chief begged me to accept a present, but I assured him that we did not preach for the sake of reward, but for the sake of God, who would have all men believe on His Son Jesus Christ.

A Mysterious Occurrence.

In this huge place of 200,000 people there are four C.M.S. missionaries. The work they are carrying on is most admirable.

* We have since heard that the Hausaland party reached Jebba on Feb. 15th, and were received with much kindness by General Lugard, the Governor of the new British province of Nigeria. They started on March 5th for Kano by way of Daba (or Debla). The distance from Jebba to Kano is roughly estimated at 500 miles. Letters intended for the Hausaland party up to the end of June should be addressed c/o C.M.S., Lagos. After that date they should be sent c/o Royal Niger Company, Jebba, via Burutu, West Africa.

but how can they touch more than the veriest fringe of Heathenism? It would be useless to endeavour to bring home to you the utter thralldom in which Satan holds these people. Let me give you one incident. I wonder if you will believe it.

The morning before our departure we sent a small boy of fourteen to the post-office. On his way he fell in with two men and a boy. This boy was leading the way. Our boy, who followed, told us that he observed the lad's legs suddenly begin to swell. At once our messenger stood still. "Why do you stop? go on," said one of the men behind. They pressed past him and hurried on. "Look!" cried he, "look at your boy's legs." But it was too late. The men had reached the fatal spot, and they too were seized by some strange malady and fell helpless on the path. Some friends going in the opposite direction arrived at this juncture. At once they sent for the relatives of the sick men and boy, *knowing that death must quickly come to them*. Our lad turned round and went another way, not daring to pass the spot where "medicine" had been placed to kill the two men.

I cannot explain this affair—none of us can do so. But there it is, astounding, inexplicable, almost incredible—but true. Such incidents are of very frequent occurrence.

There is a church at Ibadan. A black verger walks the aisle during the sermon. He carries a long pole to poke up any would-be sleepers. On this particular Sunday, however, a snake four feet long was dangling from the roof. This prevented slumber. After the service the reptile fell and was killed amidst much excitement.

The African Carrier.

We had some difficulty in securing our eighty carriers from Ibadan. We did not wish one talkative man to come, and told him so. He very calmly walked away quite unoffended. But he held the reins, and was so strong that we found it quite impossible to get men. We were compelled to allow him to come with us!

We got away from Ibadan on Tuesday, the 30th. Burgin was in bed with a slight fever, so we left him behind.

We walked until six o'clock. The amount of work these men do is simply marvellous. They will carry a load of 60 lbs. on their heads for twenty or thirty miles a day without a murmur, often walking one and a half or even two hours without a stop. At the close of day, when one would imagine them to be tired, they run along madly, shouting and singing because the end of work is near. I have heard it said that the black man is desperately lazy. If a stone or a branch is on the path he would rather walk round it than trouble to remove it. Is this a criterion of laziness? I must confess that when I see a branch across the path I walk round or step over. Why should I stop to exert myself? I shall not pass this way for another two years. If we feel thus when our load consists of an umbrella, what must a man with 60 lbs. on his head think?

"Shoot any one walking awkwardly."

We slept at Iroko in the Bale's compound, a huge quadrangle well filled with horses and donkeys, goats and pigs, dogs and fowls. We added our eighty carriers with their loads, and decided to sleep under the shelter of the thatch piazza. The Bale cautioned us that thieves were prowling about. "If you see any one *walking awkwardly* shoot him or stab him. I give you permission," said he. The only "awkward" walker, however, proved to be Dr. Miller, who stepped full on to a sleeping dog. The compound was at once alive with yells from the poor dog and shrieks of laughter from the carriers.

We arrived at Oyo on Wednesday, the 31st, at 11.30. Oyo is a royal city and a university city withal. We thought it well to visit the king: he is such a great personage. We sent word notifying our intention, but he refused to see us. He informed

our messenger that a niece of his had died. The excuse was too obvious,—a man with a thousand wives is liable to having a dead niece always on hand.

Opposite the C.M.S. Institution for training native catechists there is a large well-wooded hill. It is occupied solely by the gods, and a red wall has been built round either to keep them in or mortals out. Recently an Englishman climbed the wall to secure timber. The gods amiably said nothing.

Burgin arrived two days after us. He found me in bed with low fever, and he himself was laid up two days more. The Bishop and Ryder pressed on to Ogbomosho. Dr. Miller was left to attend to us.

Leaving Civilization Behind.

On Monday, Feb. 5th, we left Oyo. Mrs. Melville-Jones had been the impersonation of kindness, and we were loth to leave civilization behind us.

We travelled splendidly that day, and at six o'clock arrived at a small open place occupied by a single small shed. "Ora," "Ora," cried half a dozen voices in my ear; for my men know by this time that I always write down the name of a place. I looked round in amazement. Where was Ora? Did it consist of one woman and a shed? But our men evidently meant to sleep here. So up went our beds. They just got into the shed. Of course there were no walls, simply a slanting roof, five feet from the ground one side and three and a half on the other. The little erection was just broad enough to allow our beds to be laid in a row longitudinally. We had no lamp; they had all gone on ahead. So we ate our dinner by moonlight, and after a determined effort succeeded in driving off the one inhabitant's fowls, who were accustomed to roost in the one shed.

The following day found us at Ogbomosho.

We went on again the next day, Wednesday, the 7th. We slept at Budo-egba. Such a weird house was placed at our disposal,—a fairly large room with a smaller sacred apartment beyond, which contained a shrine and a sort of rude altar.

The two low doors did not admit of much light. The Bishop feared rain, so all our goods were quickly stored inside. Down came the rain, and it came through the roof too. We covered our bed as best we could, and ate our evening meal under umbrellas. Late at night the letters arrived. What a joy it was. We did not get to bed very early. One by one the fowls came in to roost. We struck at the goats, however. When at last we did get to sleep, neither lizards, mice, rats, nor mosquitoes could disturb our rest.

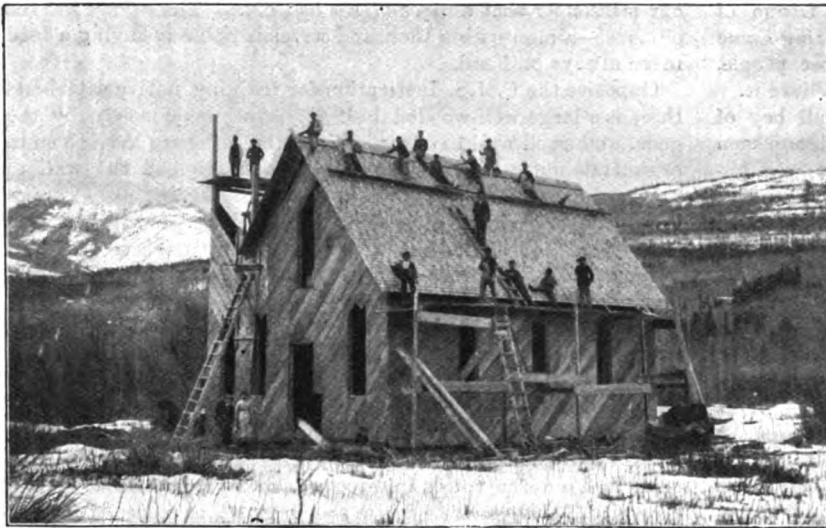
A City without a Christian.

Now we are at Ilorin. We have left behind us all Christian work. In this city of 50,000 people is not a single Christian. No work is being done. The Emir was courtesy itself. We gave him a present of a folding chair and a rug. He was delighted with the chair. On rising to go he said, "I will escort you to the door." He took the Bishop's left hand between his and holding it near his breast solemnly marched us out. An unheard-of honour! Last year the Emir did not even appear when the Bishop went to see him, but sat behind a small hole in a wall.

A big cloud of locusts swept across the country this morning.

John Sura, a Gambari Hausa and a Christian, whom we met near the coast, wished to sell his farm and come with us. He seems a very humble-minded, zealous man, whose only aim in life is to win souls for Christ. We have therefore agreed to his proposal gladly, and he will accompany us to Kano. He overtook us at Oyo and is with us now.

On Monday next we hope to start for Jebba, four days' journey off. There has been much to cheer us on our way, above all the reflection that so many thousands of people at home are praying for us.



BUILDING THE CHURCH, GITWINGAK.

"The People among the Rabbits."

BY THE REV. A. E. PRICE, *Gitwingak*,
British Columbia.

GITWINGAK is the name of an Indian village about 150 miles up the Skeena river, in British Columbia. It means "the people among the rabbits," so that you will at once guess we have rabbits or hares near the village. Unlike English rabbits, they do not burrow.

The people are called Red Indians, perhaps because they used to be fond of painting themselves red at their feasting time; they really look very much like the Japanese, only that they are finer built men, and not at all polite naturally. They are a very proud race, and very independent; but they can be kind and



CHRISTIANS AT GITWINGAK, 1896.



REV. A. E. PRICE AND FAMILY AT ABERDEEN CANNERY.

very hospitable to each other, and to white people if they are able to eat their food and are in need. The Indians who live at Gitwingak belong to the Gitksan tribe. They get their living by hunting and fishing, and by freighting in the spring and autumn. They are seen at their best in their canoes freighting up the Skeena. The Skeena is a very swift and dangerous river, navigable for 175 miles, and, to those who like excitement and rugged scenery, delightful.

To Gitwingak by the Freight Canoe.

The freight canoe is between thirty-five feet and forty-five feet long, and four to five feet wide in the widest place. It is made of a large cedar-tree, beautifully shaped, and sits like a swan on the water.

In these canoes we travel up to our station. There is a stern-wheel steamer making three or four trips up the Skeena in the summer when the river is at a good stage, but we have never yet been up in it, as it does not go when we are able

to return to our work after the salmon-fishing at the mouth of the river. The canoe is always ready, and sometimes we have a very pleasant trip.

We take all our provisions with us to last from August till May and we sit in one section of the canoe, four feet square on the top.

A good strong wind is always hailed with delight. The sails are spread on either side of the mast like two large wings; then, as the breeze freshens, the canoe is swept on against the swift current, until the waves come lapping in on each side of the bow. Sometimes without warning the two sails are torn from the mast, and blown into the river. When this happens, the sails are hauled into the canoe, and we make for the shore, sew up the sails, put them up again, and go on.

Presently the command is given to take in one sail as we draw near the bad rapids. The poles are taken in hand, three of the crew are landed, and with sixty fathoms of rope are hauling with all their strength. So we go on, hour after hour, working up the rapids, crossing

from side to side from seven a.m. to half-past seven or eight p.m., when we prepare to camp.

It takes from seven to ten days with a good wind and river at a good stage; ten to fourteen days when it is raining and the river is flooded. The men are wet from morning till evening, sometimes from their waist downwards, for if the canoe strikes on a rock or gets into a bad place or shallow, the crew have to get out and wade until the water is deep enough to float it again. Similarly, in crossing at the head of two rapids where the river is divided by a sand-bar, the men have to wade over the top of the second one in order to pull the canoe up the main current, the other rapid being too shallow to float the canoe. The men are most patient as a rule, though wet through and tired with their work.

Two days before we arrived at Gitwingak for the first time we were met by our native teacher, who informed us that three of the people of our village had been drowned two days before by the swamping of their canoe in the rapid, the river being very high. They were then looking for the bodies.

The Mission-house moved into the Village.

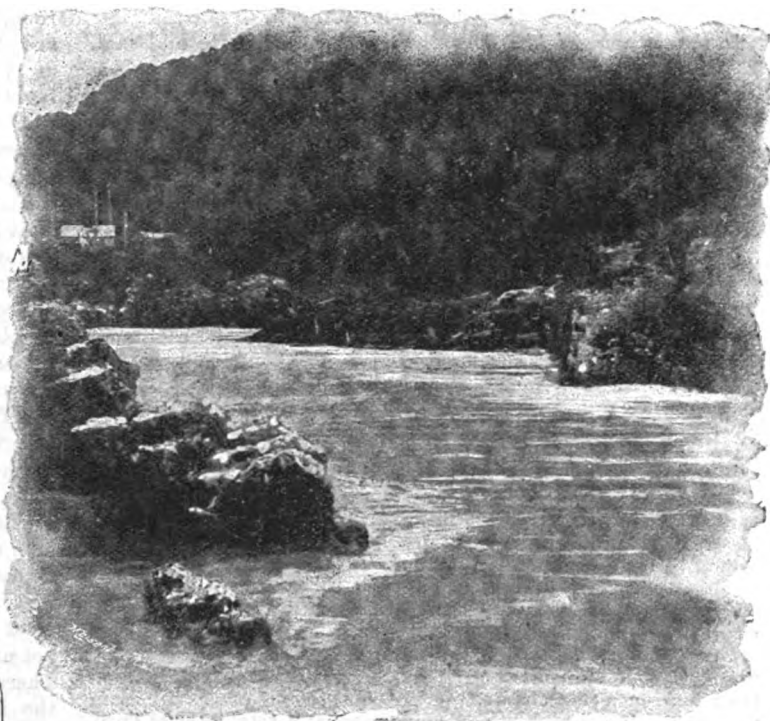
Gitwingak ten years ago was practically a heathen village. The people would not allow the missionary in charge before that time to build the Mission-house in their midst, so it had been built two miles above.



BISHOP RIDLEY AT GITWINGAK.

A few people had been attracted to the new site; but being so far away from the village little could be done. On our arrival we found the people were willing that we should move the Mission-house (built of logs), and we pulled it down, made a raft of it all, and floated it down to the village and reconstructed it. I shall never forget it—two Indians and myself carrying logs thirty-six feet long.

We had only just finished the roof when the snow came. I do not know when we felt the cold as we felt it



KITSELA'S CANYON, SKEENA RIVER.

that winter. We could see daylight through the ceiling. The bread froze near the fire, and we had to thaw it before we could eat it. But all these things have an end. Now our log-house is fairly cosy.

An Unpromising Beginning.

We had at first quite a few adherents. The two head-chiefs were with us, professing Christianity, and a good many people came to hear the Word of God. One day the chiefs came to me to ask if the Government were going to make them give up their heathen customs, and if I were going to summons those who would not obey the law. I told them the Government had passed a law forbidding them to carry on their heathen customs,* but I was not there to represent the law, and I had no intention of persecuting them. I then told them what God's will is concerning them, and what He expected them to do.

From that time many of them went back, the chiefs and several of the others; but the Word of God had been sown, and they could not forget what they had heard. Those who had laboured, and into whose labours we had entered, had not laboured in vain, and the fruit was soon to appear.

In three years and a half we numbered fifty-four all told. The chiefs and the medicine-men had tried threats and persuasions to keep the young men in Heathenism, but without effect.

The Christians were called together by some of themselves, and asked if it were right to keep their heathen regalia and paraphernalia, being inquirers. The answer was "No!" So without consulting us their heathen things were burnt. We only heard of it after they were destroyed, and we thanked God and were encouraged.

* The law now forbids certain of these customs.



MRS. PRICE AND CHILDREN, GITWINGAK.

How they built the Church.

In the autumn of 1891 the Christians came to me and said, "We think it is time that we had a little church."

I said, "Well, what are your plans?"

They said, "We thought perhaps the Christians in England would help us to build it."

"Yes," I said, "they will; but they want to see you helping yourselves first. What are you willing to do?"

They said, "We have no money, but we are strong and willing to work. We will go out and cut down trees, and saw them up for the framework of the building, and put up the exterior, if you will undertake the rest, and buy the nails, the windows, and other things required."

I could only accept such an offer. They immediately began their work. Men, women, boys, and girls started into the forest with saws, axes, and other implements. The women carried the bedding, food, and babies. They were a merry party indeed, and the work went on apace. They soon finished the scantling for the framework. Then they began the shingles, or wooden tiles. The boys sawed up the cedar-trees into 16-inch blocks, ready for splitting into shingles for the roof.

I went to have service with them on the Wednesday evening, and as I drew near their place of work, three miles back in the forest, had I not known what they were doing I should have thought they were having a picnic. There were sounds of merriment all around, intermingled with the sounds of chopping and sawing. In the camp the women were getting supper, which consisted of bacon, pilot biscuits, rice, and tea.

Space will not permit to tell of more of their doings in this way. One of our pictures shows the church in progress, and the young men just completing the shingling of the roof. I am glad to say the church is now completed, at a total cost of £620, and almost entirely paid for.

Steady Growth.

Since 1895 our song has been one of praise, not unmingled with sorrow it is true, caused by the unfaithfulness and unwatchfulness of some of our people. There has been a steady growth in numbers, and I believe also in grace. In 1894 we numbered fifty-four all told (baptized and adherents); in 1898 we numbered 107. These numbers do not include those who have been gathered home, confessing their faith and trust in Jesus. One-third of the people of Gitwingak are still Heathen, but all of them know the truth.

It is a grand work for our great Master and Saviour, who is ever mindful of us. How true is His promise, "Lo, I am with you alway, even unto the end of the world." The joy He brings, and the peace He leaves with us is beautiful. It is glorious. Blessed be His name.

A Christian Village in the Punjab.

By THE REV. J. A. WOOD, *St. John's College, Lahore, North India.*

I STARTED from Lahore on a Saturday morning at 10.5 by train to Raiwind. When I arrived there a *sais* (groom) met me on the platform with the word "Clarkabad?"

I replied "Clarkabad," and we made our way across the rails to a little village just outside the station gate.

There in the middle of the street stood our conveyance—*tum tum* as we call it. The horse was unharnessed and was eating *gram*, or corn, out of a blanket spread on the ground. Several villagers were sitting on their bedsteads in the street. One old man was smoking his hookah. Others were squatting around as only a Native can squat. Buffaloes, cows, and a crowd of jungle dogs completed the picture.

Our horse was put in and I started on my ten-mile drive to Clarkabad. For a few hundred yards the road was good, and then it developed into all shades of badness—bad, worse, worst, in fact it was only a sandy track.

In about three miles we came to a sharp turn to the right and then we had nearly seven miles of perfectly straight going along the canal bank.

Canals in India are constructed above the level of the sur-

rounding country, for their chief purpose is irrigation. Right and left from the canal were smaller branch canals, which carry the water into tens of thousands of acres of otherwise barren land.

Although the monotonous straightness of the road detracted somewhat from the pleasure of the drive, it was not without its picturesque side. The banks of the canal were well wooded, and the trees were just starting into the early green of spring.

At length Clarkabad bridge came into view, and as soon as that was crossed we caught sight of the modest spire of the village church. How much this means you hardly realize at home, where each hamlet is marked by church tower or spire. We are thirty-nine miles from Lahore, and of the villages which lie between not a single one I suppose has a church spire to mark a place of Christian worship.

A few more hundred yards and we draw up at the missionary bungalow.

And now a few words about the origin of this little Christian oasis.

When the canal was cut the Government made grants of the land thus opened out to cultivation, the occupiers being charged a quarter of the produce of the land as rent. Some 2,000 acres were granted to the C.M.S., so that they might try the experiment of a Christian village community to which converts, who not unfrequently lose their means of livelihood, might be drafted. There are now some 850 people in the village altogether, and the increase of population has compelled the enlargement of the church and the commencement of a new village, to be called Chhota (Little) Clarkabad, at the other end of the village estate.

Before I left I had the opportunity of comparing the clean, straight, wide, airy streets of Clarkabad with the filthy, crooked, narrow lanes of the average Punjab village.

I was struck with the simple life of the people. A few pots and pans, a corn-mill turned by hand, a spinning-wheel, and a few beds constituted the whole of their furniture, and when you add the few simple farm implements and a few head of cattle, you have enumerated all their worldly goods.

The land produces grain, sugar-cane, and cotton. The housewife grinds the corn and bakes the thin flat cakes used instead of bread, and cooks the food and spins the cotton.

A weaver, a blacksmith, a carpenter, and a *bunyar*, or shop-keeper—there you have all the village trades.

The Sunday services are in the hands of a fully ordained native clergyman, for the missionary in charge is a layman. The men sit in the nave of the church, the women folk in the north aisle, the boys in the chancel, while the south aisle, which is just being added, stands open to the sky. There are no pews, or benches, or chairs. All squat on the floor, curling up their feet in a most wonderful way. Mr. Claxton and I sit on tiny stools, and, like every one else, take off our shoes as well as our hats.

At the morning service English tunes are used to the Hindustani hymns, but in the afternoon it is native music and Punjabi *bhajans*. A *bhajan* is a cross between a cathedral anthem in its many repetitions and a negro minstrel ditty in its quaint music.

I can see the church now when I close my eyes. In front sit the musicians. The instruments are a sort of mandoline with very long handle and many pegs, an accordion, and a pair of drums.

Some 260 were present in the morning, sixty staying to the Communion Service.

Then Mr. Claxton and I walked round the village, and one or two cases of Sunday labour were inquired into, and plain, simple words about Sunday being by God's command a rest day were spoken.

On Monday came a visit to the boys' orphanage; on Tuesday, a visit to Chhota, or Little, Clarkabad, and a neighbouring Mohammedan village, and on Wednesday I looked round the girls' orphanage and the dispensary.

These two orphanages are placed in Clarkabad, so that the children who are gathered into them may grow up in the healthier atmosphere of a Christian village rather than in the heathen surroundings of a large city.

The boys are taught trades—they become gardeners, coachmen, cobblers, tailors, shoemakers—while the girls learn to cook, and spin, and wash, and make their own clothes from the cotton they have gathered in the orphanage garden. Some of the orphans were gathered in at the time of the famine, but it is impossible now to tell from their looks which they were.

The dispensary had its crowd of out-patients, treated by the Native Christian doctor and his assistant. When we were visiting the Mohammedan village I have mentioned, one of the women asked Mr. Claxton for some medicine for her eyes, and she was told of the dispensary, so that perhaps it will mean that an entrance will be gained into a village hitherto almost, if not quite, unreachd. The people there were very friendly, and the Mohammedan teacher, or *maulvi*, was most courteous in showing us all there was of interest.

The people live almost in the open air. A woman who was cooking Indian corn in the street gave us some to taste. But the village in its dirt and confusion was a contrast to Clarkabad. The village weaver was sitting in his hole, or rather on the edge of it, out in the street weaving rough strong cloth about eighteen inches wide, of which the villagers' clothes are made. Except where they have been developed by European capital and guidance, there seem to be no factories in India. The villages are nearly self-sufficient both as regards food and clothing. There is very little money in the villages, almost all payments being made in kind; the offertory on Sunday, however, was nearly all made in money, but there were two gifts in kind, one of flour and the other of butter.

I have written hitherto of the bright sides of the work as far as an outsider can judge, of an enlarging Church, of large numbers at Communion (the average being higher than on the Sunday I was there), of happily organized village life, with its schools, and classes, and dispensary, its lessons of order, cleanliness, and simplicity; but of course no work is without its difficulties.

If we read the Epistles (especially those to the Corinthians) with open eyes, remembering that they were written to disciples, we shall recognize that these early Christians were exposed to the grossest temptations, and at times succumbed.

And the missionary and pastor of to-day has to face the same disappointments, the same inroads of the wolf among the sheep.

Oh, in your prayers do ask for increased grace and power to be given to the Native Church, and that those whose walk is a stumbling-block to the Heathen may be brought to follow the Shepherd closely, and not run into danger by following afar off! Pray specially for one professed Christian who has just had to be arrested (and by a heathen police inspector) for stealing from parcels passing through his hands in the post.

But let us pray with all humility, lest we also be tempted and fall, if not into his sin, into those which may be even worse in our Master's sight.

While I am on the subject of a Christian village, I may say that Clarkabad is one of the earlier experiments in this direction, and that in the last one which has been started the villagers hold their land direct from the State and not through the Society, which promises to avoid many of the difficulties of the older settlements, which were not seen till experience had thrown light on them.

Journeying "Coincidences."

FROM THE ANNUAL LETTER OF THE REV. G. HOLMES, *Lesser Slave Lake, Athabasca, North-West, Canada.*

A JOURNEY which I took from Edmonton to this place was the roughest, hardest, and coldest experience I have had in all my travels in the North-West. At Athabasca Landing I engaged a young half-breed, with his pony and flat sleigh, to accompany me to Lesser Slave Lake. By the time we had stacked on to the sleigh our own provisions, blankets, and a few parcels, besides the pony's provender for a week, I saw that the prospect of my being able to ride was small. But the extreme cold made it necessary to walk and run in order to keep up circulation. We left the Landing with the thermometer at 40° below zero, and it steadily descended to 58° below zero, about Dr. Nansen's lowest record.

The wind was blowing north-west down the river, consequently we had to face it; and, though clad in our heavy fur coats, we were frequently driven into the bush for shelter, each time to find our faces and fingers frozen.

Our calculations when leaving were to reach the south end of Lesser Slave Lake in four days and spend Sunday amongst the Indians there, but before the end of the second day our good track was almost filled up with drifting snow. The third day we were obliged to take to our snow-shoes, and at the end of the fourth day we found ourselves sixty miles from the Lake, with our supply of hay exhausted and only one small loaf of bread besides a little beef and bacon.

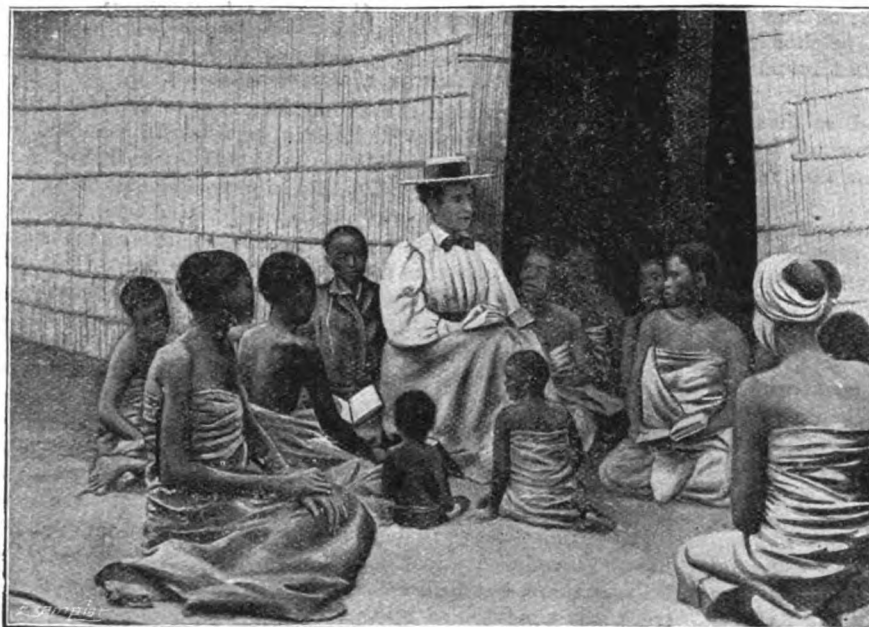
As we travelled on in the dark and stinging cold in the effort to reach the mouth of Lesser Slave River, I lifted up my heart in prayer to God that in His good providence we might meet some one able to help us forward, though, humanly speaking, it seemed like praying for the impossible.

I remembered that on our way down a man had left a small amount of hay in a small cabin near the mouth of Slave River, but the difficulty was, in the dark, to find the cabin, which was standing high up on the bank amongst the thick trees. When we had reached the place as we thought we halted for a moment to take our bearings. Just at that moment I heard the joyful sound of dogs and the welcome voice of a man. I ejaculated, "Thank God," and called to my friend, asking him if he heard anything, to which he replied, "No." However, about twenty minutes later we were standing before a cheerful fire which had just been made by two trappers who, like ourselves (but contrary to their custom), happened to be travelling late in order to reach the mouth of the river.

The only concern we now had was for our poor horse, having failed to find the cabin. But after telling our troubles to these two "angels," as we regarded them, one of them said, "Well, I can lend you some hay for the night, until you find the cabin by daylight." I could hardly believe the man until I saw the hay on his sleigh. It was a most unheard-of thing to carry hay on a dog-sleigh. These men had agreed to meet another traveller with hay for his horses. He did not arrive until next morning. He proved to be a native trader from the Lake (another angel!) with a good supply of bread, which he kindly shared with us.

Infidelity would say, "A remarkable series of coincidences," but to us it was a direct and immediate answer to prayer. That these men happened to reach that particular spot where we had decided to camp was indeed remarkable, but that they had brought hay, and that another from the opposite direction overtook us with bread to supply our personal needs was more than remarkable—in the true sense it was providential.

On reaching home we were hardly recognized at first sight, the result of frost-bites having somewhat changed our appearance. However, they proved to be nothing more than a little damage to the skin.



UGANDA: A CLASS OF WOMEN.*

Mika Sematimba at Home.

BY MR. C. W. HATTERSLEY.

MIKA SEMATIMBA has a house and garden in the capital, but his proper home is some ten miles from Mengo. I arranged to go out there on a visit, and accordingly Mika arrived one Saturday noon with four of his men to carry out my bedding, small table, pots, a kettle, and a few other necessities which Mika said I must take, as he possesses very few of these things.

I intended feeding native fashion, but he would not hear of it. He knew something of English ways, and would not allow his guest to do anything which would possibly be a source of discomfort.

On arriving at Mika's house, after a long walk through very fine country, we proceeded to his upstairs sitting-room. At his suggestion we had prayer at once, and thanked God for a safe journey. I thought it showed great sincerity on his part.

Visitors—his retainers—soon began to arrive, and we went down to the reception-room, a sort of entrance-hall, the floor of which was covered with fresh grass. We sat there to meet the Natives and exchange greetings. Most of them brought a little present—one, a fowl; the rest, eggs. In all, eighty eggs were brought whilst I stayed, and Mika himself gave me a goat.

I had taken out some text cards, which I distributed amongst the callers and with which they seemed very pleased.

Our first picture on the next page gives an idea of the style of the house. Built of reeds, and thatched, it looks very neat, and is really a very good house. Unfortunately the reed houses last not more than three years as a rule. The poles stuck in the ground rot and

break off, with the result that a collapse is inevitable.

The woman behind Mika is carrying a native-made earthenware *ensuwa*, or jar, used for carrying water. They cost about 3½d. (or seventy shells), and are very porous. The two men to the right are each carrying a *kita*, a large gourd, which is used for water, or *mubisi*, the native beverage made from the *memou*, or sweet banana, very harmless until fermented. Fermenting is done by adding native corn, when the *mubisi* becomes intoxicating and is called *mwenge*. A good deal of drunkenness goes on throughout Uganda, I am sorry to say. These gourds grow much like a marrow, but are trained on frames or fences to keep the fruit off the ground. When ripe enough, the inside is scooped out and a capital bottle is the result. The boy to the extreme right is carrying a very small one. This size is used by travellers to carry a supply of water or *mubisi* on a journey, and is usually slung round the waist.

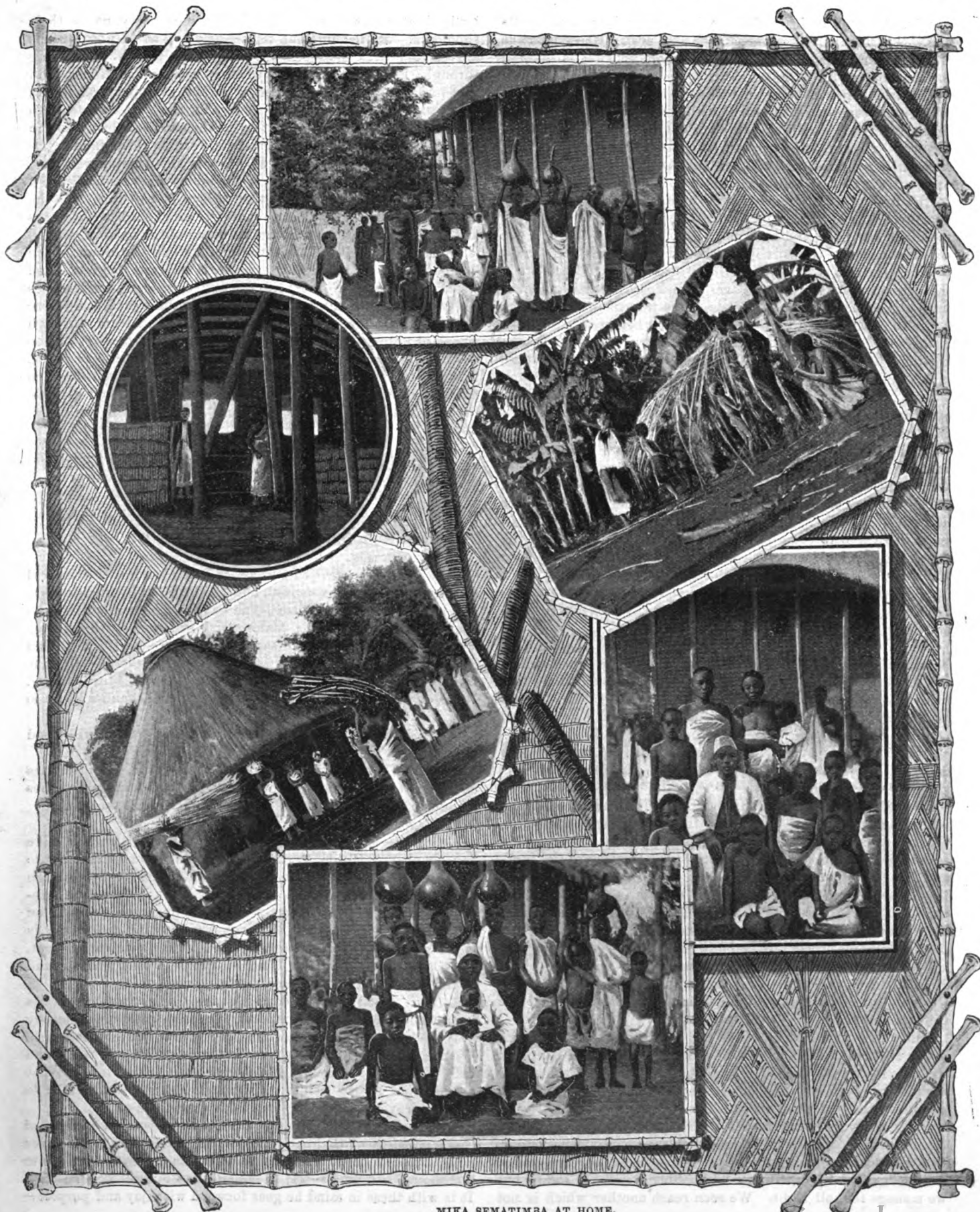
The picture at the bottom of the same page is a nearer view of the same group. The man standing at the back (without any gourd) is Daudi, a native teacher attached to the place. Mika needs no introduction, but his family you do not know. Standing at Mika's right hand, with the white waistcloth, is Dinah, and sitting at her father's left hand, in a white pinafore (English make), is Rachael. The fat girl sitting at Mika's right hand is a niece who acts as nurse to little Noah, whom you see on his father's knee. Both the girls are very nice bright little things, and I got on famously with them. One forgets all about colour very quickly. The Waganda children are almost as bright and intelligent and quite as winning as most English children, and certainly better mannered than many white children.

The third group shows the various sisters-in-law, nieces, and nephews who live about the place. Mika's wife and mother both died after he came back from England, and he feels their loss



UGANDA: ITINERATING DISPENSARY WORK.

* The pictures on this page illustrate two phases of the work in Uganda, in which lady missionaries have taken a prominent share during the past few years.



MIKA SEMATIMBA AT HOME.

deeply. The one in front of Mika is a boy, and so is the little one with a finger in his mouth. The rest are all (those near the front) females, excepting little Noah, whom an aunt is nursing for the moment.

The usual Uganda house is well seen in the view on the left, which represents what is now the women cooks' house, but was formerly Mika's dwelling. Some of these huts are built most beautifully, the reeds being sewn on to the poles and cross pieces with bark in a most neat manner, and the grass thatch trimmed as you see it here. The roof, excepting at the front, reaches down to the ground. Partitions are made to separate the sleeping apartments by hanging up bark-cloths. The fire-place is in the middle of the floor, and the smoke finds an outlet through the thatch somehow. Grass is spread over the mud floor, or I should perhaps describe it better by saying "beaten earth floor." When the grass is dirty more is put over it, and more and more again until a good thick carpet is made. The woman in front of the house to the left has a bunch of plantain on her head, whilst her companion (a woman) is smoking a pipe, a common custom in Uganda. It seems to be chiefly women and old men who indulge in that (not very) fragrant weed, native-grown *taba* (tobacco). On our left are two men carrying *muli* (reeds) for hut building, and the woman in the foreground is carrying a big bundle of firewood.

An idea of the appearance of a hut in process of construction, a small one in this case, is obtained from another of our pictures. As you see, it is pretty nearly all roof. Over the head of the man to our left may be seen the plantain (*matoke*) growing. Each tree bears only one bunch, and is then cut down. It takes about two years for a tree to come to maturity and bear fruit, i.e., to the time when the fruit is fit for eating, but during this time shoots spring up all round it from the same root, and so on without number, tree after tree appearing from the original root. The little girl almost in the centre of the hut has on a curious sort of belt, worn by most little girls.

The most interesting feature of the visit was the Sunday. Nine a.m. and three p.m. saw us assembled in the church which stands close to Mika's enclosure, a neat, cheerful little place, holding about 160. It is shown in the little circular picture. Walls and roof lining are of reeds neatly sewn, pulpit and reading desk of same material, Communion Table and rails of rough poles and roughly hewn boards. Grass covers the floor, and plenty of poles support the roof. The crowd of worshippers was a hearty one.

The service was conducted by Mika himself, and the sermon was preached by a native teacher. It is grand to see these men, who a few years ago were in the black darkness of Heathenism, standing up and proclaiming liberty to the captives of the devil, and forgiveness of sins by the blood of Jesus. Without doubt the remarkable spread of the Gospel here is in a great measure owing to the fact that so many have taught their friends and neighbours to read for themselves the Word of God, which has proved a lamp to their feet and a light to their path.

On the walls of the church are a number of texts painted by Mika's friends in England. Mika is seen on the left side near the pulpit, and the native teacher is at the other side of the Communion Table.

Quite recently Mika has been put in charge of about half a dozen of these small churches, and is the head of the circuit, if we may so call it. He is responsible for finding teachers for each every Sunday. The chiefs have a wonderful power for good, and many of them are true Christians.

On Monday morning we start off on our journey to Mengo. Several swamps must be crossed, but are mostly well bridged. One, however, we must cross on a pole, which is thrown across, and looks much like needing a "Blondin" to cross in safety, but we manage that all right. We soon reach another which is not

bridged at all, and over this Mika's men carry us on their shoulders. Do not imagine for a moment that only Europeans are carried over swamps. No chief ever thinks of walking through; he always has a man to carry him, and so Mika had in this instance. I always feel most unsafe on a man's shoulders in crossing these places. It is so easy for the bearer to step into a soft place and stumble; and to be thrown head first into the evil-looking mud would be worse than walking through it.

I have heard it said by one who knows the country well that, although so hilly as a whole, yet the country is practically on a dead level. The gradient of the valleys is so slight that the rivers run very sluggishly, and get so choked with weeds and thick vegetation that mud accumulates and a swamp is a natural result. On all the main roads the swamps are bridged; but in the rainy seasons the rivers rise and often wash away parts of the bridges, and then crossing becomes lively. An hour's rain makes a wonderful difference, and where before the rain crossing dry shod was possible, a tramp through a rush of water a foot deep or more becomes a necessity. Some of these places, of vast extent, are most lovely in appearance. The vegetation is simply charming. Lofty palms and other fine trees abound, and the variety of bushes, tall ferns, and grasses, together with the flowers, combine to produce a wonderful effect.

A Song of Missionary Praise and Purpose.

AN OUTLINE MISSIONARY STUDY ON PS. CVIII.

BY THE REV. W. E. BURROUGHS, B.D.

I. INTRODUCTION.

This Psalm is a revised version of Ps. lx. Some of the local references have been removed, and the inspired hymn has been fitted for more general use. The earlier Psalm is related to a great crisis in David's history and experience, when, after a period of defeat and disaster (Ps. lx. 1—3, 10, 11), God crowned his arms with a succession of victories (ver. 6—8). But there yet remained "much land to be possessed" (Josh. xiii. 1). Hence the Psalmist closes with a Prayer (ver. 11) and a Purpose (ver. 12).

The historical events connected with this Psalm will need to be studied in 2 Sam. viii. 3—13 and 1 Chron. xviii. 3—12.

From the later Psalm (cviii.) much of the sore, sad memories of the past has been eliminated, and the composition breathes a happier spirit, while it anticipates a wider result (ver. 5).

II. EXPOSITION.

1. (Ver. 1—3.) The Psalmist strikes a note of *praise*. Like Jehoshaphat (2 Chron. xx. 21, 22) he sings *before* he sets out to fight, partly in remembrance of past mercies, partly through happy confidence in future help. "My heart is fixed," i.e., prepared (cf. Ps. lvii. 7). Heart-preparation is much needed; an unshaken conviction that the evangelization of the world is God's great plan and purpose, and that it is to be carried out, like David's conquests, by His own people, would greatly tend to the speedier accomplishing of that work.

2. (Ver. 4—6.) David contemplates God's character in its height and breadth, and this leads to *prayer*—a truly missionary prayer—that His greatness and glory may cover the earth. We need to enlarge our ideas of God's character, and mind, and will. Here are mentioned His mercy, truth, glory, love. What a cluster of strong points on which to depend—and which to urge in prayer. Missionary work involves them all.

3. (Ver. 7.) Especially does the Psalmist remind himself of God's *promises*. "God hath spoken in His holiness." He gives us a particular promise, but there were many, from the earliest to Abraham (Gen. xv. 18—21) to the latest to himself (2 Sam. vii.). It is with these in mind he goes forward with joy and *purpose*—

"I will rejoice, I will divide Shechem." Our only warrant for any work is that of it "God hath spoken in His holiness." Notice how specially this is the case in missionary enterprise. There is no other work for Christ of which we could say more confidently, "God hath spoken in His holiness." Let us act upon it. "I will divide Shechem."

4. (Ver. 7-9.) The warrior surveys the work done, the progress made, the people and nations already subdued, and it is a goodly record! What sacrifices, what courage, what conflicts, what losses, lay behind each name on that list! But now they are won; they may be "divided," "meted out," used.

Every true-hearted missionary worker, at home and abroad, should know something of what God has let His servants accomplish. There is nothing outside the Word of God which will so "stablish, strengthen, settle" us as the story of what great things God has done already in heathen lands. It is almost impossible to be a missionary leader unless you are a missionary reader.

5. (Ver. 10.) But perhaps the greatest difficulties lay before David. There was a "strong city," there was Edom, the strong and inveterate foe of Israel. Were these conquerable as Shechem and Succoth, as Moab and Philistia? We must not under-rate the forces and power of Heathenism. More wonderful than the conquests of Alexander or of Cæsar are the victories of the Gospel. There are no difficulties like spiritual difficulties. Better is "he that ruleth his spirit than he that taketh a city" (Prov. xvi. 32). When one looks at the degraded and superstitious African, or the Mohammedan strongly entrenched behind his own self-righteousness and the dogmas of his Christless religion, we may well say, "Who will bring me into the strong city?"

6. (Ver. 11, 12.) The Psalmist looks up in prayer. He will not seek a confederacy with other people in carrying out God's work. He invites but one helper. "Wilt not Thou, O God, go forth with our hosts?" "If God be for us, who can be against us?" (Rom. viii. 31).

When one sees the little bands of missionaries despatched from Salisbury Square, a score or two twice or thrice in a year, one might well wonder at the courage which goes, or the faith which sends such against the millions of Heathendom. But they go and we send in prayer, commended and commending to the help as well as to the care of their Lord and ours, "Wilt not Thou, O God, go forth with our hosts?" (cf. Exod. xxxiii. 14-17).

7. (Ver. 13.) The Psalmist closes practically. As the jubilant music precedes the long line of marching warriors, so does David's song of praise precede his purpose to advance to victory. Yes, to victory. God's power in him, God's power for him, could only end in triumph. In a like spirit of hope and confidence, let us put our hand to this work. Whatever else fails here is assured success. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15).

The Mission-Field.

YORUBA.

Lagos to Abeokuta by Special Train!—Bishop Oluwole dedicated on Feb. 1st "the most substantial and, when thoroughly finished, the most beautiful church in the Yoruba country." It is called the "Townsend-Wood Memorial Church," and has been built to commemorate the devoted labours of the Rev. Henry Townsend and the Rev. J. B. Wood. The widow of the latter missionary, who is still engaged in the Mission, by a special gift of £300, materially helped in defraying the cost of the building, which was over £2,000. The Egba Town Council of Abeokuta gave £150, to put a clock with three dials in the tower, which is sixty-five feet high. A great deal of the labour had been freely

given by the Christians, such as the gathering and carrying of all the stones, the cutting and carrying of the wood used for scaffolding, and the carriage of all the roofing materials from the railway station to the spot. The Governor of Lagos (Sir William Macgregor) arranged for a special train to run up from Lagos on Jan. 31st, and down on Feb. 2nd. A large party went up, including the Governor, the Lord Chief Justice (Sir Thomas Rayner), four native pastors, and some of the leading native gentlemen and ladies. Over 2,000 persons were present, many of whom could not get accommodation in the church, which only seats about 1,000 conveniently. The King of Abeokuta, the minor kings, and other chiefs attended. This was the first Christian public service ever attended by a King of Abeokuta. At the Holy Communion there were 183 communicants. The collection was a record for Abeokuta, amounting to £28.

EASTERN EQUATORIAL AFRICA.

The Famine in East Africa.—Those who read the distressing account of cannibalism near Mochi, printed in last month's *C.M. Intelligencer*, will be aware that the East Africa famine is not yet over. Bishop Peel writes from the coast that there are still about 300 people in receipt of relief at Frere Town, all who are able being made to work. "Some are getting strong," he writes, "and would go up country where there food for them; but their farms are desolate, as no planting has been done during their absence in search of food. . . . Owing to rains graciously sent us by God, all fears are at an end here for the present. If the rains continue favourable even the wandering Wakamba will feel relief from the terrible sufferings they have undergone." Mr. Wray has at Taita some twenty-eight orphans whom he has rescued from being starved or strangled.

UGANDA.

"A Year of Unexampled Prosperity."—Commenting on the statistics of the Uganda Mission for 1899, Bishop Tucker says:—"Altogether the past year has been with us a year of unexampled prosperity, whether we look at the baptismal roll, the communicants' roll, or the Church balance-sheet. And this in spite of depleted ranks, and our own shortcomings and failures. To God alone be the praise and the glory!" The male and female Waganda teachers have increased from 980 to 1,498, without counting the women teachers in North Kyagwe, who had been omitted from the list. The result of this large increase in the number of teachers is to be seen in the large increase in the number of baptisms during the year—4,772—without reckoning those at Nassa, the returns from which place had not been received. The previous year the baptisms (including Nassa) amounted to 3,586. The income of the Church too has largely increased—from Rs. 3,341 to Rs. 5,057. "This latter sum," Bishop Tucker writes, "does not at all represent the development which has taken place in the minds of the people in the matter of giving. Nearly all the giving is done in shells, and shells during the last two years have depreciated nearly one hundred per cent. This has not yet been realized by the givers, but the Church feels it in selling the shells. The people imagine that they have been giving to the Church nearly Rs. 10,000, instead of which their shells in the actual market have only realized Rs. 5,000."

Educating the Children.—Perhaps the most remarkable development of the work in Uganda has been that amongst children, about 10,000 of whom are under instruction (not including one large district from which returns have not been received). A number of the elder boys have been picked out to be trained as teachers, the Church and the Katikiro (Prime Minister and one of the Regents acting for the infant king) providing them with food and clothing. The Katikiro also lent a house and garden near the church for the boys to live in. Then the Church Council discussed the question, "Who was to act as a father to the boys, and see that they kept out of mischief in their home?" Of the man chosen, Mr. C. W. Hattersley writes:—

"An ordination candidate, whose name is Jacob the Elephant, an extremely nice, sensible man, was suggested, and I was much struck by his reply when asked if he would undertake the post. He at once said, 'Is it for me to choose my work? You tell me what to do, and I am ready to obey.' Does not this remind us of Joshua i. 16: 'All that thou commandest us we will do, and whithersoever thou sendest us, we will go'? Oh, for more of such a spirit amongst the members of Christ's Church in England!"

Eagerness of the Waganda for Reading.—The desire for reading is as great as ever, if not greater. From Jan. 1st to Dec. 7th Mr. Hattersley, who among other work manages the Publication Department in the Mission, sent out to various centres:—New Testaments, 5,350; single Gospels, 5,020; 1,280 Prayer Books, and 46,500 *Mateka* (Reading-book) (more than three times the number sold last year). Mr. Hattersley gives the following striking example of what some men will do in order to get a book:—

"Four men came from Ngogwe, thirty-four miles away, carrying in loads of sixty-five pounds weight, and agreed to carry similar loads back to Ngogwe from Mengo. I paid each man 800 cowrie shells, and two of them at once walked off to the bookseller's hut and paid 700 shells each for a Prayer Book, a third spent all his 800 on a New Testament, and the fourth was much disappointed because the hymn-books were run out of stock, as he wanted to buy one."

Teaching the Calendar in a Bible-class.—After a considerable interval Miss E. M. Furley, of Mengo, has resumed the interesting journal-letters from which we have often quoted. Under date Jan. 2nd we read:—

"The week before Christmas Day we had women's meetings for the three afternoons instead of the usual class-reading, taking Christmas and Advent subjects each day. Two of our women teachers spoke each afternoon and one European. They chose the speakers amongst themselves, then came to me to be given their subjects, which, after giving them a few leading thoughts, they worked out for themselves; and certainly most of them spoke exceedingly well, quite quietly and modestly, and keeping well to the points which I had given them."

"It was strange, when the new Prayer Book arrived in the country, that the part which seemed to have the greatest attractions for the native mind was the calendar, and you found both men and women spending hours poring over it and striving to puzzle it out; and certainly when I taught the Prayer Book in my women-teachers' class we spent some days over the calendar, as they would not be satisfied to go on without understanding it; the only thing I really stuck at explaining in Luganda being the Sunday Letter and Golden Number, which I must confess beat me! The movement of the Sundays and feast days in the Church's year we got clear to every one's satisfaction by the help of bits of different coloured paper laid out in a long line in front of us on the floor. Did any one ever teach the calendar in an English Bible-class? Certainly I never did."

EGYPT.

Light and Shade in the Soudan.—The day is not perceptibly nearer, we fear, when religious liberty, in the sense of the removal of all restrictions on efforts to propagate religion, will be accorded in the Egyptian Soudan. While on the one hand we learn that the commandant of the Khartoum district, Colonel Maxwell, has, with the approval of Sir Reginald Wingate, the new Sirdar, given full permission for a colporteur of the Bible Society to work in Omdurman and to open a Bible stall in the covered market, yet on the other hand we are informed that a notice was posted lately and placed in the prominent places in the town, prohibiting missionary work, and warning all who were found attempting to change the religion of the people by talking in the streets or opening schools for such a purpose.

PERSIA.

First-fruits at Kirman.—Notwithstanding the danger to liberty and life involved in enlisting under the banner of the Cross in a country ruled by Mohammedans, the Rev. A. R. Blackett (of the Victoria C.M. Association) is able to report the

baptism of a young man educated in the Persian Boys' School at Kirman, whom he wishes to commend to the Lord's intercessors at home. Mr. Blackett wrote in his Annual Letter:—

"It was from the school that our first definite request for baptism came, the applicant being the head boy, son of a leading native physician and a man of substance and repute. The son was a constant attendant at the Sunday services . . . In the presence of several hundred of his countrymen he used to kneel bare-headed by my side and repeat the responses. (The removal of the hat during Christian worship is a most significant action, and *ipso facto* brands a Mussulman as being not far short of a renegade already.) In October, 1898, he asked for baptism and began to receive special teaching. He fully realized the gravity of the step he was taking, and knew that the *mujtehids* would put him to death if they could. For this he confessed to be quite prepared. Receiving the name of Peter at his own request, he entered the visible Church by baptism on May 25th. By an interesting coincidence, the day of his baptism, chosen undesignedly, was the anniversary of dear Henry Carless's death, an appropriate date, indeed, for the ingathering of the first-fruits of the Kirman Mission! His baptism is, moreover, a valuable testimony to the usefulness of the school which Mr. Carless founded, for it was there that he first began to think seriously of Christianity. May this young man be filled with the Spirit, and shrink from no cross or trial to which his new life may expose him."

WESTERN INDIA.

Famine amongst the Bhils in Khandesh. —

Writing from Dhulia on Feb. 22nd the Rev. F. G. Macartney, who had been visiting in the district, says:—

"The distress in the vicinity of the town of Nandurbar is terrible. The depressed classes, Bhils and others, are in an awful and shocking condition. Eight or ten die daily in the streets of Nandurbar. There are many children in the last stages of emaciation. Some can only crawl along the roads, they have no strength to stand on their feet. I could have gathered together fifty helpless and abandoned children during the few days I was in Nandurbar. Girls are sold for a rupee and less. Mohammedans and bad women are buying them. . . . Government are doing what they can, but a great many people must inevitably

perish. . . . Can we not save some of these little ones?"

A Missionary May Queen.

THE pretty old custom of choosing a May Queen does not survive in many places, and we fancy that a Missionary May Queen must be quite unique. The little village of Nettlestead, near Maidstone in Kent, has had one every year since 1859.

On May Day, or the Saturday nearest to May 1st, a little school girl, who has been chosen by the other children of the village as the May Queen, is dressed in a frock of Indian muslin, sent from India years ago, and specially bequeathed for the use of the May Queen by its late owner. If the Queen is a very small person—and she has often been a child of five or six—she is then mounted on a mail cart, for she and her court have to make the circuit of all the houses in the village, and the walk would be too tiring. A procession of some dozen children then forms and proceeds on its rounds. When they reach a house a large garland, carried on a pole by two of the older children, is uncovered. The party form into a semicircle and sing missionary hymns. The little Queen carries a missionary-box suspended round her neck by a ribbon, and after the hymns it generally receives a donation from the cottager. The money thus received goes to support an orphan in the C.M.S. girls' school in Benares.



MAY QUEEN AT NETTLESTEAD.

For some years past the whole of the needed sum has been thus raised, and in all the forty odd years the successive May Queens have collected over £80. The old green missionary-box which was used in the early years has long since been worn out, and one of large size has taken its place.

A picturesque account of the Nettleshead May Queen appeared in the *Church Missionary Juvenile Instructor* ("The Little Green Book"), the predecessor of the *Children's World*, as long ago as 1872.

Aiyesan and Etebu:

A VISIT TO TWO YORUBA VILLAGES.

BY THE REV. N. TEMPLE HAMLYN, *Lagos, West Africa.*

WE have just returned from a two weeks' visit to our distant out-station of Aiyesan.

The journey from Lagos to Aiyesan began with eight hours by steam launch to Epe. We had twenty-four hours by canoe from thence to Artigere, where we spent the night; next morning half an hour's walk and two hours in another canoe. This brought us to Etebu, where there is a Government school, and a Christian community who are asking for a teacher. Here we stayed an hour or two, paid our respects to the *bale* (chief), and spoke with the Christians; then followed another hour by land, and four hours by canoe up the river Ofara to Aiyesan. We left Lagos on Thursday at eight a.m. and arrived at Aiyesan on Saturday at five p.m., tired of our journey and glad to be settled in a house again.

As we had not been to Aiyesan since last May, we found much to do there, which kept us busy all the time of our stay. On such a visit there are confirmation and baptism candidates to be examined, and some to be baptized; the school to be inspected, and prizes to be given to the children; meetings of the church committee to be held; often some members of the church to be admonished, put under discipline, or even excommunicated. There are frequently disputes to be settled between the Christians, and many inquiries and questions on various points connected with the church and its work to be considered. Then there are visits to be paid and received to and from the *bale*—the principal chief of the town—and others, and the reception of the many friends who come to salute us. Added to this there was on this visit the building of the font in the church—built of the red earth of the country, and having much the appearance when finished of terra-cotta; the marking out of the new church, which is to be built in August; a feast given by the Christians in honour of our visit; and a day's visit to the village of Etebu, in fulfilment of a promise made when we passed through on our journey.

This visit we paid on the Wednesday after our arrival. We left Aiyesan at seven a.m., and made a shorter canoe journey and a longer walk through the bush than when we came. After an hour's pull we landed on some



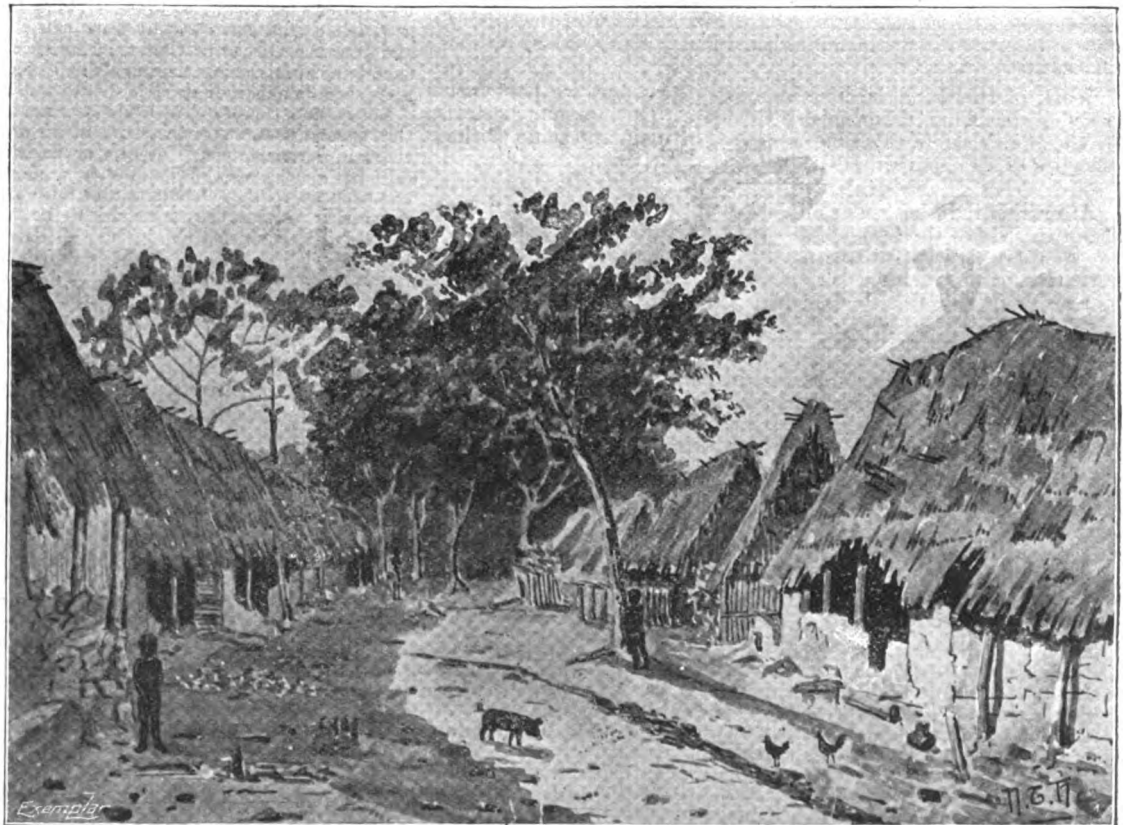
CLAY FONT, AIYESAN CHURCH.

very swampy ground, where for some way we were obliged to walk warily over logs and up-turned canoes. When we reached the higher ground we found, what one cannot go far in West Africa without seeing, the outward and visible signs of Heathenism—a Juju-tree—surrounded by offerings which show a very primitive and degraded idea of the spiritual. This gave a text to preach from later in the day: "We ought not to think that the Godhead is like unto rotten yams, or fish, or cowries, or gin bottles, or calabashes."

After an hour's walk we arrived at Etebu, where we were very heartily welcomed. Etebu was formerly a C.M.S. station, and the old church is now used as a school by the Government. There is an old man here who works as a voluntary catechist. They are asking that the station may again be taken over by the C.M.S. After we had breakfasted the bell was rung for service. The old church quickly filled. The *bale* came and nearly everybody in the village. Most of the congregation were Heathens, but we could not have had a more attentive congregation. The people here belong to a tribe called Mahins, and are connected with the Ijos. Their peculiar way of doing their hair, working it up into two points like horns on either side of their heads, gives them a grotesque not to say picturesque appearance. The singing at this service was of the highest and loudest order.

There is a great satisfaction in such a service in knowing that one has preached God's Word, and that He has promised to be responsible for its result. After the service many came to salute us. First the *bale* and all the men, and after they had gone all the women. Then the old catechist brought those whom he had been preparing for baptism, six of whom will, I hope, be far enough advanced to be baptized on our next visit.

These are a "little flock," but the Kingdom is, by the Father's good pleasure, prepared for them as well as for us.



A STREET IN AIYESAN. (From a Water-colour Sketch by the Rev. N. T. Hamlyn.)



THERE will be the usual Gleaners' Conference at the C.M. House on the afternoon of the Anniversary Day, May 1st, at 3.30 p.m., when the subject to be generally considered will be "The Missionary Element in Parochial Agencies." The Rev. F. Baylis has kindly promised to say a few words to open the subject. Admission will be as usual, by ticket only, which should be applied for at once, and which can only be issued to clergy, Branch Secretaries, and Country Gleaners.

A Tunbridge Wells Gleaner writes:—

"Perhaps it may interest your readers to hear what some of the members of our Gleaners' Union have started here in connexion with our parochial Church girls' Day-school.

"At the suggestion of the schoolmistress, and with the cordial assent of the Vicar, four of us visit the girls' school once a month in turn and, during the 'Scripture half-hour' with which morning school opens, we give a missionary lesson to the girls of the first division in a class-room. Our object is to really give some practical teaching on the work of some particular society or of some especial missionary, on some country or its people, and, at the close, to give a brief but personal application. As we each visit the school only once a term it naturally follows that the subjects cannot be taken consecutively, and this gives plenty of variety. The school children enjoy the missionary half-hours, and, so the mistress tells us, always remember to look out for the lady visitor on the first Friday in every month at morning prayers.

"We cannot of course judge what fruit there may be in the future from this 'gleaning,' but for the present we know that *some* girls who do not attend our Church Sunday-schools, and *may* not have another opportunity of hearing of our duties and responsibilities abroad, now have regular and definite teaching every month.

"May I add in connexion with another subject, that of the present great and urgent need of our sister Society, the Church of England Zenana Missionary Society—a band of workers here have agreed to make it a matter of special and faithful prayer every Saturday morning between the hours of seven and nine a.m. that the work of the Society may be *increased* and not diminished, and that God's Spirit may rest on all connected with it."

Work of this kind is done in many places, but we have not heard of its being taken up by Gleaners. Perhaps our clerical brethren may see in this plan a method of utilizing some of the energies of their parochial Gleaners.

After reading the paper in last month's GLEANER on "The Practical Use of the Cycle of Prayer," a Gleaner writes:—

"For many years I have carried out the following plan. I write in an MSS. book on one page the name of the place mentioned in the Cycle, and on the opposite page the names of the C.M.S. missionaries in that place, so that they become quite friends as each month their names come round. Ten years ago a small MSS. book was sufficient, but each year a larger book is required. I correct my list from the C.M.S. Report each year, and it is most interesting to see who are still in the mission-field, who are at home, and who have been taken to glory. Having the names of the missionaries one soon gets to know all about them and their work. This plan makes prayer for the C.M.S. a *very* real thing."

New Local Branches of the Gleaners' Union.

Wood Green, St. John's: Sec. Mr. S. W. W. Witty, 40, Vincent Road, Noel Park, N. Hatherleigh: Sec. Miss E. Murlon, Claremont, Hatherleigh, N. Devon.

Candidates and Vacancies.

IN our February and March numbers we asked for special prayer in connexion with a few of the most urgent vacancies in the foreign field; it is, therefore, with deep thankfulness that we now record that prayer has already been answered as regards at least one of these. A Methodist Master has been found for Sierra Leone. Mr. J. Cowburn proceeds there shortly to take up the work for a special term of service. Those whose prayers have thus been answered will, no doubt, feel it to be specially appropriate that they should remember our brother from time to time before the Throne of grace, that his work may be much blessed.

Including Mr. Cowburn we have twenty-six acceptances to be recorded this month. These include two clergy—the Rev. T. Rowan, M.A., of Trinity College, Dublin, Curate of Delganey, Co. Wicklow; and the Rev. A. F. Ealand, M.A., St. John's and Ridley Hall, Cambridge, Curate of Holy Trinity, Marylebone; one doctor,—Dr. H. T. Holland, of Edinburgh, a travelling Secretary of the British Collegiate Christian Union; a business man,—Mr. P. Graham, who goes to Mombasa as an assistant accountant and business agent; one Australian,—Miss K. Erwood, of the Victorian C.M. Association; seven other ladies: Misses A. M. Barnett, E. Brown (daughter of a missionary, the Rev. J. Brown, of Santalia), and N. Stephens, who have been trained at the Willows; Misses A. Austin, A. M. Cox, and A. M. Pitts, who have been at the Olives, and Miss A. Hitchcock, trained at Highbury. The remaining thirteen are men from the Society's College at Islington, most of whom will, it is hoped, be presented to the Bishop of London for Ordination on Trinity Sunday. Their names will therefore appear later.

While we humbly and earnestly thank our prayer-hearing God for these and others whom He is calling for the work, there must be no consequent relaxation of earnest prayer for many more men and women who will be ready and able to join this year's recruits. We are still greatly needing more clergy. Last year the group of Missions which comprises Japan, China, Ceylon, N.-W. Canada, and British Columbia was only able to have two clerical recruits, though some few devoted laymen and ladies were sent to these Missions. What is to be their portion this year? We know not; but we should like to ask for special prayer for clergy for the Western China Mission. It is a district about the size of England, with several widely scattered Mission stations; it is a part of Bishop Cassels' diocese, and he is assisted by a few ladies and laymen and only two clergy for the whole Mission. The Mission sorely needs one or two senior clergy, men of experience but not too old to get a thorough grasp of the Chinese language.

If the urgent calls of our Missions in India alone were to be met as their need requires, probably no other part of the mission-field would be able to receive any men as recruits for some years to come! unless the number of qualified candidates were largely increased.

In speaking of the need of more clergymen to join this year's recruits we must not be understood as implying that there is not ample room for, and great need of, laymen and ladies, for indeed there are many important openings for such. The need of schoolmasters was referred to previously; the need of doctors and nurses may be more fully referred to on a future occasion; this month we would emphasize the need of Lay Evangelists.

Men are wanted who are prepared to "suffer hardness" for the Gospel, living together cheaply and itinerating among the countless villages of (for instance) India, seeking to secure that as many souls as possible shall have had at least one chance of hearing and understanding the Gospel of Christ. There is a great field of usefulness for such bands of associated evangelists, but a band must be composed of more than one man or two! it should contain at least four.

Let no one, therefore, feel that because he is not qualified for this or that special post, or for the work of an ordained missionary, therefore there is no special need of him or her in the foreign field. An army does not consist only of commissioned officers, and the missionary army has need of reinforcements in all its ranks. If any of our readers are wondering whether they are called to the mission-field and would like to seek advice or information, without pledging themselves, we trust they will not hesitate to put themselves in communication with us, either by letter, or by personally calling for a talk, as they may prefer. Letters on the subject should be addressed to The Secretary (Candidates' Department), Church Missionary Society, Salisbury Square, E.C.

D. H. D. W.

GIRLS' MISSIONARY CONFERENCE AT EGHAM.

A MOST interesting Conference of Girls was held at the Royal Holloway College, Egham, from March 26th—31st, by the kind permission of the Governors and with the cordial and sympathetic help of the authorities, who did all in their power for the comfort and success of the gathering. The total number attending, including members, friends, and helpers, was close on 130. The Conference was under the patronage of Mrs. Temple, and the Rev. H. E. Fox acted as Chaplain. It was opened on Monday evening with an address by the Rev. W. L. Burroughs, Central Secretary, C.M.S. Each morning session was opened by a short Devotional Meeting, taken by one of the workers; this was followed by addresses either on the broader aspects of Missionary Work, or by a Conference on the Methods of Work for Foreign Missions from the Home Side. The afternoons were occupied with a series of lectures given by Mrs. Ashley Carus-Wilson, B.A.; Miss M. C. Gollock; Mr. R. Macdonachie and Dr. Donald Carr (from Persia). Missionary addresses were given by Mrs. Duncan Main (China); Miss B. J. Allen, Miss A. C. Bosanquet, Miss E. S. Fox, Miss K. Tristram, B.A. (Japan); and Miss P. Braine-Hartnell (Persia). Mrs. Temple, Mrs. Tucker, the Very Rev. the Dean of Windsor, the Rev. H. E. Fox, and Dr. H. Lankester kindly presided on different occasions.

Each day closed with a Devotional Address by one of the workers,

and on Saturday morning the Conference broke up after a very quiet and happy celebration of the Holy Communion in the College chapel.

Some time every day was devoted to walking or cycling; on Friday afternoon a large number of the members drove or cycled to Windsor, where the Dean had very kindly offered to show them what could be seen of the Castle.

Every one who was privileged to be present felt that it was good to be there; and it is hoped that the effect may be seen in many consecrated lives and in the renewed interest and zeal with which the work will be taken up all over the country in consequence of the impetus received at the Conference.

M. L. P.

THE C.M.S. IN A MIDLAND COUNTRY PARISH.

I HAVE been asked to give a short account regarding the work of the C.M.S. in my late parish of Bramcote. I have consented in the hope that it may be an encouragement to others, by showing what can be done in a country parish, when once missionary interest is aroused, and the people have been brought, by the power of the Holy Spirit, to realize the importance of our Lord's command.

The parish has a population of between 700 and 800, and the work comprises a period of about twenty-five years. It will, however, be sufficient to speak of the increase during the last thirteen years, *i.e.*, from the year ending Easter, 1887, to Easter, 1900.

The amount sent up to the C.M.S. in 1887 was £30 odd; for 1900 it is £162 odd, including a special Centenary offering of £21. The increase has been gradual, although there was a rapid advance the last few years, dating from a missionary mission held in 1897. The following year the total amount sent up to the Society was £153 11s., as against £82 11s. the previous year. As the result of the mission we started our O.M. Shortly after this a young person offered herself for missionary work. She was accepted, and is now working in Ibadan. We paid the whole of the expenses for training, and continue to partially support her.

We have for many years had a "Sale of Work." Latterly, the interest in this has much increased, in a great measure owing to the *whole* of the proceeds being devoted to the missionary cause. I think *division* unadvisable.

The "Sale of Work" was made as devotional as possible. A missionary was generally secured, who gave an address at the opening; and another later on in the evening. By this means we embraced the chief portion of the parish. I can testify to this "Sale of Work" being a great blessing. It called forth interest and effort from quarters least expected.

I am thankful to say that the increased interest in the missionary cause did not detract from other objects, as will be seen from the following statement. The total amount collected for *all* objects in 1887 was £203 1s. 1d. The amount realized in 1899 was £399 11s. 7d., various objects of a missionary character being added to our collections.

The one great secret of the whole was prayer, and keeping the missionary cause, as the Lord's great work, constantly before the people.

All was done for the glory of God, which I trust may be the case with this statement of facts.

F. H. R.

A SNOWDROP GATHERER AMONG THE FLOODS.

WE think it may interest the readers of the GLEANER to hear an account of the experiences of a true-hearted Yorkshire Gleaner, an elderly lady between sixty and seventy, in her efforts for the C.M.S. cause.

For many years she has used the early spring to further the work by gathering quantities of snowdrops in the neighbourhood and sending them to the market. Special difficulties have attended her efforts this year owing to snow and floods. One such day's adventure is worth recording.

She started for the scene of her labours, which was more than a mile away. The distance is at all times, for an elderly lady, no slight addition to her work.

On arriving near her destination, what was her dismay to find the road flooded, the river having risen owing to the great rain and heavy snow. How was she to pass? Real earnestness is not easily daunted, and in this case it prevailed in an unexpected manner.

While she was pondering how to proceed, a man came along on a good specimen of a Yorkshire farm-horse, and seeing the old lady's plight, said in a kindly way, "Will ye get up behind me, mum?"

Nothing loth, up she scrambled with assistance, and on this novel seat was carried across.

Even then she did not know how she was going to get back; but what we may call her venture of faith was not unrewarded. Just when she was ready to return, a farmer who was passing in a dog-cart offered her a lift, and thus the difficulty of the water was again surmounted.

Cannot some of us who are younger imitate her zeal?

N. F. McN.

Home Notes.

THE Committee on March 13th took leave of the Rev. H. Castle, returning to Sierra Leone, and of the Rev. S. R. Smith and Mr. and Mrs. J. C. R. Wilson, returning to the Niger Mission. The instructions were delivered by the Rev. F. Baylis, and the outgoing missionaries were commended to God in prayer by the Rev. H. E. Fox.

Two staunch friends have recently been removed from our midst. Through the decease of the Earl of Harrowby the Society sustains the loss of a valued Vice-President, and through the death of the Rev. Prebendary R. E. Brooke, an esteemed Honorary Life Governor. An old friend of the Society in the North of England has also passed away in the person of Mr. Henry Nelson Champney, who was for many years Lay Secretary of the York Association. He was in his eighty-third year.

The meeting of the Younger Clergy Union on March 19th took the form of a discussion on missionary methods. Three short papers were read as follows:—By Dr. Lankester on Medical Missions, by the Rev. A. F. Ealand on Industrial Work, and by the Rev. H. Privett on Educational Work. On April 9th a Quiet Half-day was held, taken by the Rev. W. E. Burroughs, in the place of the Rev. H. E. Fox, whose absence through illness was regretted.

At the Lay Workers' Union Meeting on March 13th addresses were given by the Rev. D. M. Brown, of Santhalia (a former member), and the Rev. E. J. Peck, of Blacklead Island, Cumberland Sound. On March 30th a special intercessory meeting for the supply of men was held, when an address was given by the Rev. Prebendary Webb-Peploe.

The Right Rev. James Johnson, Assistant-Bishop of Western Equatorial Africa, addressed the members of the Ladies' Union on March 15th.

Sales of Work have been held as follows:—Holy Trinity, Greenwich' £41; St. Philip's, Blackburn, £43; Ambleside, £40 9s.; Winhill £90 7s.; Ventnor, £26; St. Barnabas, Henton, Bradford, Yorks, £21.

Another Church Missionary House has been added to the list of these very useful depôts,—this time in Nottingham (80, Goldsmith Street). The formal opening took place on Thursday, April 5th, when a number of local friends assembled at the House, filling the rooms to overflowing. Mr. H. E. Thornton, President of the Nottingham Auxiliary, briefly explained the aims and objects of the House, and a short dedicatory service followed.

The Annual Meeting of the Zenana Bible and Medical Mission is to be held at St. James's Hall, on Thursday, May 3rd, at 3 p.m. The chair will be taken by Lord Kinnaird, and the speakers will include Professor White, D.D., the Rev. W. E. Burroughs, B.D., and J. C. Reckitt, Esq., M.P.

The Annual Meeting of the C.E.Z.M.S. will be held in the Exeter Hall on Friday, May 4th, at 2.30 p.m. Col. Robert Williams, M.P., will preside.

A cook who lives in a Winchester parish has, with the concurrence of her master, hit upon a most profitable device for raising funds for the Society. She made marmalade for sale. The cost of fruit, fuel, and other materials was very properly deducted. Three years ago she made and sold 5 cwts.; the following year 7 cwts.; and last year no less than half a ton! The labour involved may be imagined. The profits last year were £8 3s., and would have been still larger but for the high price of coal. The sum was divided between the C.M.S. and the C.E.Z.M.S.

Financial Notes.

THE figures for the past year have not been completed at the time of going to press, so that no useful statement of the actual state of the finances of the Society can be furnished here.

The following extract from a letter received tells of a dying gift from one who loved the cause and had it in mind even in his last moments:—

"The Rev. A. E. Watson, of Christ Church, Mountsorrel, expressly wished it [a cheque for £5 for the Bhill Famine Relief Fund] to be sent while on his death-bed. He passed away on March 18th, after a long illness, only forty-three years of age. He was ever a warm supporter of the C.M.S., and as you know lately undertook to keep two Natives [agents] for the Bhill Mission."

Packets of Foreign, Colonial, &c., stamps are gratefully acknowledged from the following friends:—

Gl. 5/3, Miss C. Talbot, Mrs. Chambers, Mrs. Bourdin, Elizabeth Waring, Gl. 5/7, 30 (also stamp album), Miss Jenkins, Miss K. McDonnell, Dr. Gaskin Wright, W. J. A., Miss K. Bevington, Mrs. Hoachen, Gertrude Manley, O. L. Field, Miss Harris, Miss M. Pudicombe, Rev. C. H. Stileman, Miss Althea C. Joy, A. Gleaner, Mrs. Matson, F. E. Hamilton, and Miss Rye.

Foreign, Colonial, Army Official and rare English stamps are most acceptable, as well as old collections and albums, and are sold for the benefit of the Society. Uganda stamps are much in request. They should be sent to the Lay Secretary, Church Missionary House, Salisbury Square, Fleet Street, London, E.C. *Ordinary English stamps which have passed through the post are quite useless, and should not be sent.*

The Rev. C. F. Jones, 6, Sefton Road, Rice Lane, Liverpool, who kindly undertakes the disposal of the Society's Foreign and other stamps, will gladly send packets or single stamps on receipt of postal order addressed to him as above.

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

- A parrot cage.
- A number of large spotted cowrie shells, 3 or 4 inches long, 6d. each.
- A number of autographs. (Lists on application.)
- Some water-colour drawings executed by a lady exhibitor at the Royal Academy, &c., from 4s. to 15s. each.
- Ancient glass from a lately-discovered rock-hewn tomb at Beit Jebrin (Libnah). The glass is Grecian or Roman, about 2,000 years old. It is all iridescent from age, and some pieces are of unusual design. Genuineness guaranteed. Price from 10s. to £3 each piece. Also small Roman lamps, 2s. 6d. to 5s. each.
- A "Thomas" sewing machine, with treadle table.
- A well-bound Bible.
- A Prayer Book, 1s.
- A New Testament with wide margin for Notes. Pearl 8vo, well bound.

The following anonymous contributions are thankfully acknowledged:—

Chrysanthemum, 6s.; F. B., 5s.; Gl. 816, £5; Reader of C.M. GLEANER, 2s. 6d.; Widow's Mite, Thanks to God for His goodness in many troubles, 2s. 6d.; Gl. 29,860, £3; Delta, £1 1s.; Anonymous from Darlington, £1; In mem., W. J. S. and V. M. S., 15s. 6d.; In loving memory of late Rev. Dr. H., 10s. 6d.; Member of the Do Without Society, 10s.; Anonymous, £1; I. W., 10s.; Gleaner's Thankoffering, £175; S. T., £1; Gl. 102,688, 2s. 6d.; Gl. 102,689, 15s.; Gl. 1,157, M. Box, £1 10s. 6d.; Anonymous, £1; J. V., 2s. 6d.; Small sums, 15s.; After Sales of Work, &c., £1 2s.; E. P. D. for Missionary Van, 10s.; T. I. G., £1; Three Road Gleaners, £1 5s.; Jersey Gl. 81,587, for Kittania, £1; E. S., Thankoffering to God, 2s. 6d.; Tiny Offering, 2s.; Gl. 57,215, 3s. 2d.; St. Jude's Gleaner, £1; L. M. W., 19s.; Gleaner (for India), 10s.; Gleaner's Thankoffering, £175.

Sales of Jewellery, &c.—Anonymous, £1 5s. 6d.; Anonymous, sale of ivory card case, £1.

For Centenary Fund.—Gl. 3,904, £1.

Towards Ascertaining an Adverse Balance.—Member of the Liverpool Ladies' Union, 10s.; Three members of Norfolk Ladies' Union, £1; "I have faith in God," St. Mark xi, v. 21, £5; A. N. and L. H. E., for training of women, 5s.; Jehovah Jireh, 4s. 6d.; Irish Gleaner, 2s. 6d.; Gl. 19,907, £3; Gleaner, 2s.; Let us give thanks, £1; Gl. 17,770, £1 1s.; Gleaner, 5s.; Miss C., per Miss L. H., 2s. 6d.; Gl. 21,598, £3; Gleaner, from her Sunday-school class of girls, Hanham, £2 15s.; Gl. 73,693, 1s.; Gl. 71,611, 5s.; Gl. 16,23, 2s. 6d.; Gl. 2,543, £20; Lucis, 2s. 6d.; Another, 2s. 6d.

For East Africa Famine Relief Fund.—Two Gravesend Gleaners, 7s. 6d.; I. M. S., 2s. 6d.

For Indian Famine Relief Fund.—Gl. 998, 2s. 6d.; Gl. 816, £1; Gl. 9,013, Thankoffering, £1; Reader of C.M. Gleaner, 2s. 6d.; For Christ's Sake, £1; M. T., 2s. 6d.; Two Gravesend Gleaners, 2s. 6d.; L. T. C., 10s.; T. H., 1s. 6d.; Gl. 6,401, £1; Gl. 82,352, 3s. 6d.; A. W., £1; Anonymous, 2s.; Gleaner's Thankoffering, £23; The offering for recovery from sickness, 10s.; Gl. 12,749, 10s.; L. Bradford, 2s. 6d.; L. M. B., £1; H. H. D., 10s.; M. W., £1; C. A. W., £2; Gl. 3,969, 10s.; Gleaner's Thankoffering, £25.

Publication Notes.

THE *History of the C.M.S.* (3 Vols.) can now be obtained bound in half morocco, gilt edges, for 31s. 6d. net, some friends preferring it in this form for presentation purposes rather than the half calf binding, marbled edges. The price of the three volumes in half calf binding has been reduced to 30s. net. In both cases, the prices are for copies supplied direct from the C.M. House, and cover cost of postage.

A *C.M.S. Map of Canada* has been added to the series of Wall Maps published by the Society for the special use of Branches of the G.U., Missionary Bands, &c. The size is about 6 feet by 4 feet, printed on linen. The map shows the Dioceses of Canada, and the C.M.S. Stations are underlined. Price 6s. 6d. net (7s., post free).

Parts I. and II. of the Extracts from the Annual Letters of Missionaries for 1899 will be ready by May 1st. Part I. contains Letters from South India (Madras and Telugu Missions); 32 pp., 2d., post free. Part II. also contains Letters from South India, chiefly Tinnevely Mission; 32 pp., 2d., post free.

An attractive booklet for girls, entitled *Smouldering*, has just been published in an artistic coloured wrapper, price 2d. net (2½d., post free). This booklet will be supplied in quantities to friends who may wish to distribute it amongst girls, at 1s. 6d. per dozen, or 12s. per 100, post free, direct from the C.M. House. The booklet cannot be supplied at this rate through booksellers.

The *Report of the Student Volunteer Missionary Conference* in January last, entitled "Students and the Missionary Problem," can be obtained from the Publishing Department of the C.M.S., Salisbury Square. It is a bulky volume of over 600 pages, and is published at 6s. The Publishing Department is prepared to supply copies to C.M.S. friends for 5s., post free, in the British Isles; or 6s., post free, to places abroad. Copies ordered through booksellers must be obtained direct from the S.V.M.U., 22, Warwick Lane, E.C.

A useful book of Missionary Fiction, dealing with missionary work in Tierra del Fuego, suitable for reading at working parties, mothers' meetings, &c., as well as for individual reading, has just been published by Mr. C. J. Thynne, Wycliffe House, Great Queen Street, W.C. The book is entitled *Under Orders; or, Not his own Master*, by Mrs. G. S. Reaney. Crown 8vo, 268 pages, with illustrations. Price 2s. 6d. net. Supplied by the Publishing Department, Salisbury Square, for 2s. 9d., post free.

Offers of unbound sets of the *C.M. Intelligencer* are occasionally made by friends who are desirous of putting the magazines to some good use. If any Branches of the G.U., or Lay Workers' Unions, or Missionary Bands, can make use of the *Intelligencers* in this way, will they kindly communicate with the Lay Secretary? Sometimes bound volumes also are offered. Unbound copies could be cased at a small cost per volume, if desired, before being despatched to applicants.

ONE-HUNDRED-AND-FIRST ANNIVERSARY OF THE SOCIETY.

APRIL 30TH, MONDAY.

Prayer Meeting at Sion College, Thames Embankment, E.C., at 4 p.m. *Anniversary Sermon*, by the Right Rev. Bishop James Johnson, at St. Bride's Church, Fleet Street, at 6.30 p.m. (No tickets required.)

MAY 1ST, TUESDAY.

Clerical Breakfast, Exeter Hall, Strand, at 8.30 a.m.

The Annual Meeting at Exeter Hall, opening hymn, 10.55 a.m. (Doors open at 10.) Chairman: The Right Hon. Sir John H. Kennaway. Speakers: The Right Rev. the Bishop of Ossory and Ferns, Sir R. Webster, Bart., M.P., Attorney-General, Chancellor P. V. Smith, the Rev. T. W. Drury, the Rev. A. Elwin (Mid China), the Rev. T. Harding (Yoruba), the Rev. W. H. Ball (Bengal), and Dr. D. W. Carr (Persia).

A Public Meeting at St. James's Hall, Piccadilly, from 11 a.m. to 1.30 p.m. (Doors open at 10.15 a.m.) Chairman: The Very Rev. the Dean of Windsor. Speakers: The Right Rev. Bishop James Johnson, the Rev. Canon Rogers, the Rev. H. Gouldsmith (Bengal), the Rev. E. J. Peck (N.-W. Canada), and Dr. E. J. Baxter (Usagara).

Meeting for Ladies, Sion College, Thames Embankment, E.C., at 3.30 p.m. (Doors open at 3 p.m.) Chairman: The Rev. H. E. Fox. Speakers: Miss B. J. Allen, Miss A. C. Bosanquet, Miss E. S. Fox, and Miss K. Tristram (Japan).

Gleaners' Union Conference at C.M. House at 3.30 p.m. (Admission by card of invitation only.)

Conference of Younger Clergy Unions in the Council Chamber, Exeter Hall, at 3.30 p.m. Chairman: The Rev. E. Grose Hodge. (No tickets required.)

Evening Meeting in Exeter Hall, at 7 p.m. (Doors open at 6 p.m.) Chairman: Colonel Robert Williams, M.P. Speakers: The Rev. G. R. Blackledge (Uganda), the Rev. E. D. Price (N.-W. Provinces), Mr. A. C. Kestin (Bengal), the Rev. G. T. Manley, and the Rev. E. J. Kennedy.

MAY 3RD, THURSDAY.

A Day of Prayer on behalf of Native Christians, organized by the Women's Department, for Women Workers, at the C.M. House, commencing at 10.30 a.m.

Annual Meeting of the Medical Mission Auxiliary, St. James' Hall, Piccadilly, at 7 p.m. (Doors open at 6.15 p.m.) Chairman: Colonel Owen Hay. Speakers: Dr. D. W. Carr (Persia), Dr. L. G. Hill (South China), and the Rev. B. Baring-Gould.

MAY 26TH, SATURDAY.

A Young People's Missionary Meeting in the Queen's Hall, Langham Place, W., at 3 p.m. (Doors opened at 2 p.m.) Chairman: Ven. Archdeacon Eyre.

PRAISE AND PRAYER.

PRAISE.—For the devoted labours of two veteran missionaries in Ceylon (p. 66). For the funds entrusted to the Society for the relief of the sufferers from famine in India (p. 66). For steady growth in grace of the Christians in British Columbia (pp. 68–70). For remarkable developments in the work in Uganda (pp. 75, 76). For first-fruits at Kirman (p. 76).

PRAYER.—For men (pp. 65, 78). For the Anniversary meetings—for the preacher of the Annual Sermon; for chairmen and speakers; that many may attend and much real interest be aroused (pp. 78, 80). For great blessing on efforts to relieve the distress caused by famine in East Africa and in India (pp. 66, 75). For "journeying mercies" for the Hausaland party (pp. 66, 67). For Christian village communities in the Punjab (pp. 70, 71).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Selfridge Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

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Advertisements, &c., for next month must be sent before May 8th.

MARGATE.—1, Endcliffe Gardens, Cliftonville. Select Private Boarding House, replete with every comfort. Good summer or winter residence; facing due west; large sunny verandah; splendid sea views; excellent cuisine; sanitation perfect. Telegrams: "Stoddart, Margate."—The Misses Stoddart.

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PAYING GUESTS.—One or two received on moderate terms in large Norfolk Rectory; extensive grounds; light soil; large gardens; carriage kept.—Rector, Hardingham, Attleboro'.

PRACTICAL HINTS and full Instructions for supplying C.M.S. Sales given gratis.—Missions, Lower Bourne, Farnham.

OLD CLOTHING. Boots, Shoes, Remnants, Knicknacks, &c., for a Sale to the Poor in May would be gladly received by Mrs. Wordsworth, 132, Foster Hill Road, Bedford. All proceeds for C.M.S. Medical Missions. Small sacks sent for packing if desired.

NEW AND FANCY SERVIETTE RINGS.—All colours, 6d. each, or six for 2s. 6d. For C.M.S.—Miss Chadwick, Balance Street, Uttoxeter.

DOLLS, dressed in wool (any colour), from 2s., according to size. Also baby's woollen boots, 7d. a pair. Profits for Missions.—Miss K. Dance, 116, St. James' Terrace, Paddington.

HARDY PERENNIALS.—Aquilegia Chrysantha, Aster Formosissimus, Aster Ericoides, Chelone Barbata, Epimedium Finnatum, Heuchera Harrisoni, Monarda Didyma, Papaver Pileosum, Potentilla Formosa, Tiarella Cordifolia, Veronica Gentianoides, 2d. each. New list with many more. Half to C.M.S.—Rector, Hardingham, Attleboro'.

FOREIGN AND COLONIAL POSTAGE STAMPS.—The Lay Secretary, C.M.S., Salisbury Square, E.C., will thankfully receive any gifts of used Stamps. Old Colonial Stamps prior to 1870, and old collections containing various sorts, are especially requested; also rare Foreign and English kinds.

Forthcoming C.M.S. Sales of Work.

Mrs. Fausset, St. Cuthbert's Rectory, York. May 29th and 30th.
Mrs. H. H. Staveley, Manor House, North Dalton, Hull. June 13th.
Mrs. Baskerville, Vicarage, Tonbridge. July 3rd.

NOTICES OF ANNIVERSARIES.

ZENANA BIBLE & MEDICAL MISSION

OR INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY

THE Annual Meeting

Will (D.V.) be held on
THURSDAY, MAY 3RD,
At 3.0 p.m., at

St. James's Hall, Piccadilly, W.

Chairman:

THE LORD KINNAIRD.

Speakers:

Professor W. W. WHITE, M.A., Ph.D., D.D.; Rev. W. E. BURROUGHS, B.D., C.M.S.; J. COMPTON RICKETT, Esq., M.P.

ADMISSION FREE. RESERVED TICKETS, 1s. Can be obtained from the Secretaries, 2, Adelphi Terrace, W.C.; from the Hon. G. KINNAIRD, 116, Mount Street, W.; and at the Bookstall, 25, George Street, Hanover Square, W.

Tea will be provided after the Meeting at 6d. each.

CHURCH PASTORAL AID SOCIETY

THE Annual Meeting

Will be held in the
Large Hall, Church House, Westminster, S.W.,
On **WEDNESDAY, MAY 2ND.**
At 7.0 p.m.

Chairman:

J. H. BUXTON, Esq., President.

Speakers:

REV. CANON WILLINK, Rector of St. Helen's, Lancs.
REV. T. W. DRURY, Principal of Ridley Hall, Cambridge.
REV. H. T. R. MARSTON, Belgrave Chapel.
S. GEDGE, Esq., M.P.

MISSIONARY LEAVES ASSOCIATION

FOR ASSISTING THE NATIVE CLERGY AND MISSIONARIES IN AFRICA AND THE EAST, AND OTHER PARTS OF THE MISSION-FIELD OCCUPIED BY THE CHURCH MISSIONARY SOCIETY

The Rt. Rev. Bishop Johnson of Lagos, Rev. E. J. Peck of Cumberland Sound, Rev. J. Martin of Foo-chow, Rev. W. J. L. Sheppard, Asst. Home Sec., C.M.S., and other friends will address the Meeting.

NO TICKETS REQUIRED FOR THE MEETING.

The Meeting will be preceded at 1.30 p.m. by a **LUNCHEON** at Simpson's Tavern, 103, Strand, opposite Exeter Hall. Tickets for Ladies or Gentlemen (2s. each) can be obtained of the Secretary, H. G. MALAHER, Esq., 20, Compton Terrace, Islington, N., or at time of Luncheon.

THE ANNUAL MEETING

Will be held at
Exeter Hall, Lower Hall,
On **WEDNESDAY, MAY 2nd,**
When the Chair will be taken at 3 o'clock by the President, the
Rt. Rev. BISHOP ROYSTON, D.D.,
Formerly Bishop of Mauritius.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY

THE ANNUAL MEETING

Will (D.V.) be held in
Exeter (Large) Hall, Strand,
On **FRIDAY, MAY 4th.**
The Chair will be taken at
2.30 p.m.
By Colonel **ROBERT WILLIAMS, M.P.**

Speakers:

Miss A. B. Cooper, C.E.Z.M.S., China. | Miss Driscoll, C.E.Z.M.S., Sukkur.
Rev. W. H. Ball, C.M.S., Calcutta.

The **ANNUAL SERMON** will be preached in St. James' Church, Paddington, by the Very Rev. **DEAN HOWELL**, of St. David's, on **THURSDAY, MAY 24th** (Ascension Day). Divine Service will commence at 11 o'clock, followed by an administration of the Holy Communion.

FOR ARRANGEMENTS FOR C.M.S. ANNIVERSARY—See p. 80 (opposite).

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CHURCH MISSIONARY SOCIETY.

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Rev. E. SELL, B.D. (C.M.S.), Madras:—"The Club is cheaper than any hotel, and far more comfortable than lodgings. It is excellently fitted up, and a good table is kept. It has all the public advantages of a hotel and the comfort of a private home. I strongly recommend men who have to stay a short time in London to come here on arrival. There are excellent rooms for children, and the charges for them are very low."

The Rev. J. H. BISHOP (C.M.S.), Trichur:—"We have found the Club most convenient, comfortable, and home-like. The management, attendance, and general arrangements are excellent, a liberal table is provided, and the charges are very moderate. The situation is quiet, high, and healthy, and conveniently near to trains, trams, and buses."

A MISSIONARY OF THE Z.B.M.M.:—"I can confidently recommend the Club to anyone requiring head-quarters. In doing my packing I found the Agency a great help."

Miss M. A. WARDLAW-RANSAY (C.M.S.), Acca:—"I have made the Club my head-quarters for eighteen months and have found it everything I could wish."

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"A Bright To-morrow," &c., &c.

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JUNE 1, 1900.

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Editorial Notes.

THE leading feature of our Hundred-and-first Anniversary has been the prominence given to the subject of Native Church organization. A Native of Africa, once a heathen boy and now an honoured Bishop of the Church, was chosen to preach the Annual Sermon, and in preaching did not fail to urge the importance of this question. The General Review of the Year, read at the Annual Meeting, again dwelt upon the theme; we have quoted some pregnant sentences in our report of the Anniversary. Several speakers enlarged upon the same topic, and the way in which their remarks were received by their audiences showed how fully the larger circle of our friends is in accord with the desire to advance in this direction. One speaker, Chancellor P. V. Smith, devoted his whole speech to laying down principles for future action. This accumulation of references must have brought home to the minds of our assembled friends that we have in Native Church organization no longer a vague aspiration of the future, but a practical problem of the present, to which the Committee are giving serious and cautious consideration.

The topic of finance was not obtruded—in fact, except by the President and Treasurer it was hardly alluded to—but none the less it should be noted, and acted upon at once. Sir John Kennaway, in his speech at the Annual Meeting at Exeter Hall, showed that the staff of missionaries has risen in four years from 649 to 811, an increase of twenty-five per cent. Meanwhile, the expenditure, directly or indirectly due to advance in the foreign field, has risen to £353,266, again an increase of twenty-five per cent. The ordinary income in those years has risen from £262,085 to £303,675, a much smaller rate of advance; but during the same period the Three Years' Enterprise and Centenary contributions have amounted to about £20,000. Next year, the ordinary expenditure, "after exercising the utmost and strictest economy," as the President put it, is estimated at £365,000. In other words, our income for the current year must be at least £50,000 greater than that for the year now closed, if there is to be no deficit. Moreover, this increase must be permanent, and not by way of special effort for the year.

Can this increase be made? We are convinced that it is not beyond the powers of God's people to accomplish. The chief factors in its accomplishment will be first more (and more sincerely believing) prayer, greater self-sacrifice, and more constant endeavours to extend the circle of those interested in the missionary cause. As we showed some months ago, in many parishes, even those accounted to be full of missionary zeal, there is a great field for fresh exertions. We doubt if there is a single parish in Great Britain where every communicant is doing something for Foreign Missions; and in the great bulk of the parishes the missionary interest is confined to a small minority.

With this month the Society for the Propagation of the Gospel enters upon the celebration of its bi-centenary—a celebration which is to extend over a whole year. All Churchmen, and all friends of Foreign Missions, must look

with keen interest upon the bi-centenary of such a Society, even if their own personal views do not accord with the opinions and practices of some of its members. Its existence was a witness to the duty of Foreign Missions throughout a century which was dead to the realization of this great duty of the Church. It initiated work amongst the Heathen, though on a small scale; and it devoted its energies to that Christian care of our colonial fellow-subjects which, while not missionary in one sense of the term, is most needful if the white man is to remain Christian. Had its leaders a century ago been more liberal in their views and more elastic in their policy, the founders of the Church Missionary Society might conceivably have found the scope they sought in infusing new life and energy into the operations of the older Society; but that was not to be. The labours of the two Societies have since those days been carried on in different spheres, but often giving and receiving mutual benefits. There is ample room in the Church at home and in the world-wide mission-field for the separate functions of both.

The reports of the Ecumenical Conference of Foreign Missions in New York are beginning to reach us. The attendances have been enormous. The correspondent of the *Record* cautiously estimates that over 10,000 persons were present at one set of simultaneous meetings. The central meetings were held in a hall which holds 3,500 people, and were frequently crowded. Ex-President Harrison was the Chairman of the Congress, and the President of the United States was among those who did honour to this unique assemblage. The New York press devoted many columns every day to the chronicle of its debates. The English delegates only numbered about a hundred and fifty out of more than two thousand, but they seem to have made their mark. A private letter from Mr. Stock speaks of the enthusiasm roused by Canon Edmonds' polished periods, while other testimony goes to show that each of the C.M.S. delegates made a real impression.

On the very day of our Annual Sermon, the House of Commons was discussing the Uganda Railway. It appears that a sum of two million pounds, over and above the three millions originally voted, is needed for its completion. The sum appears to be in a fair way to be granted, on the principle that having begun the enterprise we must go through with it. If the House realized what the railway has already done, and what the completed railway will undoubtedly accomplish, its assent could hardly fail to be of a much more cordial character. The portage system has been responsible for an incalculable waste of human life. The slave trade has existed largely in order to keep up the supply of porters, and will wither away when portage is replaced by the railway. Even apart from the slave trade, the portage system is a terrible evil. "The great disaster of the year," writes Archdeacon Walker, of Uganda, always cautious in his statements, "has been the large number of porters who have died on the new Government road to the coast; about 900 of the Waganda, and these mostly Christians, and 2,000 of the Wasoga died from starvation and dysentery."

Letters which have arrived from the Hausaland party

show that they have arrived at a place called Woshishi, 111 miles to the north-east of Jebba. They had had some trouble between their Hausa and Yoruba porters, and most of the party had suffered slightly from fever.

Since going to press with our picture pages another short but most touching letter, following the one printed on p. 85, has come from the Rev. C. Stewart Thompson, whose labours to grapple with the famine among the Bhils seem ever increasing:—

"The famine among the poor Bhils is becoming more and more acute. We are passing through a very bitter experience. The people have been carried off in such large numbers that one can go for miles through the jungles without meeting a single soul. Corpses and skeletons are lying about in all directions. The mortality has been very great among the little children and old people. The Bhils have suffered so much that the starving crowds who come to our relief centres seem to have lost every bit of feeling except the intense craving for food. We are now feeding about 4,000 hunger-bitten persons daily. I opened a new kitchen twenty miles to the west of Kherwara on April 8th. In two days we had 411 to feed. Oh, how we are longing for the rains!"

The Parable of the Seed Growing Secretly is still typical of the progress of the Gospel in some parts of the mission-field. It springs and grows up, we know not how. Are there many English Christians, we wonder, who have watched the growth of the Telugu Church? The Rev. J. Harrison, in his Annual Letter, gives the following remarkable figures of the increase of the number of Christians in the Bezvada district during the time which has elapsed since he took charge of the work:—

Total number on the rolls, September, 1870	...	...	38
" " " " 1880	...	...	602
" " " " 1890	...	...	1,216
" " " " 1899	...	...	3,125

In the same period the whole number of Telugu Christians connected with the Society has grown from 1,717 to 14,897. Thus while few regarded, the Lord has blessed this field abundantly.

More than one generation of children at our Church Missionaries' Children's Home has reason to thank God for the motherly kindness and wise Christian care of Mrs. Rooker, wife of the Rev. J. Rooker, Director of the Home from 1863 to 1867 and from 1873 to 1880. Long after Mr. and Mrs. Rooker had finally left the Home, Mrs. Rooker's sayings and doings were quoted as the very best of models, and a kindly memory of her will linger in many hearts.

The office at Salisbury Square is about to lose the services of the Rev. W. J. L. Sheppard, the Assistant Central Secretary, who has accepted the living of St. Peter's, Ipswich. Mr. Sheppard joined the special deputation staff in 1895, but was called to his present post in the following year, in view of the Three Years' Enterprise and the Centenary. His valuable labours in connexion with both of these undertakings are well known. He had also a great share with the late Miss S. G. Stock in the production of the *Church Missionary Hymn Book*, and his own hymns are a helpful addition to our store of missionary song. We wish him God-speed in the new work which lies before him.

A letter on "The Missionary Call" in the correspondence columns of the *Record* for April 27th last gives two instances of parents who, while professedly missionary in spirit, failed to stand the test when their own children desired to become missionaries. The writer says:—

"A mother, a Christian worker, and one who for years has professed interest in foreign missionary work, said of a daughter: 'She at one time talked much of giving herself to missionary work, and would like to have been trained for the medical missionary service, but I think she has grown wiser lately.'"

"Another, a clergyman, a spiritually minded man, pleading from the pulpit for more missionary zeal and for offers of personal service,

invited into his vestry at the close of the service any who would like to speak to him on the subject. The first to present herself at the vestry door was his own daughter. He immediately answered, to her great astonishment, 'Oh no, I did not mean you.'"

We fear these instances of unreality, of unacknowledged selfishness, do not stand alone. Are there any of our readers who in these two parents recognize pictures of themselves? If so are they prepared to go on, and to face the responsibility of standing between their loved ones and the work to which God may be calling them?

A valued correspondent called our attention last month to the progress which Foreign Missions have made in a Midland parish. A parish magazine which lies before us reveals a not less singular growth in the heart of the City of London. The parish of St. Stephen's, Coleman Street, has been a centre of missionary energy ever since Josiah Pratt became Vicar in 1826—indeed a missionary working party, started by his wife and still carried on by a member of the family, has had a continuous history of over seventy years. Of late, owing to the substitution of huge blocks of offices for the houses of former days, the population has fallen to about 600. The contribution list, however, continues to grow. In the current year the parish sends up under various heads no less than £279, the largest sum since a special effort was made fifty years ago. This sum is not produced by the large gifts of a few, for there are no wealthy residents, but by quiet, unceasing zeal.

An advertisement on the cover of our general edition invites offers for the post of superintendent and matron for the Eurasian Girls' School at Shanghai. The work is obviously of a missionary character, and is in close touch though not in actual connexion with our C.M.S. work in that city. It may afford a sphere to some who long for missionary work, but from reasons of health or the difficulties of learning the language may feel themselves debarred from purely Chinese work. Applications should be sent direct to Mrs. Hodges, The Deanery, Shanghai.

As we go to press, a telegram from the Punjab announces the death of the veteran Rev. Robert Clark, the pioneer of our Missions to the Punjab.

A Tamil Christian Lyric.

TRANSLATED BY THE REV. A. SAVERIMUTTU, *Madura Mission.*

THE Rev. H. Horsley, of Nellore, Northern Ceylon, writes:—"I enclose what I consider an interesting literary production, namely, an English rendering by a Tamil brother of a Tamil lyric. In this year of grace 1900 we find Tamil poets writing in English!"

Jesus' name is sweeter far
Than the sweetest nectars are.
Hast'ning come with zeal aflame;
Seek, O Sacred Church, His Name.

In the world He lived and loved;
Loss and ruin He removed;
Severed all sin's bitterness,
Put afar from us its curse.

Sinners lost He came to save,
For their life His life He gave,
Right and gracious are His ways;
Praise Him, then, O, daily praise.

Wherefore all this toil and pain
Friends and parents to retain?
Jesus is the Friend divine,
Boundless grace in Him doth shine.

Soon this world shall pass from view,
Vanish like the morning dew;
Then, my soul, at Jesus' feet,
Thou shalt stand with trust complete.



THE Hundred - and - first Anniversary of the Society has passed off happily. We shall note the

attendance in our reports of the several meetings. It fell a little, but only a little, behind the record of the most crowded years of the past. The quality of the speeches is not a matter which we are wont to regard as quite of the highest importance; but this year the level was high, especially at the Evening Meeting. The spiritual tone, about which we feel more concern, was all we could wish.

Our reports of the meetings, with the exception of the Ladies' Meeting, which is kindly sent by Miss E. F. Fox, are from one hand.

The Anniversary began with the Prayer Meeting in Sion College, on the afternoon of April 30th, over which the Rev. H. E. Fox presided. The hour was entirely given over to intercession and praise, the topics being carefully chosen so as to cover the chief needs of the time.

The Annual Sermon, April 30th.

How often these pages have described the service at St. Bride's! Yet each year it comes to us again with refreshing power as the perfection of congregational worship.

The prayers were read by the Rev. H. E. Fox and the Rev. W. E. Burroughs. The first lesson was read by the Rev. R. B. Ransford, Vicar of St. Paul's, Penge, who acted as chaplain to Bishop Johnson, and the second lesson by Mr. T. F. Victor Buxton, the love of whose family for the African has been shown for three generations. Mr. Buxton wore no robes, and stepped out from his place among the congregation in the stalls.

Bishop Johnson's sermon was preached from the text, St. Mark xvi. 15, "Go ye into all the world and preach the Gospel to every creature"—a well-worn text, but treated freshly and powerfully. Bishop Johnson seemed to feel the value of affirming over again, on this the first anniversary of the Society's second century, the old charter on which our work is based. He showed how our Lord had been affected by the racial and national needs of humanity, sending His disciples to "all nations"; and by the wants of the individual, of "every creature." Our Lord's use of the word "Gospel"—supremest good news—showed His sense of pity at the hopelessness, the moral and spiritual darkness which filled the world before His light came. Here the preacher described particularly the spiritual state of his native Africa—the polytheism, the slavery and slave trade, the wholesale slaughter of slaves at the graves of chiefs, the nameless superstitious fears. Then, showing that not Mohammed, or any other great human teacher, or the sight of God in creation only, would suffice to meet these needs, but Christ and Christ alone, the Bishop burst into an eloquent description of what Christ and His Gospel had done for England. Then, after showing how world-wide were the opportunities of the present day, "permit here," he said, "one special word of advocacy for Africa from one of her sons." In our limited space we cannot follow him in his appeal, but we must ask our readers to study it closely in the pages of the

Annual Report. They will find that it is most instructive and far from travelling over familiar ground.

The Clerical Breakfast on the morning of the Anniversary was attended by about a hundred clergy, who listened with keen appreciation to an address by Canon Eliot, of Bournemouth.

The Annual Meeting, May 1st.

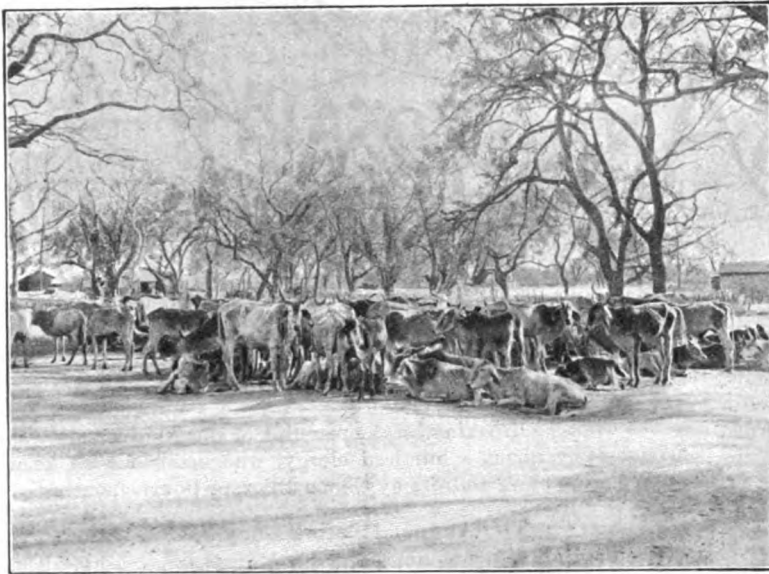
Exeter Hall was not quite full on May Day morning. The west gallery was but thinly inhabited; there were a few vacant seats at the very back of the hall; and some of those elevated but undesirable perches at the back of the platform, from which much can be seen but very little heard, were unoccupied. These were but small gaps, visible only to the experienced eye, and reports of the fulness of the concurrent meeting in St. James's Hall led one to suppose that many had been beguiled away by its undoubted attractions. The proceedings opened with the hymn "Send forth the Gospel! Let it run," after which the Rev. G. Furness Smith read Isa. lxi. and offered prayer.

The first part of the meeting is always taken up with the reading of a short Report. As the operations of the Society grow in magnitude, this document grows in corresponding length, while as the Rev. H. E. Fox smilingly put it, "from decade to decade the patience of modern audiences becomes more and more attenuated." So this year only extracts from the General Review were read. The Review itself was in the hands of the audience, who followed the reading with their usual keen zest. We have thought it so important that we have made a short summary of some topics, to follow the account of this meeting. The Review extracts having been read, Sir John Kennaway rose to make his speech from the chair. His address traversed most of the principal features of the Review. The most important passages were those in which he dealt with the supply of men and means and the future of the Native Churches. After showing that the missionary staff had increased twenty-five per cent. in the last five years, he stated that the ordinary expenditure of the coming year would be no less than £365,000. To meet it, our ordinary income must be increased £50,000 or £60,000. Appealing for men, he said that Lord Roberts had got all the men he asked for, and should leaders like Taylor Smith, Tugwell, and Tucker appeal in vain? Sir John's aspirations for the Native Episcopate may be best summed up by saying that they were in full accord with those of the Review.

The Chairman then proposed that a congratulatory telegram should be sent to the great Ecumenical Missionary Conference then sitting in New York. The message ran: "C.M.S. 101st Anniversary Meeting sends brotherly greeting. Exod. xiv. 15." We may here state that a reply came later on, in the words of Caleb, "Let us go up at once and possess it, for we are well able to overcome it."

The Bishop of Ossory and Ferns, who moved the first resolution, told us to take the sun as our pattern, not Hezekiah's sun, which went backward, or Joshua's, which stood still, but the sun of the Psalmist that "rejoiceth as a strong man to run

(For continuation of account of the Anniversary, see p. 86.)



CATTLE BEING FED BY GOVERNMENT TO KEEP THEM ALIVE FOR PLOUGHING WHEN THE RAINS COME.

"The Worst Famine of the Century."

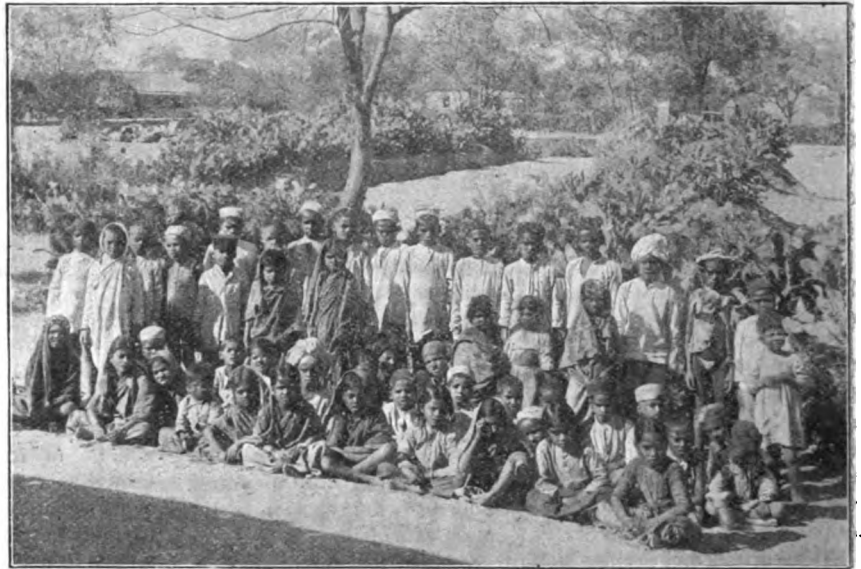
THE Rev. L. B. Butcher sends us a number of photographs illustrating the famine as he has seen it in Western India. "You may think some of them," he writes, "too bad for publication; but we missionaries, men and women, have to see these sights, and unless the public see them they cannot know how bad things are."

We feel the force of this plea, but we have been unable to bring ourselves to harrow the feelings of our readers by the ghastly scenes which some of the photographs depict—poor creatures with emaciated frames, shrunk almost beyond belief. One photograph showed a pile of corpses which the callous native contractor, who had

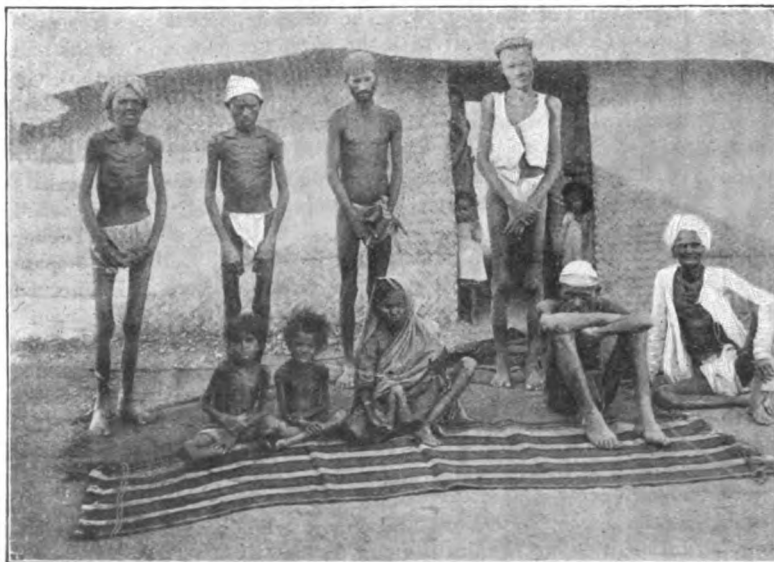
undertaken to cremate the bodies, had heaped up and left until enough had accumulated to make it worth his while to use up his wood in burning them. The death-rate in that district, Mr. Butcher notes, was fifteen to twenty a day.

The pictures which we have selected show not so much the famine as the measures taken for its relief, measures in which our missionaries are bearing their part. Our brother, the Rev. C. Stewart Thompson, writes a few lines only, but they are enough to touch the heart. He is in the midst of the worst scenes; and his poor Bhils, being in a Native State, are less efficiently relieved than those under the direct rule of the British Government. We need not exhort our readers to pray for them.

The measures taken for Government relief continue to grow in extent as the famine becomes more severe. Before we went to press, no less than 5,000,000 persons—a greater number than the entire population of either Ireland or Scotland—were in receipt of famine relief. The bulk of them were employed on relief works—the



FAMINE CHILDREN WHO HAVE BEEN GIVEN OVER TO A MISSIONARY AT RAHURI, AHMEDNAGAR DISTRICT.



TOO WEAK TO WORK: IN THE GOVERNMENT HOSPITAL, KAPURWADI, AHMEDNAGAR.

excavation of tanks for the storage of water, the cutting of canals for future irrigation, the building of railways to afford easier communication. Those who are too weak to labour are received into rudely constructed poorhouses and hospitals.

As we announced last month, all money that reaches us is put at once at the disposal of the Corresponding Committees in India. We are thankful to say that as much money has come in as our missionaries can legitimately spend on famine relief, the full pressure being to a great extent outside the field occupied by us. The sums sent out by this Society amount, at the time of going to press, to £9,950.

Children sold for Fourpence.

A LETTER FROM THE REV. L. B. BUTCHER.

C.M.S. MISSION HOUSE, BOMBAY, April 14th, 1900.

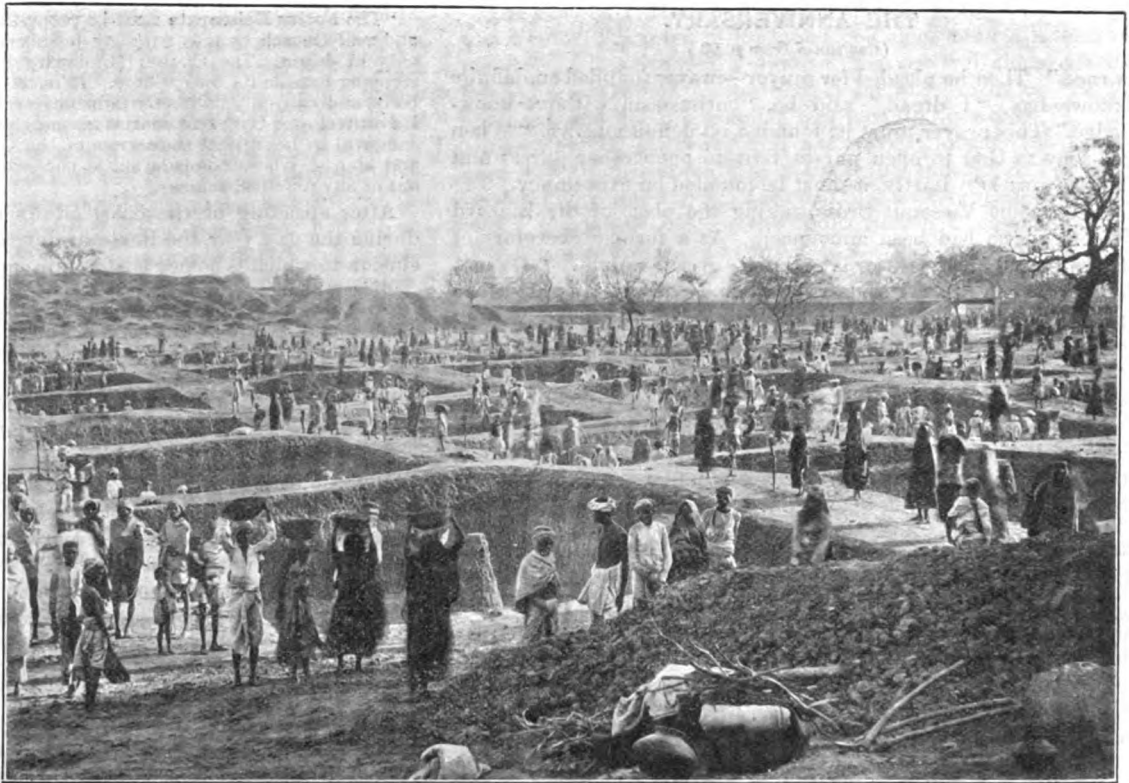
I send you some photographs illustrating the famine in Western India, taken by a friend with my camera. They were not taken at any of our own stations; but the Ahmednagar and other districts border our own.

and similar scenes can be seen at our own stations, though perhaps the state of things is not quite so bad as at Ahmedabad.

Mr. Whiteside told me that at Aurungabad people are offering their children for sale for a rupee or so, and I have heard of cases of children being sold for four annas each (4d.)!

Just think what this means for young girls, who run the great risk of being bought to be brought up to lives of shame.

These orphans Government and the parents too are willing to hand over to us missionaries, so that at our stations, where famine is not as bad as elsewhere, we can relieve the misery by taking orphans who come from the districts where these photographs were taken. These orphans, however, though they may be kept by famine funds through the famine, will require support for some years after, when the famine will no longer be appealing to the sympathies of the public. Surely then we ought to raise money *now* for their future support, when, please



RELIEF WORK AT PRANTIJ, GUZERAT: CONSTRUCTING A TANK.

God, numbers of them may become members of the Native Church.

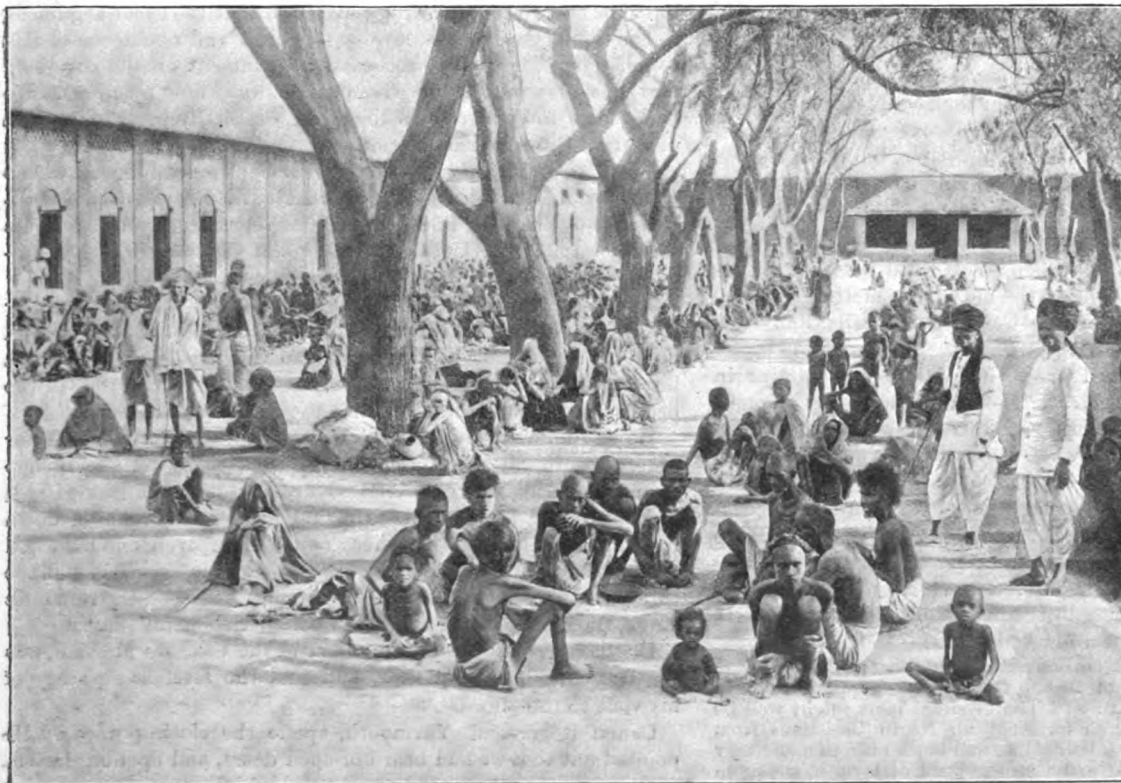
Feeding Three Thousand Daily.

A LETTER FROM THE REV. C. STEWART THOMPSON.

BILARIA, KHERWARA,
RAJPUTANA,
April 9th, 1900.

We have so far opened twelve relief centres at our widely separated out-stations. Over 3,000 sufferers are being fed daily. More than 2,000 of these are children, who, besides being fed, are learning something about our heavenly Father and Saviour in our schools.

The famine is becoming more and more acute. The dead are left unburied just where they breathe their last, whether it be by the wayside or in the fields and jungles. We are passing through a frightful experience. I am spending all my time in visiting the relief kitchens in the districts. Wherever one goes, the starving, dying people, with an intense craving for food, are pleading hard for it with tears.



INTERIOR OF POORHOUSE AT AHMEDABAD.

THE ANNIVERSARY.

(Continued from p. 83.)

a race." Then he pleaded for prayer—prayer founded on definite knowledge. "I dread," said he, "enthusiasm without knowledge." This prayer must be founded on definite desire. "When we pray to God to open purses, is it to open other purses and not our own?" Lastly, it must be founded on expectancy.

Then came Viscount Cross, taking the place of Sir Richard Webster, who had been announced. As a former Secretary of State for India his words carried great weight. "Do not imagine," said he, "that that great empire of which we are all so proud has been given to us for our own glorification and nothing else. It has been given to us as a sacred trust—to humanize, to evangelize, to Christianize the world." Lord Cross spoke solemnly of the responsibility of the officer or civilian or trader who goes out from England to set a Christian example, and not belie the message of the missionary. He referred also to our responsibility to those Indians, Africans, and Japanese who come to England. Lastly, he spoke wisely of giving:—

"It is often said, 'Much would have more,' and that is quite true; but I am quite sure that there is another side to the story, and that men who have been taught to give will go on giving, and will give more than they ever thought of. Do not let us look at the famine and the war as exhausting the funds, but as teaching men that their money is not their own, but is given them for an express purpose; and as they have given much now, I hope and trust they will yet give more."

We fear we must pass over the three interesting addresses of the Rev. W. H. Ball, of Calcutta, the Rev. A. Elwin, of Shanghai, and Dr. Carr, of Persia.

Chancellor P. V. Smith's speech was a sustained argument on the constituting of Native Churches. It should be read in full in the *Church Missionary Intelligencer*, for the reasoning was far too close to be fairly represented in a summary.

The Rev. T. W. Drury had the task of summing up the meeting, and did so in a glowing speech. We too often hear of unfavourable contrasts between the volunteers for the war and the volunteers for Christ's service. Mr. Drury had a different tale to tell. Often, he said, Mr. Fox, and before him Mr. Wigram, had been up to Islington College asking for volunteers for some difficult or dangerous post. "I remember years," he said, "in which more men offered for West Africa than could be sent forth." He told of two in particular, who went out at a fortnight's notice,—“they went out alas! never to return, but to lay down their lives for Christ and for Africa as truly as our heroes have laid down their lives at Spion Kop or Colenso."

Some Topics of the General Review of the Year.

The Review began with a parallel. Just as in national affairs our colonies have been coming to the aid of the mother country, so in our work of evangelization Canada, Australia, and New Zealand have joined hands with us.

The Review then touched upon the plague and famine in India; the famine in East Africa; the changes made by the new treaties with Japan; the political movements in China; the riots at Kien-ning and Kien-yang; the advance in South China to the borders of Hunan; the occupation of Omdurman; the unexampled progress in Uganda; the pioneer Mission into Hausaland; the extensions in Persia; the consecration of Bishop Johnson.

As *propos* of the latter, the Review gave expression to some weighty utterances on the subject of the promotion of Native Churches. We must quote a few sentences:—

"The Committee hope that ere long territorial dioceses with African bishops may be formed out of Bishop Tugwell's vast episcopal sphere of Western Equatorial Africa. . . . The eventual issue might well be a united West African Church for Anglican Negro Christians from the Gambia to the Niger, with both white and black bishops and clergy (so long as white are needed), and a strong band of laymen, sitting in one general Synod, to administer their own affairs and direct missionary operations in the interior. . . ."

"The Native Episcopate must be promoted—not only in West Africa; and real Church Synods with lay members must be established—not only in Japan. The Church Missionary Society has no thought of stepping outside its own sphere. It is, as regards its functions, a lay body, and can only indirectly influence ecclesiastical movements. . . . Its control over Christian converts is only provisional. But its experience will be heartily at the service of the Church authorities at home and abroad, whose co-operation is necessary to the effective working out of any practical scheme."

After speaking of the 8,200 adults who have been baptized during the past year, the Review referred to the funds. The conclusion to which it comes is stated in notable words:—

"The Committee cannot doubt, especially after the experience of the past thirteen years, that although it may please God from time to time to test their readiness to depend wholly upon Him, by permitting a particular year's expenditure to exceed that year's income, He will not fail to provide all that is needed when it is needed, so long as the Society continues faithful to His truth and obedient to His will."

The St. James's Hall Meeting.

The morning meeting at St. James's Hall is always the very picture of calm. The majority of those who attend it have secured their reserved seats beforehand, so what need of hurry or crush? But this year the programme as announced looked so attractive that more people than usual deserted Exeter Hall for St. James's, with the result that the latter hall was full. The speeches came fully up to the promise of the programme. Our only regret is that the iron-bound limits of our space prevent our doing them justice.

When our old friend the Dean of Windsor had taken the chair and the opening hymn had been sung, the Rev. A. Carruthers Stratton read Neh. iv., and offered prayer. Then the Rev. G. B. Durrant read extracts from the General Review, just as Mr. Fox was doing in Exeter Hall at the same moment.

The Dean, in his address from the chair, pointed out the change which had taken place in the motives for which missionary work is undertaken. Once, people thought of millions of heathen souls as passing into perdition; later, they were moved by pity for the degraded and miserable state of the Heathen; but now there was a growing conviction that the great argument for missionary work was loyalty to Christ and obedience to His commands. The Dean proceeded to comment on the diversity of types of workers for whom there were now openings. He rejoiced in the progress of the work, especially in the direction of Native Church organization.

The first missionary speaker was Bishop James Johnson, whose pleas for Africa were very powerful. He described the sacrifices of the Yorubas, told how the Gospel had spread among his mother's tribe, the Ijebus, warned us of the spread of Mohammedanism, and appealed for men and women.

The Rev. E. J. Peck, of Blacklead Island, is a figure familiar to all our readers. In his sketch of work in that remote and desolate region nothing brought home its isolation more than his saying, "Only when I reach my station next August will the brethren hear of the war which is raging in South Africa."

He was followed by the Rev. H. Gouldsmith, who has been for nine years in charge of the Old Church, Calcutta. If Bishop Johnson had appealed for Africa, Mr. Gouldsmith appealed still more strongly for Bengal. He told us of men breaking down for want of help, of posts where two men or even one man had to make shift instead of five. He gave us his experience of the three well-known stages of the missionary's career—the romantic stage, the disappointed stage, the patiently hopeful stage.

Dr. Baxter, the senior missionary of the Usagara Mission, was the last missionary speaker, and told the fascinating story of his visit to the Masai.

Canon Rogers, of Yarmouth, spoke the closing words. He pointed out that we had heard of open doors, and opening hearts, of the open windows of heaven, and of our own eyes opening to the power of prayer.

The Younger Clergy, the Lay Workers, and the Gleaners.

The Younger Clergy Federation held a Conference in the Council Chamber at Exeter Hall in the afternoon, where much useful discussion took place. The Rev. E. Grose Hodge, Rector of Holy Trinity, Marylebone, took the chair. One thought of his is specially worth recording. He pointed out that in Zech. iv., one of the lessons of the day, we had the two olive-trees, symbolizing Zerubbabel and Joshua, the layman and the priest, both "*emptying the holy oil out of themselves*," and so contributing to the burning of the lamp which is the Church of God.

The Lay Workers' Union gave a luncheon to provincial lay workers who had come up for the Anniversary. There was a pleasant, well-attended gathering in one of the rooms at Exeter Hall, presided over by Mr. H. R. Arbuthnot, while Mr. T. G. Hughes, the ever-active Secretary of the London Lay Workers' Union, hovered round and saw to the arrangements. Mr. T. Graham, of West Hampstead, racily opened a discussion which, strange to say, was largely kept up by clergy!

The Gleaners' Union had a Conference in the afternoon, but that is described under our Gleaners' column.

The Evening Meeting.

A fuller and a heartier meeting than the Evening Meeting at Exeter Hall we do not wish to see. It was quite one of the best, as well as one of the most helpful, that we remember. As for the crowding, it is enough to say that there were scores who were unable to find seats even up to the close of the evening.

Col. Robert Williams, as Treasurer of the Society, took the chair, and after the opening hymn called upon the Rev. B. Baring-Gould to read a portion of Scripture and offer prayer. The passages which Mr. Baring-Gould chose were St. John iv. 35, St. Matt. ix. 36—38, and Isa. vi. 8.

At this meeting a Secretary is usually detailed to "speak" a short version of the General Review, and this year the task fell to the Rev. D. H. D. Wilkinson.

Then the Chairman spoke. He insisted that the war and other funds are not claims upon our missionary money, but upon the rest of our substance; and he drew attention to the financial outlook, calling as it did for very serious effort and very serious prayer. Of course he did not pass by the topic of the hour, Native Church organization. "I think it was a happy augury," said he, "that last night, at the service in St. Bride's, when for the first time in the history of the Society an African, and an African Bishop, was preaching the Anniversary sermon, his chaplain should be a member of the Committee, who had come and asked that he might serve under a black Bishop."

Mr. W. F. A. Archibald, the next speaker, is a Master in Chancery, and a warm friend of the Society, whose daughter, Mrs. Cecil Lanketter, is stationed at Peshawar. He has recently returned from a visit to the Punjab, and told in vivid language what he had seen in Peshawar, Lundi Kotal, and Quetta.

A hymn and the collection came in at this point. Then the Rev. G. R. Blackledge, who has just returned from Uganda, told with burning earnestness of the marvellous strides which the Gospel is making there. Yet even in Uganda eighty per cent. of the people are still Heathen, and men are wanted to lead the Christian Waganda to the openings for evangelization. His appeal visibly moved the audience. He spoke of graves which he had visited—the graves of Rebmann, of Dr. John Smith, of Bishop Parker, of Mackay, of Blackburn, of Pilkington, of Hubbard, of Dudley Cotter, of Mrs. Krapf. "Do I do it to daunt you," he asked, "to make you think that Africa is a very unhealthy place? I do it rather that your hearts shall burn within you to take up the work that has fallen from their hands." Finally he reminded us of Daniel Webster's saying, "The greatest thought I ever had was this—the thought of my individual responsibility to God."

The Rev. G. T. Manley, Fellow of Christ's College, Cambridge, was Senior Wrangler in 1893, and has since been a prominent member of the Student Volunteer Missionary Union. He has lately been accepted by the Society for work in India. He too appealed, and his own example lent force to his words.

The Rev. E. D. Price, who has worked among the Gonds, gave us a number of pictures of Gond life, and Mr. A. C. Kestin, besides describing the work of the Calcutta Evangelists, entered into a capital defence of the India Native Christians, giving instance after instance of consistent conduct among them.

The Rev. E. J. Kennedy, Vicar of St. James', Hatcham, took up and pressed home the saying of Daniel Webster's quoted by Mr. Blackledge, enforcing particularly the duty of parents not to withhold their children from the service of Christ.

Thus we came to the close of the meeting, and felt that it was good for us to have been there. God grant that its appeals and its lessons may bear much fruit.

J. D. M.

The Ladies' Meeting.

The meeting at Sion College in the afternoon of Tuesday was doubly specialized. It followed the ordinary precedent of being a meeting for women only addressed by members of their own sex. We must limit the application of the word *only* by mentioning that a Chairman, the Rev. H. E. Fox, was invited, and that he shared the embarrassment of his situation with another father of a speaker, Canon Tristram. The specialization was carried beyond that of sex, for all the selected speakers had the qualification of being missionaries to the Japanese.

To Miss Allen had been allotted the subject of the *Present Needs of Japan*. The theme of her thoughts might be condensed in the words, So much civilization, but so great a need of Christ. Miss Allen drew word-pictures—of the Kioto temple, the home of 33,000 idols; of the despairing crowds of distorted and disfigured lepers flinging their passion in the face of the calm Buddha in his sanctuary at Kumamoto; and, most pitiful of all, of the temple of dead children, tapestried with little garments, each representing the sorrow of some mother's heart.

The recital of these incidents led up to Miss Bosanquet's exposition of the *Present Opportunities* for missionary work in Japan. She contrasted the past system of religion there with the present liberality of feeling towards foreign faiths. In the past the localization of different beliefs had given the beliefs a peculiarly strong hold on the minds and lives of the people. Now the reign of these gods with their individual and local diversities was over, and the cry of the nation was "One god or none at all." Miss Bosanquet referred to the spirit of ambition among all classes. The opportunity during the breaking down of narrow limits affords scope for all kinds of workers.

Miss Fox's speech was an extended illustration of Miss Bosanquet's statements. The hundred girls of the Bishop Poole Memorial School at Osaka, in which the Christian religion is openly propagated, afford proof of the willingness of young Japan to receive Western teaching of spiritual as well as of material facts. Miss Fox dwelt on the dilemma in which all Mission schools in that country had been placed by the edict of its Government that no religion should be taught in recognized schools, and the way in which the difficulty had been overcome.

Miss Tristram concluded with an earnest and forcible reiteration of the calls and claims of Japan. Those who heard her doubtless felt, as the Chairman had assured them was the case, that the empire as a mission-field had calls and claims to prayer, study, and personal service second to none other.

The experiment of such a meeting seemed quite justified by its success, and as the slow procession of the inconveniently large audience passed out into the sunshine and fresh air of the river-side, many expressions of approval and of enjoyment of the past hour were heard.

E. F. Fox.

"A Land of Villages."

By MRS. CHORLEY HALL.

WHO that visits Egypt, even if he has merely just entered the land, can fail to be struck by the sight of village after village as the train passes on its journey from Alexandria to Cairo? I have often tried to count them, but had at last to give up in despair. If those seen on the journey were so many, how many were there hidden from view! It has been truly said that Egypt is a land of villages.

The Villages of one Province.

In the Quarterly Paper called *Blessed be Egypt*, issued in connexion with the Prayer Union for Egypt and the Egypt Mission Band, is a paper by Mr. Cleaver. The number of villages he mentions in one province alone is simply overwhelming if we think of them in connexion or rather non-connexion with missionary work. "The province of Gharbiyeh," he says, "contains a total population of 1,297,656 souls, of whom only 24,583 are nominal Christians, and 1,273,073, or 98.1 per cent., are Moslems! It is divided into eleven Governmental districts, with 2,133 towns, villages, and centres of population, of which 384 exceed 1,000, and twelve contain more than 10,000 souls."

The missionaries in this province consist of one American

missionary, his wife, two lady doctors, and one other lady. We can only say, "What are these among so many!" How is it possible to reach the towns and villages of this province, and how possible to reach and teach the vast numbers in the villages far distant from the centre of the province?

I have mentioned one province only as it is one of those which are passed through on the ordinary tourist's journey, should he come by way of Alexandria to Cairo.

A Visit to an out-of-the-way Village.

Some years ago I had the privilege of going for a few days on the *dahabiyeh*, or house-boat, with Dr. and Mrs. Harpur, on their itinerating journey through some of these villages between Alexandria and Cairo.

We went to one a good way off from the canal, which we had to reach by donkey riding. The people were almost as wild as savages, indeed I have never seen such a sight as those crowds of ignorant people who surrounded us, screaming and shouting. When we tried to tell them why we had come, and to give our Gospel Message, they only laughed and would not listen, and seemed afraid to ask us into their houses. They had never seen English ladies before, I should think, from the way in which they received us. We had at last to come sorrowfully away, feeling how little we had been able to accomplish that afternoon, and yet I doubt not, if we had been able to stay in the



A GROUP OF BEDOUINS.



A NILE VILLAGE:

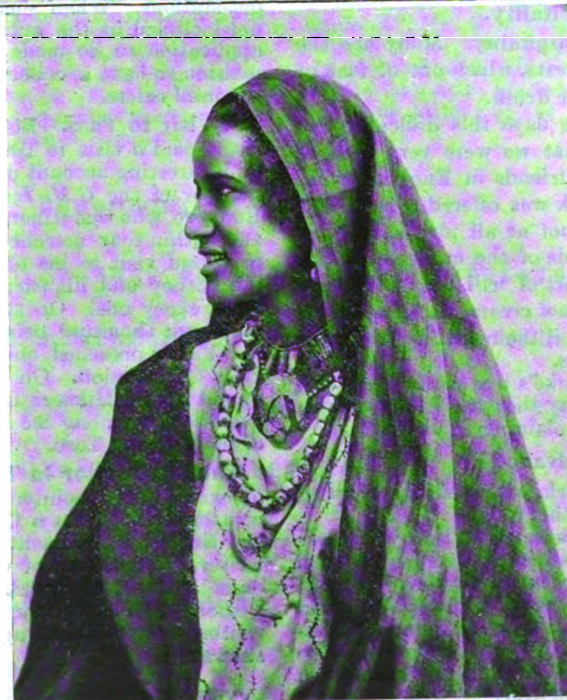
neighbourhood and come and visit there often, we should soon have found friends in that village.

When people are as ignorant as we often find them in these villages more than one flying visit is needed. It ought to be a continual "line upon line, precept upon precept," to do real good.

The Boy "belonging to the water-melon."

The villages are mostly reached, in the C.M.S. work, through the Medical Mission and Hospital.

On the itinerating tour that I have just mentioned, Dr. Harpur went to a certain village and there saw a lad of about eighteen years of age who was very ill and needed a serious operation, of which the doctor must have told the parents. After some time had elapsed a group of 600 *fellaheen* was seen outside the hospital, one of whom



FELLAHEEN WOMAN.

BEDRASHAIN.

was the boy who had been seen in the village.

He greeted us most eagerly, saying, "I told them all I would come here or I would die at home. I wouldn't go to any other place than this."

He was evidently a thoroughly spoiled child, though nearly a man in years. His parents and elder brothers and sisters had to give way to him in everything because he was ill. He came into the hospital and went through a most successful operation. We used to laugh and tell him that we could hardly believe he was ill at all.

The second or third day after the operation he requested that he might have a large piece of water-melon, which was of course refused. He almost cried over the refusal, which had to be repeated over and over again. Milk he much objected

to take, but gave in at last very meekly, much to the delight of his elder brother, who was sitting beside him, and who remarked, "We could not have made him take it at home." The boy left the hospital quite well.

Some years later another group of people stood on the hospital steps telling us that Mohammed sent us his best salaams.

"And who is Mohammed?" we asked.

"Don't you remember the boy 'belonging to the water-melon'?" they replied, pleased with themselves for remembering the joke.

Indeed we did remember, and were so glad to know that the boy from that distant village had remembered us so affectionately, and that he sent others to be healed as he had been.

"You make all the people Christians."

One of the catechists, Malam Athanasius, who has been a long time in Mission work in Old Cairo and the surrounding villages, was crossing a ferry and there met a man who knew a woman who had been in the hospital. She came from a village some way off.

After some conversation the man said, "Your hospital is a very nice place and people get healed there, but we have one thing against it. You make all the people Christians."

Malam Athanasius said that unfortunately this was not so.

"Oh, but it is," persisted the man. "A woman from our village went there. She was a very good Moslem when she went, and now that she has come back to her home she will not pray the Moslem prayers, and is always talking about Jesus, the Messiah."

No Regular Itinerating Missionary.

How one longs and prays that more work can be done among these simple, ignorant villagers scattered all over Egypt. We know so many here and there who would welcome most gladly the Gospel messenger who could settle amongst them, but we are so few in comparison with the great need. Each one has his or her work in hospital, dispensary, or school, and so no regularly appointed itinerating missionary is working in connexion with the C.M.S. in Egypt, this land of villages which can only properly be reached in this way. Will not some pray to be sent for this especial work?

Embarrassing Hospitality.

Their first idea is usually to offer hospitality. Many are the unpalatable things forced upon the guests, which out of fear of hurting their feelings we have to eat or drink.

In one place where we stayed some days this difficulty was obliterated by the people being told that we were very fond of milk. I wish some of our particular friends in England could have seen the basins in which the milk was offered to us. Our friends were evidently in one sense not at all pharisaical, for they certainly did not clean the outside of the cup and platter more than the inside! It was an effort of will to put it to our lips, and a good deal of extra matter, *not* cream, was floating on the surface. Happily all Egyptians boil their milk before using it, so though dirty it was not dangerous.

We usually carry some of Mrs. Grimké's text cards, and with these we begin our work. As soon as they are interested we read to them from the Gospel itself, explaining as we go on.

Why no Further Advance?

If sowing the seed is such happy work, what will the reaping be when sower and reaper rejoice together?

It seems to me so wonderful, sadly wonderful, that year after year goes by and we see no further advance into the villages. Why is it? I know Dr. Harpur has pleaded for them by word and pen, and yet we stay nearly as we were eight years ago in regard to the villages. If God has put His blessing on Egypt, as He surely has in the words "Blessed be Egypt, *My people*," who is to share in the blessing by making them His people through the power of the Holy Ghost? Will not you?

The Mission-Field.

NIGER.

Another Death on the West Coast.—It is our sorrowful duty to announce the "home call" of a promising young missionary, the Rev. E. A. Wise, of Onitsha. He had a severe attack of fever in March, but his health improved, and early in April he left for home. The fever, however, became worse, and he died, apparently at Warri, on the Forcados River, one of the mouths of the Niger, as a cablegram came from Lagos on April 23rd: "Wise asleep. Warri." He was an Islington College man, and was ordained on Trinity Sunday, 1898, and on Aug. 6th of the same year sailed for the Niger. Going at once to Asaba, and living in the heart of the town, under the experienced direction of the Rev. P. A. Bennett, he soon gained an insight into the life and character of the people. Subsequently he was put in charge of the Training Institution, which he held until the autumn of last year, when in consequence of the Rev. T. J. Dennis being obliged to come home on furlough, and the paucity of men in the field, the Institution was closed, and he went to Onitsha to help in the work there on the departure of Mr. Dennis.

UGANDA.

Difficulties in Teaching.—Archdeacon Walker, the Secretary of the Uganda Mission, amongst his many other duties, prepares the candidates for ordination. He gives the following as an instance of the difficulty in teaching when one word has to be used for several different things:—

"A man asked me how it came about that the city of Sodom was burnt down with matches, and yet he had been told that matches were only a recent invention. The word for brimstone is the same as for matches, and hence the mistake in the man's ideas. As time goes on this can be improved, other words can be found, shades of meaning can be expressed. At present one word has to do duty for all the stages of belief, from a bare assent up to a yielding of oneself up to a truth."

Collections for Church Expenses.—The Native Church Council at Mengo have made an estimate of the shells required to carry on the work of evangelizing the country during the six months ending with June. It is calculated that the shells necessary for this purpose will be 184 loads of 10,000 each. (The value of shells is about 550 to the rupee.) Each district does what it can to collect shells, and in some places more are collected than are spent in that particular place. Then the surplus goes to help places where the expenditure is greater than the shells collected. About half the quantity required will probably be collected in Mengo, the rest at the various out-stations. When shells are required for any special object not included in the grant originally asked for, the plan is for application to be made to the Mengo Church Council for permission to have a collection for this object in the places where the need exists.

A Visit to Toro.—Bishop Tucker, accompanied by Dr. A. R. Cook, paid a visit to Toro in December last. He has sent home an interesting account of his visit, which will appear in an early number of the *C.M. Intelligencer*. The Rev. A. B. Fisher, of Bunyoro, who was itinerating in the southern part of his district, and within four marches of Toro, went on there to pay a long-promised visit to his old station, and to spend Christmas with the Bishop and his party. He received a very hearty welcome from every one. On the Sunday the church was well filled, about one thousand being present, and on Christmas Day, when Mr. Fisher preached, one hundred Batoro Christians stayed for Holy Communion. On Dec. 28th he baptized the infant son of an old friend, Mikaeri Lusoki, one of the first converts and the great leader among the Christians. His wife, Sala, is a princess of the house of Toro.

The Typewriter in Toro.—Few things illustrate the march of events more pointedly than the receipt by us of a typewritten letter from a Central African potentate. Some time ago English friends sent King Daudi Kasagama, of Toro, a typewriter. The letter, of which we give a facsimile, was written on it by the king himself and sent to us through the Rev. A. B. Fisher. The letter is intended for the kind donors of the typewriter, as the following translation, by the Rev. F. Rowling, shows:—

"BETHLEHEM, Dec. 28th, 1899.

"To my brethren and friends in Europe [i.e., England] who have sent

me my typewriter. I trust you are well, my friends, and salute you most warmly.

"I am now writing this letter to you to thank you for the typewriter. You have sent me a very good present and I am very pleased, and have already learnt to write well on it. Here all is prosperous, and we are doing well. Good-bye; may God our Father keep you. I am your affectionate friend,
KASAGAMA DAUDI KABAKA KYEBAMBE."

NORTH-WEST PROVINCES.

Over 100 Families asking for Instruction.—The evangelistic work in some of the villages near Agra is presenting very encouraging aspects. We gave in our April number (p. 59) an account of a considerable number of baptisms among the people at the end of last year, and we learn now that between 100 and 150 families of the Sweeper caste are asking for instruction with a view to baptism. There is great need for native agents to be placed amongst the people.

Baptisms in the Meerut District.—On Feb. 13th the Rev. J. W. Hall had the privilege of baptizing twenty-six converts at Asilpur, a village about two miles from Laliana, in the Meerut district. On the same day he baptized three more converts at Laliana; and on the 15th eighteen at Khejuri. There are now forty-eight Christians at Laliana, twenty-six at Asilpur, and about a hundred at Khejuri, besides about ninety-five at Jeyi, Sona, Dhanpur, and Bakhsha.

Taught by the Village Constable.—There are promising openings for evangelistic work in the Nerbudda valley and Rewah. On March 21st the Rev. E. P. Herbert, of Mandla, in the Central Provinces, baptized at Titrahi five persons, namely, two women, a boy, an infant, and a young man married (Gond fashion) to a Christian girl. These were relatives of a convert of 1896, a weaver. On the following Sunday, in a stream near Singpur, Mr. Herbert baptized fifteen persons, relatives mostly of Pachla, the solitary Christian there since April, 1895. This man is *kotwal*, or village constable, and he had taught these converts well. They are not really Gonds, but basket-makers and drummers, apparently industrious and prosperous, and eager to learn. "We ought to have a school," Mr. Herbert says, "and resident catechist. We want another clerical missionary for these people, who only get scraps of the Marpha man's time."

PUNJAB.

Government Testimony to our Medical Missions.—Dr. W. F. Adams, of Dera Ghazi Khan, on the North-West Frontier, writes:—

"The hospital at Sakhi Sarwar during the cooler months has so pleased the Government that they have now granted Rs. 1,500 for a new dispensary for our use, as the present building is totally inadequate. In making this grant, the Punjab Government say that they recognize the good work that is being done by the C.M.S. in affording medical relief to persons on the Dera Ghazi Khan frontier. That our Christian assistant at Sakhi Sarwar, Khairuddin, is not only medically appreciated, is evidenced by the fact of a leading Baluch chief secretly writing to

say he had watched his consistent life, and wanted to know more of the Christian religion. He dared not come openly nor could he well read Christian books, so it was difficult to help him much. This dispensary is transferred to Fort Munro in the hot months, Sakhi Sarwar at that time being one of the hottest places in the world."

SOUTH INDIA.

Death of a Notable Indian Pastor.—It is with great regret we hear of the death of the Rev. Samuel Paul, at Sachiapuram, Tinnevely, on March 11th, at the age of fifty-seven years. Son of a devoted and gifted native clergyman, the Rev. Daniel Paul, he was educated at Palamcotta Preparandi Institution, and was ordained by the Bishop of Madras in 1874. He was the first to organize the Tamil Mission in Ootacamund, where he had previously worked as a catechist. Afterwards he was connected with the Northern Pastorate, in the city of Madras, and did a great deal for the development of the congregation at Black Town. Subsequently Sachiapuram, in the Tinnevely district, was his headquarters, and he was appointed Vice-Chairman of the Native Church Council in Tinnevely, and Chairman of the Sachiapuram and Vageikulam Circles. Mr. Samuel Paul also did a good work for Tamil Christian literature. He prepared for publication a large number of important works. Chiefly for his literary work he was honoured by Government not long ago with the title of "Rao Sahib" ("Rao" is a Hindu title for a chief or prince). In his death the Native Church loses a faithful and devoted worker, who commanded respect wherever he went, and who did not spare himself in the work to which he was called. The Rev. Joshua Paul, a brother of the deceased, is pastor of Kadatchapuram, in the Mengnanapuram Circle.

SOUTH CHINA.

A Movement towards Christianity.—A hopeful movement is in progress at Fuh-ning, in the north-east corner of Fuh-Kien, in the district which is manned by members of the Dublin University Fuh-Kien Mission. The Rev. L. H. F. Star wrote in February that the city church has of late been packed with 250 people, all being definite inquirers, catechumens, or baptized members, and more girls and women have applied for admission to the school than can be accommodated, and a number of names given in for the boys' boarding-school. On Sunday, Feb. 18th, two notable men were admitted into the visible Church by baptism. One, a native doctor named Uong, a man of influence and large practice in the city, who had been a catechumen for some five years, publicly confessed his Saviour before a large congregation. The other, Mr. Ding, has been a missionaries' teacher for over ten years. He knows part of the New Testament by heart, and for years has been a secret believer. "No one in England," Mr. Star says, "could realize what it has probably meant for him. His baptism will perhaps mean being despised and rejected. . . . All the city knows about the step he has taken, and we look upon his as perhaps the most important baptism in the whole history of the Fuh-ning Mission. The Nazarene has conquered."

°Ebeserekemu. Desemberi 28. 1899.

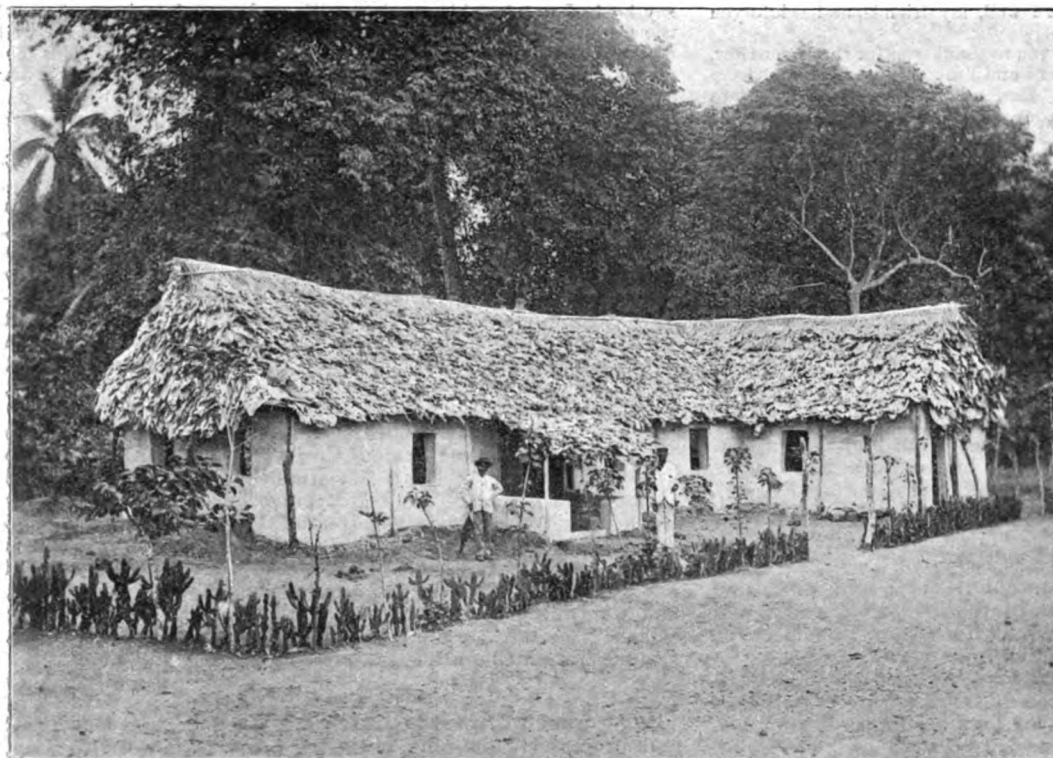
Ya baganda Bange era Mikwano gyange Abali Mubulaya Abampereza Ekyapa
kyange Mutyano Bange mbalamusiza nyo en nyini kaleno abawandikide Eb-
aluwa Eno okubebaza Ekyapa kyange Mwampereza nyo nyini nasanyuka nyo
Era Maze nokukiiga Okukiwandisa Bulungi.

Kale Ebifa Eno Nungi teri kabi.

Kale Mweraba Katonda Kitafe Akaka Abakume nze Munanwe Abagala.

Daudi Kabaka Kyebambe. ✠ Kasagama.

FACSIMILE OF THE LETTER FROM THE KING OF TORO.



AKWUKWU CHURCH.

The Church at Akwukwu.

BY THE REV. JULIUS SPENCER, *African Pas'or, C.M.S., Asaba, Niger.*

AS it is very seldom that anything appears in the columns of the GLEANER about the Niger Mission, I fear that very few of your readers know what is going on in this part of the world. We do not wish to be forgotten by the readers of the GLEANER, because we desire the prayers of all God's children on our behalf. I should like, therefore, to tell you something of what the Lord has done at Akwukwu, and also of the opening of the new church there.

Where is Akwukwu?

I wonder how many of the readers of the GLEANER know where Akwukwu is! Well, it is in that portion of the Niger Mission known as the Ibo district, and it is eighteen miles west of Asaba, an important town on the right bank of the River Niger. Work was commenced in this station in January, 1895, exactly five years ago. For two years it was carried on under very great discouragements and oppositions from the Heathen. But in December, 1897, I had the privilege of admitting eleven adults and three children there into the visible Church of Christ by baptism. These were the first-fruits of the work at Akwukwu.

Fifteen months ago there was a general rising in all the hinterland of Asaba against the Government, the people of over fifteen towns (Akwukwu included) having banded themselves together to make a clean sweep of every foreigner, and of every native convert who refused to join them.

As the Akwukwu converts would have nothing to do with this plot, they had to run away to a place four miles off on the borders of the forest. They remained there three months until the rising was entirely subdued, and then went back to their homes.

Ten months ago twelve persons entirely renounced idolatry, and their idols, charms, and fetishes were publicly destroyed.

The Building of the Church.

In the month of June last year, the Christians pulled down

their little place of worship, which could only contain about eighty persons, and set themselves to the task of putting up a better and more commodious place of worship, worthy of the name of Jehovah. All houses at Akwukwu are covered with leaves and therefore cannot be made very wide in order that the roofs may have a good pitch. In consequence of this I planned that the new church should be built in a cruciform way, so that it might contain a good number. The Evangelist in charge, Mr. Joseph Obimbo, showed a most praiseworthy example during the building of the church. Whether they went to the forest to cut posts and rafters, or were engaged in building the mud walls, or in putting up the roof, he was to be found amongst them working with both his

hands and showing them how to work.

In December the house was finished. It was a well-built mud church capable of seating 200 persons; the main building being over sixty feet long and the transepts forty-five feet. After the completion of the building we fixed upon Jan. 14th of the present year for the opening service; but there was one thing that every one felt was urgently needed to complete the joy of the Akwukwu Christians at the opening of their new church, and that was a bell. Fortunately, this want was kindly supplied by the members of St. Silas Parish, Byker, Newcastle, about a fortnight before the opening service. We cannot sufficiently thank our dear friends in England for this substantial help.

The Opening Day.

The Rev. E. A. Wise and Mr. F. Webber, C.M.S. Accountant, very kindly came for the opening service on Jan. 14th, as well as several of our Asaba converts. By the time the second bell stopped ringing at 8.35 a.m., the church was comfortably full. The decently white-washed walls, and mud seats covered over with beautiful mats, gave an air of neatness to the building that could not fail to impress every one. The church was named after St. John, the Apostle of love, so that the Akwukwu Christians might cultivate this highest of all Christian graces. The most interesting part of the service was undoubtedly the admission of thirty-five souls into the visible Church of Christ by baptism, in the presence of many of their heathen friends, including the King of Akwukwu himself. Of those baptized there were seven men, eight women, nine boys who could answer for themselves, and eleven children from nine years old and under.

The First Twins allowed to Live.

The youngest of the children baptized aroused the keenest interest of every one in the church, being twin girls. They are three months old and are the first that have been allowed to live at Akwukwu. The custom at Akwukwu and other Ibo towns is to destroy twins as soon as they are born. The parents of these twins being Christian adherents would not consent to

their children being destroyed, and although the whole heathen population became bitter against them they stood firm. It is the religion of Christ alone that can effectively eradicate this inhuman custom which has long been the curse of Ibo land.

The mother of the twins, Nwabunnu, that is "*child is salt*," is one of the women baptized, and she received the additional name of Rachel.

I daresay it will interest you to know the names of the twins. One is Mary Kuwakwuluje, and the meaning of the native name is, "Let the world talk and go on their way." The other is Martha Kaosadolu, that is, "As God hath determined." So that the idea that the two names are intended to convey is this, "Let the world talk what they like and go their way (yet nothing will happen to the children but) what God hath determined."

The Baptismal Service over, the Rev. E. A. Wise delivered a most instructive sermon, based on Eph. iv. 4-6. One feature

Medical Mission Auxiliary.

THE Medical Mission Auxiliary shows no sign of abating vigour. Its Annual Meeting always marks a new stage of progress, and the meeting held in St. James's Hall on Thursday evening, May 3rd, was no exception to the rule.

The Report, which Dr. Herbert Lankester read, showed that the Auxiliary had received £10,600 during the year, as against £8,466 last year; of the increase, however, £2,000 came from one generous donation. When special funds were deducted, it appeared that the Auxiliary had £7,494 to meet its general expenses, but had incurred liabilities to the extent of £8,610. "Late contribution lists," the Report says, "sent in after the books were closed, reveal further gifts, probably enough to cover this deficit." The Auxiliary has now decided to defray the cost of the professional outfit of new medical missionaries, and the cost of new Medical Mission buildings. The number of workers on the staff has grown from fifty-five doctors and twenty nurses to sixty-one doctors and twenty-four nurses; beds in hospitals have risen from 1,325 to 1,484; in-patients from 10,700 to 11,400; and the

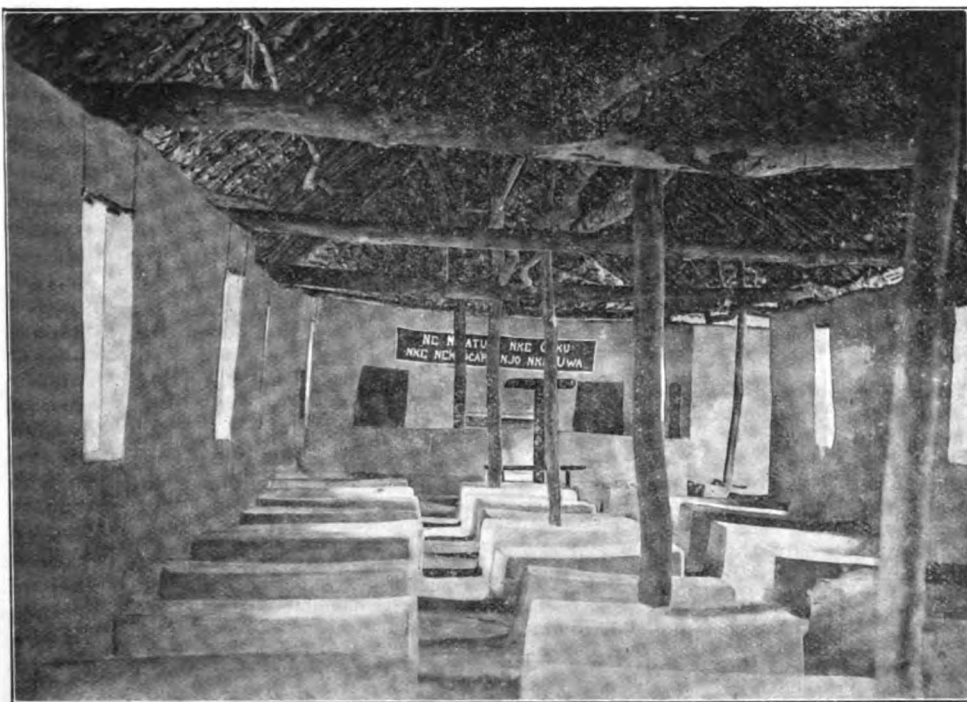
visits of out-patients have amounted to over 630,000. Five hundred of the beds are specially supported by friends at home. The Report went on to speak of the developments of the year—the strengthening of the Mengo medical staff, the new dispensary at Old Cairo, the advance to Khartoum, the gift of a *serai* for a hospital by a Parsi at Yezd in Persia, and so forth. Another step, already mentioned in our pages, was that—"The Committee have come to the conclusion that all, or nearly all, lady missionaries ought to receive some training in elementary medicine, surgery, and nursing before going abroad, both that they may be the better able to take care of their own health, and also that they may be enabled to treat minor ailments." Accordingly a Medical Mission is to be opened in Bermondsey shortly.

The Chairman was Col. Owen Hay, the Assistant Adjutant General. His speech showed the fullest accord with the principles of Medical Missions. It was refreshing to have the story of Naaman treated as an illustration of "medical mission work of the true type, that is, the definite union of the healing of body and soul in the case of a Heathen." Col. Hay's expressions

of hope of an early removal of the restrictions on Mission work in Khartoum, coming from a high official of the War Office, ought to be a good augury of those hopes being fulfilled. "May God grant," he said, "—and let us pray it with some hope and belief—that this year Khartoum may be thrown open."

Dr. Carr, of Persia, and Dr. Hill, of Pakhoi, South China, then told us about their respective fields of labour, and the Rev. B. Baring-Gould, who has lately returned from a visit to India, Ceylon, and Egypt, gave us a most impressive series of scenes from the Mission hospitals which he had seen.

The meeting was interesting throughout, and was brought to a close with military punctuality.



AKWUKWU CHURCH, INTERIOR.

for thankfulness was that representatives from different towns that were at one time exceedingly hostile to one another came together that day and worshipped God under the same roof. These were people from Asaba, Ugbolu, Onitsba-Olona, and Atuma; the king of the last-named town and suite being present, although they came very late. Five years ago the most sanguine dreamers would not have thought such a thing possible. In the afternoon the church was again filled with a good number of people, for instead of Sabbath school there was to be the first Marriage Service at Akwukwu, when three different couples from amongst the newly baptized were to be united in holy wedlock according to the rites of our Church.

The Marriage Service over, there was a break of half an hour and then the afternoon service commenced. There was a good gathering, and Mr. F. Webber preached on St. John xv. 13. Thus was brought to a close a most interesting day that will not be easily forgotten at Akwukwu.

I trust that the readers of the GLEANER will always pray for Akwukwu and for the whole Ibo country, that this dark portion of the earth may soon be enlightened by the "day-spring from on high."

The Phonograph applied to Missionary Purposes.—When the Hausaland party went to Tripoli for the purpose of learning Hausa, they proposed to take out a phonograph to reproduce the correct native pronunciation of the language. Though practical difficulties prevented this scheme from being carried into effect, they were able to use the phonograph in England for a similar purpose. The Lord's Prayer, the Creed, and the Ten Commandments, together with a number of sentences in Hausa, were spoken into the phonograph, so that a colleague who was learning the language might hear the pronunciation even though the other missionaries were obliged to be travelling about the country.



THE GLEANERS' UNION CONFERENCE.

IF last year's Conference was not as well attended as usual, it was obvious that that was due to abnormal circumstances, for this year the Committee Room was as crowded as of yore, not a seat being vacant when proceedings began. After a hymn and prayer led by the Rev. L. Carr (Overstrand), Captain Cundy, who was in the chair, spoke a few words of hearty welcome in the name of the G.U. Committee. The Rev. W. E. Burroughs, Central Secretary of the Society, then referred to the financial outlook, urging Gleaners to greater self-denial and prayer, and, mentioning that he had heard it whispered in some parts of the country that the Union was not the power that it had been, challenged all present to show in the coming year that this was a mistaken idea. The Rev. F. Baylis then brought before us the subject announced for Conference, "The Missionary Element in Parochial Agencies." He pleaded for "consideration" (a) as to *how* (leaving for a time such questions as how Gleaners may be enlisted and utilized) our interest may be carried into other things. "We want," he said, "parochial agencies to be touched at all points"; (b) of what can *wisely* be done, having respect to the kind of parish we work in, emphasizing the need that Gleaners should be known as those who are the most earnest workers in parochial matters generally; (c) what can be done *for our fellow-workers*, avoiding any appearance of pushing missionary interest, showing loving sympathy with and consideration of them, exercising care in the choice of those who give addresses, &c.; and (d) for the people to whom the message is given, their variety in position, mental capacity, &c. Discussion followed, although it cannot be said that it was always relevant to the subject. Suggestions were made by the Rev. T. Y. Darling (West Compton), Captain Cundy, Miss Meade (Trowbridge), the Rev. E. D. Stead (Falmer), Colonel Sparkes (Bath), the Rev. M. Pryor (Langley), who advocated the support of an O.O.M., the use of monthly missionary lessons in the schools, quarterly missionary sermons, and the holding of a missionary Mission; and Mr. U. E. Caesar (Islington), who pointed out that the periodical introduction into the parochial agencies of the missionary subject would need not only the willing co-operation of the clergy, but preparedness and readiness on the part of the Gleaners. The Rev. H. Coate (Luton), gave a hearty word of commendation to the Union, declaring that the missionary interest in his parish was largely due to its work, and advocated the attempt to secure the interest of the Day-school head teachers. Mrs. Thwaites (Salisbury) spoke of the need for prayer and pains in organization, while Mr. Bethune Baker (Birmingham) and the Rev. C. Lea Wilson commended the support of O.O.M.'s as a means of widening the circle of interest and of increasing contributions. After a few words from the Rev. E. J. Peck (Cumberland Sound), Mr. Baylis reminded the meeting that it was not necessary to wait till we could start in our various parishes "some big scheme," but that small attempts made even occasionally might be the means of rich blessing. The Rev. F. Baldey (Southsea) closed the meeting with prayer, and an adjournment was made to the tea room before proceeding to Exeter Hall for the Evening meeting.

E. M. A.

"THE TWO CENTURIES."

Pray out the old, pray in the new!

IT is hoped that we may utilize the three weeks, Nov. 25th—Dec. 16th, for Prayer in connexion with Foreign Missions and the New Century; and a Conference of Clergy, specially invited from all parts of England to consider the matter, will (D.V.) be held in the C.M. House on Friday, June 15th. Prebendary Barlow will preside. Professor Moule will speak on "The Close of the Century a time for Prayer and Humiliation"; the Rev. H. Brooke on "The Season of Advent an opportunity for Prayer and Effort"; the Rev. E. A. Stuart on "The Opening of the New Century a call for Prayer and Consecration"; and the Rev. E. Grose Hodge on "How to take advantage of Advent, 1900." There will be full opportunity for Conference. Will our readers make special request that God's presence and blessing may be with us? W. E. B.

Candidates and Vacancies.

ONCE more we invite our readers to thank God for an answer to special prayer which was asked for in this column in February. The Rev. T. Rowan, whose enrolment as a missionary was recorded last month, has gladly accepted the Committee's suggestion that he should take the post of Vice-Principal of Fourah Bay College, for which much of his past experience will have given him special qualifications. Those whose prayers for Fourah Bay's needs have thus been answered will no doubt continue to pray that God will "fulfil every need" of our brother's when he goes to his new work.

A somewhat unusual request reaches us from Ceylon. A lay missionary is needed to take charge of a Boys' Industrial School. Not only must he be a thorough missionary at heart, and properly qualified to undertake the whole religious training of the boys, but he must also be qualified to superintend their practical work, which includes carpentering, work in iron, tailoring, shoe-making, printing and bookbinding; no easy task for any one man, however "handy" he may be!

The constant calls for reinforcements have sometimes been misunderstood as though they implied that there had been a serious falling off in the number of candidates who offer themselves. This, thank God, is not the case. As the work grows the needs grow; and hence the necessity for an ever-increasing missionary army and the constant calls for more recruits. During last year, ending April 30th, 1900, fifty-two men and fifty-one women were added to the missionary roll, without counting twenty-five lady missionaries who have been transferred to the C.M.S. from other societies, chiefly the Female Education Society, which came to an end with the death of its late Secretary, Miss Webb.

Last month we announced the provisional acceptance of several men from the Society's College at Islington. This month we would ask for special prayer for twelve of them who will (D.V.) be ordained on Trinity Sunday. Their names are:—Messrs. A. H. Abigail, G. P. Bargery, G. T. Basden, R. S. Bennertz, C. T. Blanchett, R. P. Butterfield, S. Heaslett, A. D. Henwood, W. Hodgkinson, J. S. Hole, A. S. Jukes, and G. W. Rawlings; and also for Mr. E. C. Davies, who will go out as a layman.

We must also thankfully record the acceptance of offers of service from the following:—the Rev. Walter Chadwick, son of the Bishop of Derry, and Curate of St. Matthew's, Fulham; Dr. Ashton Bond, also a Trinity College, Dublin, man; Mr. A. G. Fraser, B.A. Oxford, lately a travelling Secretary of the Student Volunteer Missionary Union; Miss H. Kelsey, trained at the Wilkows; Miss H. M. Thomas, trained at the Olives and Bethnal Green Hospital; Miss T. G. Stratton, also of the Olives, who already has two sisters in the mission-field, and a brother one of our colleagues at Salisbury Square; Misses A. Graham and G. Lewin, trained at Highbury; and Miss Cadman-Jones, of India, has been transferred to the C.M.S. from the C.E.Z.M.S.

In addition to these special mention must be made of two other recruits. The Rev. Hector McNeile, M.A., Vicar of Bredbury, near Stockport, has offered to relinquish his living and to go wherever needed; the Committee have accepted the offer tentatively for a year, and Mr. McNeile will (D.V.) go to the English-speaking work in Bombay which the late Colonel Freeman carried on among educated Parsis and others. Mr. McNeile being well advanced in life will thus be able to try whether his health will stand the climate without finally giving up his important parish at home. The other is the Rev. G. T. Manley, Fellow of Christ's College, and late Senior Wrangler of Cambridge, and one of the Executive Committee of the Student Volunteer Missionary Union. Home claims for the present prevent his giving himself wholly to missionary work, but he has joined the Society for a couple of years for special work among students, and will sail for India (D.V.) this autumn.

D. H. D. W.

MISSIONARY LACE AT THE PARIS EXHIBITION.

THE industrial work which Miss H. P. Phillips, of New South Wales, has set on foot in Dodanduwa, Ceylon, includes lace making by girls. She tells how the Paris Exhibition has helped on this section of her missionary work, as follows:—"In January, 1899, Mr. Wace, the Government Agent for our Southern Province, persuaded us to send some of our lace to the Galle Show, in July, which we did, with the result that we not only gained a certificate, but also a medal for our lace exhibited. At this show we were asked by the judges if we would send to the Paris Exhibition, and immediately received a good order for the same. To carry out such an order I persuaded seven of our old girls to come back for the three months till November when we were to send it in, and so the Paris Exhibition has been doing real missionary work here; for those old girls received again a daily Bible-lesson, regularly learning by heart their texts. Thus their old Bible knowledge was refreshed, and we trust also that new seed was sown, which will in God's good time bring forth fruit. These old girls have all gone back to their homes where Buddhism is being taught more than ever just now. Do they not need many prayers?"

Work amongst the Young.

THE amount raised by the Eastbourne Junior Association in 1899 was just over £300, the largest collection since its inauguration twenty years ago. The Centenary offerings contributed £80 towards this total, but apart from that special effort there was a real advance. The annual report of the Association mentions that the youngest member, three and a half years old, always offers up a little prayer for missionary work when she puts anything into her box.

There are many Sunday-schools, especially in the North of England, in which large sums are raised for the C.M.S., and it is interesting to note that out of £270 contributed to the Society by the poor parish of St. James', Leeds, during 1899, no less than £131 10s. came from the boys' and girls' departments of the Sunday-schools. It is only fair to say that in the North of England the attendance at Sunday-school continues to a later age than in the South.

The following Junior Associations have been registered:—Cinderford, St. Stephen; Highgate Hill, St. Peter; Finchley; Leyton; Holloway, St. James; Shirehampton; and Wolverhampton (Central).

The Outline Sunday-school Lessons issued by the Society in leaflet form have been warmly welcomed. It would be well if all Younger Clergy and Lay Workers' Unions endeavoured to arrange for simultaneous Sunday-school lessons as well as addresses. Indeed, the former are even more valuable than the latter, for the teachers have themselves to get up the information about foreign work which is given on the leaflets, and the children pay more heed to words coming from them than from a stranger. In Manchester and Sheffield simultaneous lessons have been arranged for several years past: the Leamington Lay Workers' Union has followed the good example, but we know of no other place in which a similar effort is made.

Meetings for Young People require even more careful organization than those for their seniors, and it appears desirable that as a rule some simple form of ticket of admission should be used. Careful arrangements for stewards should be made, and the hymns should be practised in the Sunday-schools. Much of the success of a recent capital gathering at Holy Trinity, Islington, was due to the careful consideration of such details beforehand. It may be noted that few classes are less reached at the present time than young people between the ages of fifteen and eighteen. Special meetings for them would probably be well worth holding.

Reports are received from time to time of boxes having been tampered with. This fact supplies one more argument for the frequent opening of Sunday-school missionary-boxes.

Home Notes.

THE Committee took leave on April 17th of the Revs. J. Ireland Jones and A. E. Dibben, and the Rev. and Mrs. H. E. Heinckey, returning to Ceylon; the Rev. J. R. Lucas, returning to N.-W. Canada; the Rev. and Mrs. A. E. Price, returning to British Columbia; and Mr. F. A. Graham, proceeding to Mombasa as assistant accountant. The Instructions were read by the Revs. F. Baylis and G. Furness Smith, and the outgoing missionaries were addressed by the Chairman (Mr. Henry Morris), and commended in prayer to God by the Rev. H. E. Perkins.

On May 8th the Committee had an interview with the Bishop of Saskatchewan and Calgary, who, on behalf of the Indians of his diocese, warmly thanked the Committee for all the help given them by the Society. The Bishop spoke hopefully of the way in which the Native Christians are realizing the duty of self-support, and pleaded for a further continuation of the Society's assistance. The Committee also received on the same day the Rev. A. Elwin, recently returned from Mid China. Among other matters referred to, Mr. Elwin spoke of the question of missionaries being placed on an equal footing with certain Chinese magistrates; which privilege, though desired by the Government, and accepted by the Roman Catholics, had been refused by the Protestant missionaries.

Advantage was taken of the presence in London of a number of friends from the provinces during the Anniversary week to hold a Day of Prayer for Women Workers at Salisbury Square on Thursday, May 3rd. The subject was the important one of "Our Native Christian Brethren and Sisters." The topics into which the subject was subdivided embraced every aspect of it, including "Ourselves as Native Christians." The day was felt to have been most helpful to the large number who took part in it. Copies of the programme may be obtained from the Women's Department by those who think of organizing local gatherings on the same lines.

The office of Vice-President of the Society has been accepted by the Bishop of Liverpool (Dr. F. J. Chavasse). The Committee have also

appointed to the same office the Ven. Archdeacon Eyre, the Rev. George Salmon, D.D., Provost of Trinity College, Dublin, Sir Archibald S. L. Campbell, Bart., and Sir Matthew F. Smith-Dodsworth, Bart. To vacancies in the list of Honorary Life Governors they have elected the Rev. T. W. Drury, the Rev. W. T. Storrs, Mr. A. Evill, Mr. H. Gibson, and Mr. F. P. Ward; and they have added the names of Miss A. Brooks (Grantham), Mrs. Alexander Beattie (Beckenham), Mrs. Cobbold (Ross), Miss Hassall (Sydney, N.S.W.), Mrs. J. C. Hoare (Hong Kong), Miss Louisa M. Hoare (Tunbridge Wells), Miss Léon (Liverpool), Mrs. Charles Moule (Cambridge), Mrs. Sandberg (Isleworth), and Miss M. Walsli (Sydney, N.S.W.), to the list of Honorary Life Members.

The Society's cause in North Wales has suffered a heavy loss by the death of Miss Evill, of Penmaenmawr, who for many years has been an active worker and helper in those parts.

Continuing the consideration of the "Methods of Missions," the London L.W.U. at their Monthly Meeting on April 3rd had the subject of "Industrial Work" brought before them by Mr. W. H. J. Hatch, of the Industrial Missions Aid Society, and Mr. H. E. Higginbotham.

On April 5th Mrs. A. J. Hall, of the British Columbia Mission, gave an account of the work among women and girls at Alert Bay, before the members of the Ladies' Union for London.

At the invitation of the London Ladies' C.M. Union, some 200 Sunday-school teachers were received at the C.M. House, on April 27th. After tea and the inspection of curios in the library, a meeting was held in the large committee-room, presided over by the Rev. D. H. D. Wilkinson, and addressed, in the absence of Dr. H. Laukester, by Mr. S. W. W. Witty.

The Annual Meetings of the Liverpool Branches of the Gleaners' Union were held at the Gordon Hall, Liverpool, on April 6th. Bishop Royston presided, and interesting addresses were given by the Ven. Archdeacon Phair. The report presented showed a membership of 1,360 in the city and suburbs of Liverpool, representing twenty-seven Branches and eight groups. One Gleaner proceeded to the mission-field during the year, and another offer of service is now under consideration.

The Bishop of Ossory presided over the First Annual Meeting of the Hibernian Ladies' Union, held in the Molesworth Hall, Dublin, on April 27th. Mrs. Bachelor read the report, containing interesting records of the work accomplished in ten diocesan Branches, whose total membership amounts to 400. Addresses were given by the Chairman and Miss M. C. Gollock.

Sales of Work have been held as follow:—Belfast, St. Thomas'; Boston, April 21st; Cullompton, March 30th, £44; Dorchester, £108; Edgware, £18; Folkestone, Christ Church; Hastings, Emmanuel, April 25th and 26th; Kinsale, April 25th; Loddon, April 17th, £17; Sedgfield, £25; Weston-super-Mare, April 19th and 20th, &c.

An associate of the Girls' Friendly Society in Leicester, who has a weekly class during the winter months for instruction in "First Aid" and nursing, has raised the sum of £13 8s. for the missionary cause in the course of the last session. The classes are always preceded by a short Scripture address, and on some occasions this takes a missionary form, and thus interest is aroused.

Financial Notes.

THE total receipts for the past year (without counting local receipts in the Missions) amounted to £404,905, by far the largest sum ever received by the Society in one year, being £25,078 more than in the previous year. Included in the above total was a sum of £84,245 received on account of the Centenary Funds, including T.Y.E., and £20,611 on account of Special Funds. Leaving out those amounts, but including Appropriated Contributions, the sum of £300,049 was raised for ordinary purposes.

During the past five years the following amounts were raised for ordinary purposes:—1895-96, £261,153; 1896-97, £276,978; 1897-98, £284,387; 1898-99, £291,937; and 1899-1900, £300,049.

The ordinary expenditure for the same years has been as follows:—1895-96, £279,731; 1896-97, £304,635; 1897-98, £322,972; 1898-99, £325,223; and 1899-1900, £353,266, showing an average difference between income and expenditure of £34,264 per annum. The difference has been met partly by appropriated contributions in hand from previous years, to a very limited extent by the Contingency Fund, and partly by the Centenary Funds, including the T.Y.E. It will thus be seen that if the ordinary expenditure increases in years to come at the same rate (as is probable) a much larger income for ordinary purposes must be raised to meet it than has been raised during the past five years.

In view of the need for increased funds, we make no apology for again bringing under the notice of the readers of the GLEANER the subject of the maintenance of "Own Missionaries." Last year was a bad year in this respect, a large proportion of the new missionaries of that year not having been allotted for support, and in consequence their support having been thrown upon the General Fund, which has so many other items of expenditure to bear. This year we are most anxious to place *all the new missionaries on special gifts for maintenance*, as was practically done for several years preceding last year.

Although the Three Years' Enterprise is over we are confident that the effect of it will to a large extent remain. In the contribution list published in this number there is one item to which we would call special attention, viz., that under the designation of "continuation of T.Y.E." Although this is the only gift in the list bearing any reference to T.Y.E., we know that there are many donors who are continuing the increase and extension invited under that enterprise. The increase in the Missions, and therefore the increased expenditure, continues.

Several friends have called attention to the absence of any appeal from us this year for Birthday Gifts. In refraining from appealing we had no wish that the Society's Birthday should be forgotten, but rather that our friends should be spared another direct appeal for money, after having had so many appeals for funds of late. We must accept the responsibility for the result. Instead of some 1,500 Birthday Gifts, as last year, we have had only twelve, and instead of the gifts amounting, as last year, to over £900, they have reached a sum of about £26 only. In order that the Birthday may be more widely remembered in years to come, may we suggest that our friends should enter it in their Birthday Books? The date is April 12th.

The following anonymous contributions are thankfully acknowledged:—

Gleaner, for O.O.M., 5s.; J. W. Sheffield, 5s.; Gl. 11,648, £5; Gl. 82,523, 10s.; Two Gleaners, "Jesus Christ the same yesterday and to-day and for ever," 2s. 6d.; Gl. 93,095, continuation of T.Y.E., 2d. weekly, 8s. 8d.; A. L., Easter Thankoffering, 10s.; One who hopes to be a foreign missionary, 10s.; C. H. M. S., 5s.; Miss J. B. O., Lent Offering, 4s. 6d.; T. J., 5s.; Easter Thankoffering, 2s. 6d.; S. C., 15s.; G. C., £1; Miss E. B., M. Box, 4s. 6d.; In mem., Gl. 111,930, £1; Gl. 70,019, £1 5s.; In mem., E. L. R. J., April 31st, 5s.; Erin, 5s.; Missionary Boys, M. Box, £1 11s.; Downham Sunday-school children, Lenten self-denial, 12s. 7d.; S. E. B., 5s.; Chrysanthemum, 6s.; Well-wisher, £2 12s.; Sale of marmalade, £15 14s. 9d.; E. W. T., M. Box, £4 10s.; Anon., 5s.; Fyde Gleaner, 10s.; Anon., Leeds, 10s. 6d.; M. L., £2; A. W. W., Hythe, 10s. 6d.; Working Man, 10s.

Sales of Jewellery, &c.—Gleaner, 11s.; Miss H., 14s. Birthday Offerings.—Gl. 77,603, £1 10s.; Miss E. S., 5s.; S. E. and H., 5s.; Anon., 3s.; Miss T. D., 4s.; Miss L. E. G., for E. E. Africa, 2s. 3d.; W. H. P., £1; Four friends at Forest Gate, "Prepare ye the way of the Lord, make straight in the desert a highway for our God," 18s.; Mrs. G. P., 5s.; F. W., £20; Three Sisters, with fervent prayer for many blessings on the Society in the first year of the century, 7s. 6d.; Many happy returns of the day, £1.

For East Africa Famine Relief Fund.—Gl. 47,403, "going without eggs and fruit during Lent," 2s. 6d.; Anonymous, 10s.

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Publication Notes.

FURTHER issues of the *Annual Letters of Missionaries* for 1899 can now be obtained. Part III. contains letters from the Persia and Turkish Arabia Missions; 32 pp., price 2d., post free. Part IV. contains letters from Eastern Equatorial Africa Mission (Coast District, Usagara, and Nassa); 32 pp., price 2d., post free. Part V. contains letters from the Uganda and Egypt Missions; 48 pp., price 3d., post free.

The following additions have been made to the series of *Popular Missionary Papers*:—No. 5, *A Very Savage Island*. No. 6, *Afternoon Calls in Ceylon*. No. 7, *Where is Sindh?* These papers are supplied free of charge. They are intended more especially for use in country districts and poorer town parishes. The title of No. 3 has been altered from *Working Girls to In Mill and Workroom*.

Portions of some of the series of Papers for Schoolboys have been separately printed, and made available for more general distribution, as follows:—*Some Sides of John Chinaman*, by Archdeacon Wolfe; *On the High Road to Timbuku*, by Mr. T. E. Alvarez; *Nine Hundred Kashmiri Boys*, by the Rev. C. E. Tyndale-Biscoe; and *Baghdad and its People*, by Dr. H. M. Sutton. These are supplied free of charge for giving to elder boys in Sunday-schools, boys attending High Schools, &c., and to boys at special meetings for young people.

The *General Review of the Year*, as read at Exeter Hall on May 1st, is now ready for general use. Speakers, preachers, &c., will find this "General Review" most useful. Copies can be obtained free of charge for personal use, and also for special distribution amongst friends. Unstitched copies are also supplied for binding up with local C.M. Association Reports.

The article on the Bi-centenary of the S.P.G. in the *C.M. Intelligencer* for May, has been printed in separate form for general use; price 1d. Friends who have not read this interesting article in the *C.M. Intelligencer* itself, should obtain a copy of the separate issue.

A *Brief Memorial of General George Hutchinson*, formerly Lay Secretary of the C.M.S., has been prepared by the author of the article in the *C.M. Intelligencer* for February, and published by Mr. C. J. Thynne, of Great Queen Street, W.C., at 1s. net, bound in cloth. The Publishing Department will very gladly send copies at this price, post free, to any friends who may wish to possess a copy of this (to C.M.S. circles) most interesting Memorial.

The Publishing Department have purchased copies of the following R.T.S. books at reduced rates, and can supply them at the prices quoted:—*Old Samoa; or, Flotam and Jetsam from the Pacific Ocean*, by the Rev. J. B. Stair, 2s. 6d. net (2s. 10d., post free). *Our Indian Sisters*, by the Rev. E. Storow, 2s. net (2s. 4d., post free). *Among the Dark-haired Race in the Flowery Land*, by the Rev. S. B. Drake, 1s. net (1s. 3d., post free). The last book is on China, and is full of useful information. *Our Indian Sisters* is an excellent book on Hindu women and the work amongst them.

Will Secretaries and Treasurers of Local Associations kindly note that a new Collecting Card for 7s. 6d. can now be obtained, the collecting being made by means of marking or pricking (for each coin given) spaces formed by the lines of latitude and longitude on the two hemispheres, sixty pennies in the Eastern Hemisphere and sixty halfpennies in the Western? A specimen card will be sent on application to the Lay Secretary.

The *C.M. Gleaner* may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

PRAISE AND PRAYER.

PRAISE.—For the true spiritual tone of the Anniversary (pp. 81, 83, 86, 87, 93, 94). For the devoted labours of a young worker on the Niger and a notable pastor in South India (pp. 90, 91). For the encouraging aspects of the work in the North-West Provinces of India and in South China (p. 91). For the testimony of the Punjab Government to the good work of the Frontier Medical Missions (p. 91). For men and women recently baptized in the foreign field (p. 91).

PRAYER.—That the necessary additional means may be supplied for carrying on the work of the Society (pp. 81, 95). For Bishop Tagwell and his party (p. 81). For plague-stricken and famine-stricken India (pp. 82, 84, 85). For the villages of Egypt (pp. 88–90). That the whole Ibo country may soon be enlightened by the "day-spring from on high" (pp. 92, 93). That men may be raised up to fill vacant posts in the mission-field (p. 94).

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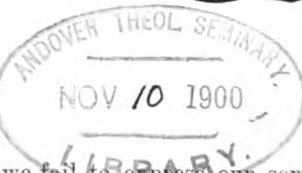
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JULY 2, 1900.



Editorial Notes.

ALTHOUGH our Society has no direct interests at stake in North China, it is impossible for us to view without concern the alarming events which are rapidly developing themselves there. The same "Boxers" who six months ago murdered the Rev. S. M. W. Brooks, an S.P.G. missionary, in Shantung, broke out a few weeks ago into wide-spread rioting in the Imperial province of Chih-li. Two more S.P.G. missionaries, the Rev. H. V. Norman and the Rev. C. Robinson, were murdered with horrible barbarity at Yung-ching, a village not far from Peking; and there is little doubt that scores of Chinese converts have suffered for their faith. Railway officials have been attacked no less virulently than missionaries; and some of them also may have been murdered. A large number of missionaries of the American Board, the American Presbyterian, and the China Inland Missions have been shut up in Pao-ting. Telegraphs have been cut, railway stations burned, and much property has been destroyed. Some thousands of marines and sailors from the foreign men-of-war have been landed and sent up to Peking to protect the embassies and generally to cope with the outbreak.

Clear intelligence as to the character of the movement has not been long in appearing. The "Boxers" are no mere secret society of the ordinary type, but an organization fostered by the Empress-Dowager herself. The *I-ho-ch'uan*, the "League of United Patriots," for that is its proper name (the name of "Boxers" seems to have originated in a pun or a mis-translation) is an anti-foreign body which apparently sprang into existence as a sort of protest against the German occupation of Kiao-chau. The movement was encouraged by the provincial governor and protected by secret Imperial edicts. At first it was directed against Roman Catholics, as being the cause of the foreign invasion, but this discrimination did not last long. All Christians, and all foreigners, became the objects of attack. The complicity of the Empress-Dowager seems to be unquestionable.

The outlook is very grave. The vigorous and united action of the foreign Powers may suppress this rising with rapidity and ease, and in any case must do so eventually; but greater issues are at stake. The deposition of the Empress, and perhaps the partition of the empire, are brought within the bounds of possibility. Meanwhile, slowly as news travels in China, we cannot but fear lest the anti-foreign element in other provinces may be incited by the example of the "Boxers" to similar outrages. Nor, turning

our thoughts homewards, can we fail to express our sorrow that the bi-centenary of the sister Society should have been clouded over by the loss of the two martyred missionaries.

We give this month the portraits of three departed friends. We referred last month to the death of the loved and honoured Mrs. Rooker, and very briefly to that of the Rev. Robert Clark. Few veterans in the field had seen more varied service than Robert Clark. With the late Rev. T. H. Fitzpatrick he was the pioneer of the Punjab in 1851. In the long years that succeeded he was instrumental in leading the advance over and over again,—in Amritsar, in Peshawar, in Kashmir, and elsewhere. He was Secretary of the Punjab and Sindh Mission from 1877, when it was made into a separate missionary province, until he resigned in 1898. He was the patriarch of the Mission, held in filial reverence by the younger missionaries. His Afghan adopted son, Dr. Henry Martyn Clark, has long been a highly esteemed medical missionary of the Society; and his own son, the Rev. Stuart H. Clark, has lately been accepted by the Committee as a missionary.

The third face is that of one who has been struck down with great suddenness. Our references to the Indian famine have acquainted our readers with the fact that its severity has been most terrible in the Bhil country. Before last month's GLEANER had found its way into the hands of our readers, the news came of the death of our chief worker there, the Rev. Charles Stewart Thompson. We were reading his brief, pathetic letters, but he himself was gone. In the midst of his work, and when it seemed that he could least be spared, he was struck down with cholera. Depressed with the sorrows of his famishing Bhils, worn out with his efforts to relieve them, he was an easy prey to the disease. With no European near, he died in a few hours, under a tree by the way-side. It was a death which befitted his heroic life. We cannot grieve for him, but only for the work.

Public opinion in England is slowly beginning to grasp the extent and severity of the famine which has cost Mr. Thompson his life. A long letter from Lord Curzon appeared in the newspapers of June 12th, which was full of saddening statements. "In the total area of destitution," he wrote, "many thousands of persons must inevitably succumb." The death-rate in some of the Native States, that is, the States governed by their own rajahs, under the guidance of English Residents, was far higher than in British-governed districts. The Bhil country, in which the C.M.S. is brought most directly into contact with the famine, is in a Native State,

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that of Idar. This fact enhances the importance of the work of our missionaries and makes the loss of Mr. Stewart Thompson the more severely felt. The Rev. A. Outram, who for the present is bearing the burden alone, writes on May 21st:—

"We have now 5,500 children to feed twice daily, collected in fifteen centres. These centres are dotted about an area nearly covered by an equilateral triangle with sides of sixty miles each. Each centre has to be supplied with grain once a week, and the nearest railway station is fifty miles distant. So our hands are full, especially now that cholera has broken out very severely. One of my centres alone lost eighty children from it last week. Pray for us, for the burden is heavy, but our Lord can supply all needed grace and strength, as He has done up to the present."

In other letters Mr. Outram estimates that two-fifths of the whole Bhil population have already died. Transport is the greatest difficulty, for Kherwara, the centre of the C.M.S. Bhil country, is sixty miles from the railway, and carts and beasts of burden scarcely exist. When the needed rains come, the roads, bad at the best, will become impassable. Further, gangs of robbers go about attacking every place where they think food is to be obtained, so that storage becomes difficult. Mr. Outram tells of one village named Kagdar where 550 persons applied for food, "all destitute and bound to die," but he had only grain enough for fifty.

We are thankful to remember that Mr. Outram is lightened by the fact that he bears a name which is highly honoured by the Bhils. His grandfather, Sir James Outram, the Bayard of the Indian Mutiny, was the great and wise pacifier of the tribe.

At home, the death of Bishop Ryle cannot be passed over in silence. It is not as the great Evangelical leader of the past, not as the writer of vigorous tracts, that we claim a share in him, but as a frequent advocate of the claims of Foreign Missions. It is nearly fifty years since he first appeared on the platform at Exeter Hall on behalf of the Society, it is nearly forty years ago since in 1862 he preached the Sermon at St. Bride's. His last appearance was so recently as the Centenary, when he presided over the Queen's Hall meeting on the Centenary day. For nearly sixty years, he told the meeting, he had been intimate with the Society, and remembered the time when its income was only £19,000 a year. His speech was a retrospect in which he found cause for thankfulness on every hand. Now he has passed away, as a shock of corn fully ripe; and we may thank God for all that the fine old man was enabled to do.

We have described elsewhere an interesting find in the Society's library, no less than that of Henry Martyn's study Bible, given to him by Charles Simeon on the eve of Martyn's departure for India. Not many people know that we have also a pocket Bible given by Martyn to Simeon. Another discovery of scarcely inferior interest is that of a manuscript book in the handwriting of Frances Ridley Havergal, containing a number of her poems. It opens readily at the place where "Tell it out among the Heathen that the Lord is King" is followed by "Lord, speak to me that I may speak in living echoes of Thy tone." The conjunction of the two thoughts is in itself a message.

Queen's Hall was a pretty sight on the afternoon of Saturday, May 26th. It was full, or all but full, of children of the class that do not usually attend Sunday-school; and the bright sunlight poured down through the round windows upon an animated flower-bed of happy-faced boys and girls. Archdeacon Eyre, who presided, made a genial speech, with a most ingenious comparison of the Gospel to a bicycle, and the Rev. G. R. Blackledge, of Uganda, held the children breathless with his stories; but of course the real live black Bishop, Bishop James Johnson, was the most interesting

sight of all. The Rev. R. C. Joynt, of Gipsy Hill, ably and earnestly wound up the meeting. The lion's share of the credit for this highly successful gathering belongs to Mr. C. E. Caesar. We may hope that a children's meeting will henceforth be a regular feature of the Society's Anniversary.

We recommend our readers who are interested in the social life of China to read Dr. A. H. Smith's valuable work on *Village Life in China*.* Some chapters are more elaborated than others; the description of schools, schoolmasters, and the whole system of education being particularly well done. The book is a strong if temperate indictment against Chinese civilization. Readers should take note that Dr. Smith's statements, while made general in their reference, apply in the first instance to the province of Shantung.

The Outlook in China.

FROM THE REV. LL. LLOYD, *Nantai, Fuh-chow, South China.*

[Mr. Lloyd's letter was written, as the date shows, before the recent outbreaks in North China. The tragic events of the last few weeks have not necessarily nullified Mr. Lloyd's survey, which relates to the spread of public opinion in general, not to the local and stimulated disaffection of a province.—Ed.]

FUH-CHOW, Dec. 14th, 1899.

I HAVE now written some *twenty* Annual Letters, and have sometimes been compelled to take rather a gloomy view of our work in China, but I can truly say that I have never sat down to write with greater thankfulness than on the present occasion. I firmly believe that the outlook in China is now brighter and more hopeful than ever before, and those who watch at all carefully the trend of modern thought and feeling in this old empire, with its ancient though stunted civilization, and its intense conservatism, cannot help seeing indications everywhere that we are on the eve of great changes—political, social, and religious.

The hostile province of Hunan, so long closed to missionary enterprise, is now opening its doors to the ambassadors of Christ; and the account lately given by Dr. Griffith John and others of their friendly reception there, and of the growth, numerically and spiritually, of the Christian Church in some parts of the province, reads like a fairy tale to those who know anything of its past history.

At Peking the attempt to strangle the Reform Party, by the summary and barbarous method of beheading its leaders, has apparently been successful for a time, but the leap forward will nevertheless be taken, and will probably be all the more vigorous for this temporary check when it does take place.

The wide and unexpected success of the Anti-Footbinding Society, both within and without the Christian Church, is phenomenal, and the gentry and *literati* in more than one of China's ancient walled cities are denouncing in round terms this foolish and deeply-rooted custom and expressing their determination to have nothing more to do with it as regards their own families. Let us thank God that China's daughters are thus likely ere long to be emancipated from this cruel bondage of centuries. One of the most enlightened and far-seeing of Chinese mandarins—the Viceroy of two of the largest provinces—has lately written a long treatise urging various reforms which he feels are urgently needed, and although he refers again and again to the Chinese classics, yet one can almost read between the lines that he recognizes the futility of expecting these venerated writings to bring about the changes he desires.

These are some of the facts which prove that China is at last really on the move, and only needs some sudden impetus to set her forward with accelerated speed upon her new course, which we pray earnestly may be *upward* as well as *onward*. In Fuh-Kien we have been called upon to lament once again another of those anti-foreign outbreaks which so disfigure the record of China's intercourse with Western nations. Happily the lives of our European brothers and sisters, though in imminent danger, were spared, but three of our Chinese brethren became a sacrifice to the incompetency of the officials and the fury of the mob. Truly the stones of the Fuh-Kien Church are cemented with blood. May the result be God's greater glory and the increased stability of the structure!

* *Village Life in China*, by the Rev. A. H. Smith, D.D. (Messrs. Oliphant, Anderson, & Ferrier, 7s. 6d.).

The Uganda Railway and Beyond.

EXTRACTS FROM JOURNAL LETTERS BY MISS A. B. GLASS.

[Miss Glass, a former Travelling Secretary of the Student Volunteer Missionary Union, was one of the last party of missionaries despatched to Uganda, under the leadership of Mr. A. B. Lloyd. We have never before published a description of a journey by that railway which is saving our missionaries so much toil and even risk of health. The party reached Mengo on March 31st all well, and having had no sickness on the way.]

THE first Uganda railway station is at Kilindini, and we rode over there on our bicycles in the evening twilight on Thursday (Feb. 22nd), returning the same evening. The air was cool for Mombasa, and the woods seemed more beautiful than ever. A great snake glided over the road in front of us, and we saw some brightly plumaged birds.

On Friday we were up before daybreak, and got the last of our things together, and were rowed by the Mission boys down the creek to Frere Town for a Communion Service with the coast missionaries, taken by Bishop Peel and the Rev. T. S. England, then back to Mombasa and off on *gharis** to the station.

Through the courtesy of the officials we ladies were given a first-class carriage, and all our bicycles were taken to Railhead free of charge. Mr. and Mrs. Lloyd, Mr. Savile, and Mr. Bailey were in a second-class carriage adjoining.

The "Express" to Railhead.

Our carriage was fairly wide, with leather-cushioned seats, and on one side a rack, on which we piled our food and rugs. The doors are near the couplings, and the seats run lengthwise. We were to travel by the new "express" train, which would take us to Railhead in little more than two days: the last party took three or four days to go a much shorter distance. The whole distance to Railhead is exactly 365 miles, so the speed was not exactly great, and we could easily walk from one carriage to another whilst the train was in motion. Once Mrs. Lloyd's sun helmet fell out of the window, and Mr. Bailey jumped on to the line and got it and rejoined us!

For the first few miles the vegetation was most luxuriant—palms, oranges, mangoes, and bananas, tangled creepers and lovely flowers everywhere—and at each station we bought lemons.

The sun was at its full strength when we reached the Taru Plain. How it did beat down on us! The carriage and our eyes and noses and ears were filled with a dreadful red dust, which settled on everything. Our admiration for our predecessors, who tramped across the desert instead of sitting still in a railway carriage, increased at every mile.

The stations are, as a rule, small corrugated iron sheds in charge of Indian officials, with a cluster of native huts near.

At about eight o'clock that evening we got to Voi, a place of some importance, where we had a very good dinner in a *dik bungalow*† and an hour's sleep on the verandah outside, before returning to our dust-buried carriage. It was too hot to sleep much.

We were all thankful when at about seven a.m. Mr. Bailey came to tell us that we had reached Makindu, where breakfast had been ordered for us at another *dik bungalow*. On this railway we gradually rise from the coast to this camp, and very much fresher and more invigorating than any place we had passed through we found Makindu to be.

Our spirits began to rise as we left mosquitoes and dust behind us. We got into a region where everything was greener, for the rainy season began about a fortnight ago. Our meals had to be prepared in the train, and we had a good deal of singing, all the time keeping as sharp a lookout as possible for new birds and beasts and plants. When we got to the Athi Plains we were in a perfect Eldorado for game. We saw herds

of zebra, antelopes, roebuck, ostriches, storks, cranes, vultures, and hawks, and many other birds and animals which even Mr. Lloyd did not know.

A Town of Tin Bungalows.

About nine p.m. on the second night we got to Nairobi, a great tin town—scores of little tin bungalows for the subordinate railway officials, and hundreds of little tin huts and tents for the Natives. Some day the place will be a great town probably. At present we had to pick our way very cautiously with the help of lanterns to the house where Mrs. Wallace, the wife of our caravan leader, was waiting for us with dinner.

Here we got the cheering news that whilst we needed about 300 porters for our own loads, and there were ever so many more loads to take up for C.M.S. missionaries inland, Mr. Wallace had only been able to collect about 150 porters, of whom fourteen had deserted since he had left for the coast, and fourteen more that very day. But really one minds these little adventures no more than we mind the salt falling into a jam-pot at a picnic at home!

We got back to the train at 9.30, and all had a much better night, as the train only shunted about the station or was motionless till next morning, when we started off again.

We were able to have the Lessons for the day and "Daily Light" and some hymns in the train. We spent a good deal of the early morning hanging on to the footboard, when we could get a much better view of the most beautiful country. Except that the hills were higher, it was very like the wilder parts of Scotland, only instead of firs there were cacti and other trees new to me.

Soon we were driven inside by simply torrents of rain. When we got to Railhead it was falling down faster than ever. The railway men made a sort of bridge of corrugated iron across the puddles to the telephone operator's tent. His companion, Mr. Spencer, had seen no English ladies since the last Uganda party went up. They made us tea, whilst Mr. Lloyd, Mr. Bailey, and Mr. Savile, with the "boys," got our tents up on the camping ground.

The Camp at Railhead.

Miss Hurditch and I share a tent. It is made of green Willesden canvas, like the one at the Livingstone Exhibition, but much bigger, and we had great fun making it look nice. Mr. Spencer had a floor made of railway sleepers for us as it was so wet; then he gave us a Willesden canvas carpet. Was it not good of a stranger? But Mr. Lloyd says up country every one helps every one else! Our "boys" made up our beds for us, and undid the washstands, chairs, tables, and lanterns, and now we have the loveliest tent any one could wish for. I do not think I have ever lived in a place I enjoy more.

As we were ship-shape soonest, all the others came to dinner with us, and a very good dinner we had. Irish stew and potatoes and *paté de foie gras* (supplied by Mr. Savile), sausages (Miss Robinson), blancmange and jam. What do you think of that for Central Africa?

Our tents are in a row in the middle of the ground, and the Natives camp in tiny white tents near. We have a splendid camp-fire at night. Round this special camp there is a thicket-fence to keep off the wild animals. I expect we shall not always have that. We have not seen a lion yet, though we talked yesterday with an official who had seen two last week. We have already passed through the country where they are most plentiful I think.

This morning Miss Hurditch, Mr. Savile, Mr. Bailey, and I went to see the engineering in the escarpment.* I wish I could

* The great difficulty which the engineers have to overcome in this part of the railway consists of a huge rift valley, running north and south. On the east side the mountain forms the Kikuyu escarpment, on the west the Mau escarpment, each nearly 8,000 feet high. The rift valley is 1,000 or 2,000 feet lower, and the railway has to go down one side and up the other. The rope incline of which Miss Glass speaks, is a temporary expedient and will be replaced by a railway with high gradients.

Hired native carriages.

† A public rest-house for travellers.



THE ISLAND OF MOMBASA, FROM THE MAINLAND.*

describe it properly; it is a most marvellous piece of work. The railroad goes almost sheer down in three immense dips to the wide-spreading plain below. It is worked by immense cables. The escarpment further on will take longer still, the engineer in charge said. He says that this last part is the really difficult, almost stupendous, task, and that he expects it will be four years before the line is finished.

The rest of the morning we spent in going over our loads and putting aside those which needed to have new wood covers or sides before starting. Just when we were finishing down came the rain again. It pours, and pours, and pours. It is thundering, and the lightning is far worse than in England, but it is curious how little one minds.

Later, at six p.m., when it was just getting dark, the rain went off. We made a rush to the woods behind our ground and got maidenhair and asparagus fern and trails of smilax to hang between our lanterns.

I am trying to write at my tent door, pausing every now and then to watch the black forms laughing and joking round the fire. The thermometer is only sixty-five degrees here at the level of 8,000 feet above the sea. We revel in the cold and are all brilliantly well.

The Caravan Drummer.

Most of you must have seen pictures of an African caravan. The men carry the sixty-five pound loads on their heads and cannot march at all without a drummer with a big trumpet-shaped drum with a fur fringe round it to lead them. They sing a weird accompaniment to his tattoo which gets more and more excited as they draw nearer to the camp, and some of them positively dance the last few yards into the camp with these heavy loads balanced on their heads. They walk in single file a yard or two apart, so you may imagine what a long line they make. To-night we are surrounded by a huge circle of little fires—fifty at least. The porters have all been obliged to light one in front of their tent doors, to keep off wild beasts.

The tribes round about seem to be expecting our appearance, and Masai warriors and others turn up in twos and threes to meet us. Three of these warriors met us to-day as we were lunching by the way-side and watched us eat, and wanted us to give them a

* The pictures on these pages are direct reproductions of water-colour sketches, made by Miss Allen, a member of the missionary party.

pocket-knife and a teaspoon. We gave them biscuits and potted meat in an old tin. They are great strong, fine fellows, certainly over six feet high. They wear a bit of skin over one shoulder and carry large oval black and white shields and very long bright spears and bows and arrows, which you must have seen in pictures or at exhibitions. Their bodies are enamelled a beautiful warm chocolate brown. Their hair is long and threaded with little beads till their heads look like blindcord tassel, and round their eyes they powder themselves with vermillion. A small boy generally accompanies a head-man to flick the flies away with a brush of fur at the end of a long stick.

On March 6th two English officers from Toro en route for South Africa, Captain Meldon and Captain Ashburnham, turned up for lunch. Their latest newspapers were Jan. 26th, as ours, but they had heard that the rumour that Ladysmith was relieved was confirmed. They say we shall have to say good-bye to bicycle rides after the ravine where I hope to post this. They have come through a succession of liquid swamps. . . .

A Double March by mistake.

On we rode and on and on and on, we thought it the longest fifteen miles we had ever known, especially with lame bicycles, for now Mr. Savile and Miss Hurditch had both had accidents, but there was no water anywhere, and we knew there could be no camp till there was. At about one o'clock we reached a narrow, swift stream running between high clay banks. We clambered down to the water and cooled and ate the remnants of biscuits and chocolate, and finally sat with our feet dangling in the water. About four o'clock we began to expect the caravan, but no caravan came. At 5.30 Mr. Savile went back to reconnoitre, but fruitlessly. At six Mr. Lloyd went to the *boma*, a fenced in quadrangle, where about forty transport mules for Uganda were being kept in charge of a few Hindus, and borrowed a tent inside the thicket for us and had the floor covered with mule blankets. Then we cooked a turkey bustard which Mr. Savile had shot that morning and tied on to his bicycle. Soon we were squatting round in our tent drinking tea without milk and sugar out of enamelled glasses and eating Indian bread (all this through the kindness of the Hindus) and the best and best roasted bird we had ever tasted. Meantime a runner had come from Mahomet (a Native, the only caravan

leader we have, as Mr. Wallace had to stay behind to look for more porters) to tell us we had done a double march, thirty-one or thirty-two miles. The porters were tired out and could not come on. So we went to bed on our mule blankets. There was exactly room for the five of us lying in a row touching each other, and Mr. Savile and Mr. Lloyd slept on a tarpaulin outside.

Next morning we wakened early. . . .

Mr. Oulton, a European who is keen on Missions, came down yesterday from the ravine to meet us and rode with us to-day to Equator Camp, a fifteen-mile march for the porters. We were able to ride practically the whole way and my bicycle behaved well.

Tapping the Telegraph.

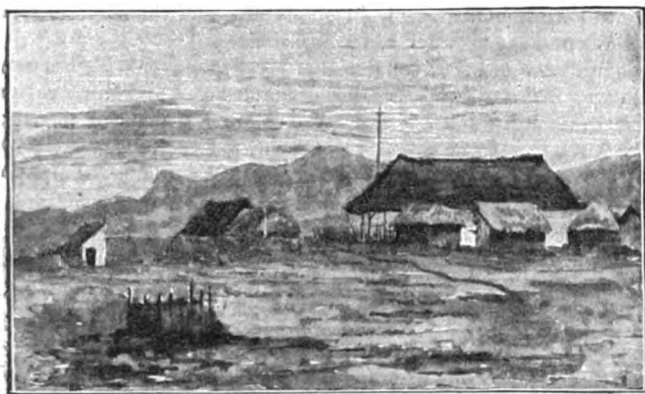
Mr. Oulton had left a tent and servants here, and so when we arrived hot and tired we found a cool resting-place and a meal awaiting us on the equator. He had a telegraphic instrument with him and fixed it on to the wire, and we heard about the additional 2d. on tea and the proposed visit of the



THE CARAVAN DRUMMER.



VIEW FROM TENT DOOR, RAILHEAD CAMP.



A TELEGRAPH STATION, REACHED ON MARCH 6TH.

Queen to Ireland! So though we are on the Line we are not out of the world exactly.

The other morning our "Daily Light" verse was "The Lord your God . . . went in the way before you, to search you out a place to pitch your tents in," and just look at this morning's verse: "Therefore my heart greatly rejoiceth: and with my song will I praise Him."

Early on March 10th we left our camp on the equator and set out for Eldoma Ravine.

The march is not a long one, but very rough and uphill. I had imagined "the ravine" camp to be in a wooded gorge, instead of which it is on the top of a steep hill, the fort being 7,400 feet above sea level. The country round is well wooded, and the air delightful in the morning and evening. Mr. and Mrs. Martin at the fort (the Administrator) had breakfast waiting for us in their house. China cups, real coffee and milk, sardines, chops, spring onions and passion fruit, and the flowers on the table were nasturtiums and mignonette. We rested there till the tents were up, and went back to tea in the afternoon, when Mrs. Martin had collected the rest of the Europeans to meet us. One of them, a Mr. Clark, is taking up a new steamer in pieces to the lake.

A huge leopard was killed about twenty yards from the camp last night in the very act of stealing a goat. We went to see them both lying dead side by side.

We passed through the transport camp on our way to Camp 13 and saw the steamer for the lake. The pieces are put on huge waggons drawn by mules and oxen. It is a fearful business to get it up.

Camp 13 was bitterly cold at early dawn. Our fingers were so numb that we could hardly button our things. We had a tremendous tramp before us uphill all the way.

From beginning by freezing we were scorched for the last few hours. Still, as always, there were many compensations. The chief one to-day was a nearly three hours' tramp through a grand African forest—the real sort one pictures to oneself—with great tall trees and luxuriant creepers everywhere and any number of monkeys and parrots. By-and-by it changed to a bamboo wood, with great tall stems and with feather fronds growing from the notches.

Undrinkable Water.

Sixteen and a half miles to-day, bringing us to "Congonji Camp"—a much easier march for us, for though the bicycling was worse than that of a ploughed field in England, we did get enough to help us along grandly. We are now in the country of the Wanguwenzi, and some of them have come to shake hands with us and eat *petit beurre* biscuits. The only draw-

back to this camp is the scarcity of water. It is brought from a great distance, and has the property of turning tea into apparent pea soup, and tapioca pudding into apparent London mud! . . .

As yesterday, to-day was a sort of switchback down-hill the whole way, with a good deal of bicycling. It was quite warm this morning, and our new camp at Nandi is decidedly more tropical in temperature than the last four or five have been.

More Natives have visited us here already than at any other place, and they are stranger still than any we have seen, I think. One young girl had her body all covered with pink powder, so that the black was entirely hidden. They were very delighted with Miss Hurditch's looking-glass, and brought a pet hen to look at itself

in it. At our present rate of travelling we have good prospects of being in Uganda easily by the end of the month.

MR. PECK'S FAREWELL.

Letter to the Editor of the GLEANER.

MAY I, through the pages of the GLEANER, thank very warmly all kind friends who have shown such kind, practical interest in our work?

We missionaries, who come home for a season, are greatly cheered and encouraged as we go about from place to place, and from home to home, by the Christian love and sympathy so freely shown to us. We feel that we have indeed brothers



ELDOMA RAVINE ENCAMPMENT.



MOLO CAMP, MARCH 8TH.

Inside the Boma where the five ladies spent the night of March 7th in the tent.



GIRL CARRYING A BOTTLE ON HER HEAD.

and sisters raised up by the Lord, and His own promise given in St. Mark x. 29, 30 is fulfilled.

As the writer of these few lines goes forward again in Mr. Noble's little vessel the *Alert*, he feels sure you will remember him in your prayers. Pray that God will, so to speak, hold that vessel in the hollow of His hand, and bear her safely over the vast Atlantic Ocean. Pray that God's Holy Spirit may be poured out upon the Eskimo, and that we may see many of these people drawn to Christ. Pray, dear friends, for the loved ones left behind in the homeland.

In conclusion I feel sure I may ask you to pray for my friends Messrs. Bilby and Sampson. Only when I (D.V.) reach Blacklead Island in August will they know anything of the war in which we have been so deeply interested. How great then their isolation! Our brother Sampson, after four years' devoted labour in Cumberland Sound, will, I trust, return to England in October or November of this year. May he be led home in safety.

E. J. PECK.

15, Carnarvon Road, Reading.

The Death of the Rev. C. Stewart Thompson.

A LETTER FROM THE REV. C. H. GILL.

ALLAHABAD [NORTH INDIA], May 25th, 1900.

IT is my sad duty this mail to inform you that our dear brother Thompson has been taken from us in the midst of his arduous labours in behalf of the famine-stricken Bhils. His last letter to me contained these words, "I am feeling worn out. The strain is very severe." So it is not surprising that when cholera broke out in his district, the fell disease should have attacked his enfeebled frame and made him an early victim.

Thompson has died as he lived, in the midst of the Bhil people and the Bhil country, straining every nerve for their temporal and eternal welfare.

He spent the first week of May at Kherwara, visiting with the Rev. A. Outram the neighbouring famine centres and arranging plans for the future. On May 7th he left Kherwara, travelling alone to visit his relief centres on the Gujerat side. It seems that he was taken ill at Baulia, one of his out-station schools between Bilaria and Lusaria. At three a.m., on May 19th, he seems to have left Baulia, being carried on a *charpai*,* with the intention of making for Kherwara, about thirty or thirty-five miles distant, to obtain medical relief. Runners were also dispatched from there to Kherwara. He apparently travelled a few miles, and then, overcome by weakness and the collapse attendant on the fatal disease, he was obliged to halt under the shade of a tree in the Bhil jungle. There he quietly commended his spirit to his heavenly Father and passed away at noon. His faithful Bhil servant Bhagwana caught the cholera from him and died a few hours after him.

It would be difficult to have selected a more appropriate resting-place for him than Kalbay (or Kanbai), where Mr. Outram met the sad procession at midnight and buried, just as the day dawned, the beloved burden they bore. It is in the centre of the mission-field, a place where three or four roads meet, and where one of the best of his schools is situated. On a hillside just opposite the school his grave will now be a prominent feature, a silent invitation to the Bhils to come to the Saviour, and a challenge-cry to the Church to carry on the work which he began.

For Thompson himself we can but praise and bless God's Holy Name. His life was an inspiration; the manner of his death was ideal. His work on earth was no doubt complete, and now he has rest in the service of Paradise.

But for the carrying on of his work we must lose no time in making provision. Mr. Outram and his wife are all alone now in the Mission, with some sixteen famine kitchens to supervise, where over 5,000 are being fed daily, and with the cholera to fight as well as the famine.

Temporary arrangements for the next few months we are able to make out here. But for permanent provision of help to this most interesting and promising Mission we must appeal to the Committee at home, and above all to the Lord of the Harvest above. We need two men this autumn, with strong bodies and good heads, prepared to live an active life among the out-stations and villages of the Bhil country. Of spiritual fitness I need hardly speak; but in addition to being men of God, they should know a little of hygiene and medicine, and should be prepared for a life isolated from their own kith and kin.

If it will stimulate men to offer at home, I may add that during the three days elapsed since the news arrived I have received three offers from married missionaries and two offers from single missionaries in these provinces, who are ready to start at a day's

* A native bedstead.

notice to help the Outrams fight the famine and the cholera, and carry on the general work of the Mission.

I should also add that the death of Mr. Thompson will, I trust, in no way interfere with the maintenance of the famine relief measures inaugurated by him. Therefore all sums of money, either already sent or about to be sent, for the famine will be carefully expended and accounted for, just as if Mr. Thompson were still with us.

Henry Martyn's Bible.

DURING a recent rearrangement of some of the books belonging to the Library at the Church Missionary House, a most interesting discovery was made—no less than that of Henry Martyn's Bible, which had been placed in an out-of-the-way recess.

The Bible is big enough for a "family" Bible. It was bound originally in half calf, but some possessor has endeavoured to protect it by covering it with stout crimson leather, put on after the manner of a brown-paper cover.

On the fly-leaf are three inscriptions which tell the book's history. The first is in the Rev. Thos. Thomason's handwriting:—

"This book was given by Mr. Simeon to Mr. Martyn, on his going to India. By Mr. Martyn, on his leaving India, it was given to Mr. Brown, and by Mr. Brown to Mr. Thomason, on his arrival in Calcutta, or soon after. It is now left with Archdeacon Corrie as a trifling testimony of my regard. The copy has additional value, as containing many of Martyn's notes and corrections, in his own handwriting.

"MARCH 22nd, 1829.

THOS. THOMASON."

"Mr. Simeon" is of course the Rev. Charles Simeon, the great Evangelical leader, Vicar of Holy Trinity, Cambridge, whose curate Henry Martyn had been for a short time. "Mr. Brown" is no doubt the Rev. David Brown, one of the "Five Chaplains," godly clergymen whom Simeon was the means of sending out to India at a time when missionary work was not permitted. Thomas Thomason was another of the "Five Chaplains."

The second inscription is in a lady's handwriting of the old-fashioned angular type:—

"This Bible was left in Calcutta, under the care of the Rev. R. B. Boyes, when Archdeacon Corrie went to England for consecration in 1834, but returned to him at Madras, in January, 1837. Bishop Corrie departed to his rest on Feb. 5th, 1837, and it is presented by his daughter, Anna Corrie, as a memorial of her father's high regard to the Rev. Henry Cotterill.

"MADRAS, Feb. 27th, 1837."

The Rev. Henry Cotterill was a chaplain in Madras, and, it is interesting to record, was godfather to the Rev. H. E. Fox, the present Hon. Secretary of the C.M.S. Mr. Cotterill became Bishop of Grahamstown, South Africa, in 1856, and deposited the Bible with the Society, adding a third inscription:—

"This Bible is now left by me with the Church Missionary Society with the prayer that there may never be wanting to the Society a succession of labourers in the missionary field of the same spirit as Henry Martyn.

"LONDON, March 3rd, 1857."

The good Bishop's prayer will find an echo in many a heart.

Turning over the pages of the Bible we find that it is a copy of the second edition of "The Self-interpreting Bible," edited by "The late Rev. John Brown, Minister of the Gospel at Haddington," and first issued in 1789.

Henry Martyn's notes consist chiefly of Hebrew or Greek versions of the text, written on the margin or between the lines. More rarely, a word or two of English occurs. The notes are disappointing, inasmuch as they do not afford any direct indication of the great missionary's thoughts. They point one-lesson, however. One of the saintliest of men, one of the most devoted of missionaries, Henry Martyn did not neglect his scholarship, or imagine, as some are said to do, "that God could be better served by his ignorance than by his knowledge."

On the Way to Kano.

EXTRACTS FROM THE LETTERS OF THE MISSIONARIES.

[The photographs illustrating these letters were with one exception supplied by the Rev. J. C. Dudley Ryder.]

I.—FROM DR. W. R. MILLER.

ARRIVING at Ilorin on Feb. 9th we were surprised and pleased at the extremely warm welcome given by the chiefs and the king to the Bishop; he inquired carefully for Mrs. Tugwell, and was delighted to hear of little Herbert and the little girl, and asked the Bishop why he did not bring them out. It strikes all these people so strangely that they see white men, but rarely women and never children white. Some of them, the less intelligent, are quite prepared to believe either that there are no such things as white children, or that we eat them!

We paid calls on the Resident, a young officer of the West African Field Force, and he returned it, arranging for a service on Sunday for himself and the non-commissioned officers of his company. This we had, and it was very pleasant again to sing the old familiar hymns. The soldiers seemed as pleased as we were.

After four days' stop we came on to Jebba. The country is getting extremely hot, for three or four hours in the day the temperature is between 100° and 105° Fah. in the shade, and riding in the middle of the day in the blazing sun, often along shadeless roads, is intensely hot. We give praise for shade and breeze when it comes, as very choice gifts.

On the 13th we walked or rode most of the day. This is necessary sometimes, as one is bound to reach the next village in front for food for carriers, and sometimes the distance is long. It means a good deal to suddenly supply 250 men with food and water, who are ravenously hungry and thirsty.

Our filtering experiences are very funny. Two of us, as soon as we arrive at a village, sit down with jugs and Berkefeld filters, and with huge labour proceed to get a little water fit to drink. One small jug passed through the filter in this way usually necessitated taking out the inside and cleaning, for it was clogged with dirt. Water becomes priceless at this rate, and he who spills any on the floor is a sinner.

A few words about Jebba. It is an encampment—a military station and also a store-station of the Niger Company. It is built in three parts, one on the Yoruba side, consisting of a hill on which the Governor, General Lugard, lives with his private secretary, and the colonial secretary and treasurer.

Lying below the hill, which is roughly about 500 feet above sea level, is a hot sandy plain. Here the Niger Company has its store and the residence of its agent. Here also the native clerks live. The scene of activity here, building, thatching, and trading, is most interesting. Native educated men, two of whom came with us, were amazed to see what a distance up the river the English have penetrated with the accompaniments of civilization. Across a part of the river (the crossing is effected by small long, narrow canoes dug out of trees) is a large island, and this is the main military encampment. This is a barren, rocky piece of ground, but with a most exquisite view across the river. The huts of the native Hausa troops are here, and dotted here and there are the bungalows of the British officers, put up quite lately, that is, during the last two years. There is constant bugling, constant drilling, and general activity here, except for about three hours in the middle of the day, when even animals seem silent with the heat, and the indefatigable, hardworking doctor alone rushes about from place to place with a charmed life. May God preserve him! Dr. McDowal was indeed good to us during our visit. Of the continuous, per-

sistent, generous kindness we received from all the officers I cannot speak too highly.

II.—FROM THE REV. A. E. RICHARDSON.

March 2nd.—The journey was recommenced. Our intention being to make short marches until the others overtake us, we stopped early in the day at Giddan Zana. The chief prostrated himself before us. We told him not to fear. Our men would pay for all they took, and if they made themselves obnoxious let him come to us.

"Be afraid!" said the chief. "Why should we fear the white man? We live in your shadow. In times past we were compelled to keep our arms by our sides. Now we can stretch them out. You have delivered us from the oppressor—the Fulani."

Scarcely had our evening meal begun when the chief appeared with twelve huge calabashes of native food, chiefly *tuwo*. These he presented to us with all the ease and grace of a courtier. The food was really very good indeed, but its chief constituent seemed to be cayenne pepper. The carriers made short work of the remainder, although it could not go far amongst 270 men. Our caravan consists of 142 Yorubas and 127 Hausas. We have given every man a number—"lamba" they call it.

Saturday, the 3rd.—We were up before dawn and got well out of the place before seven o'clock. We walked steadily along until nine, when the men stopped to eat their "chop" at a town called Tatabu. The whole place was in ruin. Not a soul visible. Five years ago it was a large flourishing town, but the Nupés raided it, captured every one and carried them off into slavery. Soon after ten o'clock we arrived at Giddan Rawa (the house of dancing). Here again we were enthusiastically welcomed. At dinner time an orderly procession approached with twenty-two calabashes of *tuwo* (fish pudding, &c.) for our men—a costly and acceptable gift.

Sunday, the 4th.—We held two services simultaneously. The Bishop, with Bako as interpreter, conducted the one for the Yorubas, whilst I had the great joy of holding the first Hausa service. It was indeed a privilege. It was a great relief to me to find that I could express myself easily and fluently—a direct answer to prayer. One man came to me after the service and asked me to give him daily instruction. He wished to know more.

One or two of the boys have brought me an egg as a present. The first comer stood a long way off and held the egg up. I nodded approval, but he merely ran away. When he repeated the offer I beckoned to him. He would come to within a few yards and then ran off frightened. Nothing would induce him to come near the tent. Eventually he went to my boy Audu, who speaks Nupé as well as Hausa. So the youth came to the tent door, offered me a very rotten egg, which I accepted with pleasure. He said he wished to make friendship with me.

In the afternoon a great hullabaloo was heard from the Hausa quarter. A carrier had paid thirty cowries (each worth $\frac{1}{30}$ th of $\frac{1}{4}$ d.) for food. The dish was not quite cooked, so he elected to wait. Then when the meal was ready the woman declared he had not paid. He snatched the spoon away and angrily kicked out at the calabash. Of course the husband was irate and beat the carrier with a thick stick. Others took sides and a fight was imminent. The Bishop said he thought it would be well to send the man back to Jebba. The head-man begged leniency as it was a first offence. The carriers were all wroth because, forsooth, we took the side of the Nupés. This matter settled, up came some more Hausas complaining that Sarakin Lokoja (the head-man of the Hausas) had cheated them in the distribution of their wages—which consisted of cloth this week. They said they should go back to Jebba. The Bishop foreseeing trouble ahead, said he should not leave the village that afternoon, so I set off with Bako to salute the chief who had brought food the evening before. I took a little cloth.



INSIDE A YORUBA VILLAGE.
(The circular huts are barns where yams are stored.)

We walked three solid miles until we reached a small village close to a huge creek of the Niger. It was Tatabu! When the Nupés raided the big town some of the people hid in the bush and built a little village hidden away there by the water. After a "stately" conversation I rose to go. They bade me sit down and brought five fowls as a gift.

I expostulated, "You give me too much."

"No," said the chief, "that is impossible. Are we not eating your blessing?"

He of course referred to the peace and security brought by the English.

As we journeyed to the place we heard a great shouting behind us, and occasionally the Hausa war-cry, "Hi hie! hi hie!" so that I was quite prepared to find everything at sixes and sevens. All was quiet, however. The Bishop said that the Hausas had collected with sticks, and amidst an uproar had brought their numbers and piled them in a heap. Then they left the place in a body saying they should join Kontagora, the great marauder. It was a little annoying, but we felt fairly confident that it was chiefly bluff. Meanwhile our Yoruba men behaved splendidly, giving absolutely no trouble.

In the evening we had the great joy of celebrating the Holy Communion once again. We met in the Bishop's tent.

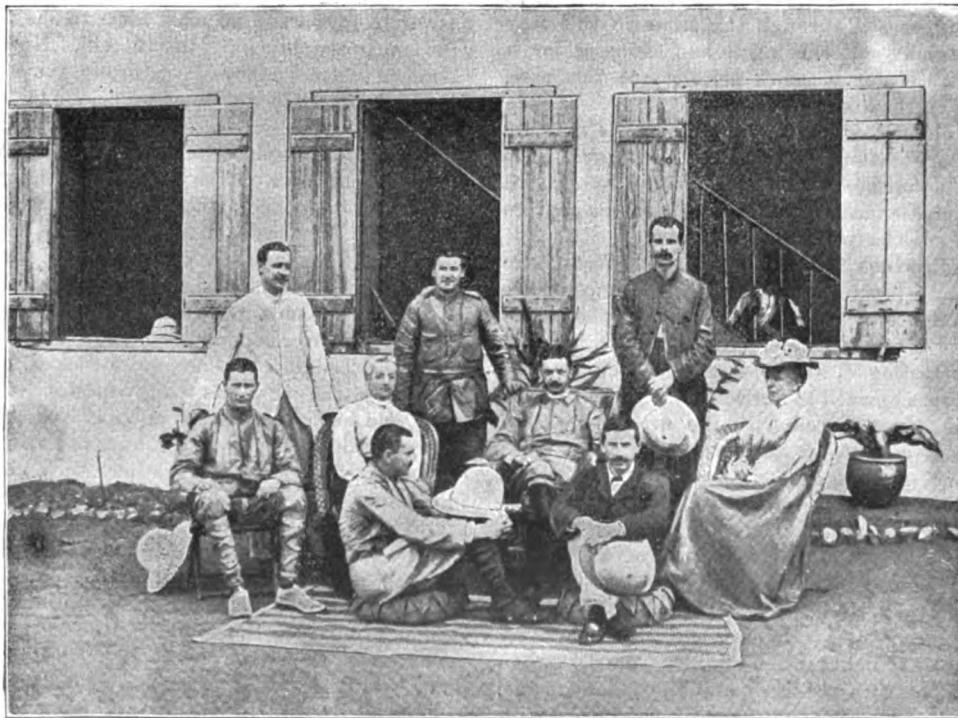
Monday, March 5th.—The first thing to do to-day was to settle the Hausa dispute. There was a great deal of eating of words and indignant denials, but no mention of returning to Jebba or joining Kontagora's force. They were all willing to go forward, and demanded their numbers again. We came on eight miles without a stop, arriving at Mokwa, which is marked

so prominently on the maps. It gives every sign of having once been a great town. The ruined wall includes a very large area. It is situated on a hill—a healthy, breezy spot. But to-day all is in ruins. Five times has the place been raided, sacked, and burnt in the memory of the inhabitants. The last attack was in 1885. The chief told us that he remembered only one white man visiting the place, and that was twenty-five years ago. (Probably this was Flegel.) It is our intention to stay here until Miller and Burgin overtake us. That will be to-morrow, we hope.

Tuesday, March 6th.—Ryder went off to Rabba to see the place. It is about seven miles off. About three o'clock Miller and



A MARKET SCENE EN ROUTE.



OUTSIDE THE MISSION-HOUSE, OYO.

The Hausaland party consist of Bishop Tugwell, seated in the centre, Mr. J. R. Burgin, standing on the Bishop's right, Dr. W. R. S. Miller, seated on the left, the Rev. J. C. Dudley Ryder, seated sideways, and the Rev. A. E. Richardson, below the Bishop. The two ladies are Mrs. Melville Jones (on left) and Mrs. Harding (on right).

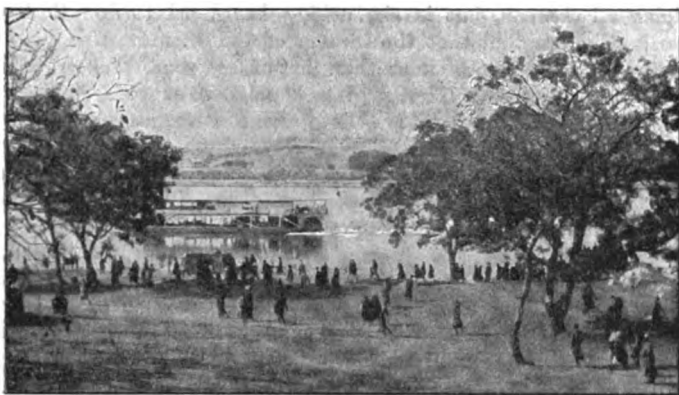
Burgin arrived, much to our joy.

Wednesday, March 7th.—We went on to Bakanni, about fifteen miles' journey. The country was very beautiful all the way, but no water and very little shade could be obtained.

On *Thursday*, the 8th, we arrived at Wagbi, where we were treated right royally. Both here and at Bakanni the people indignantly repudiated the idea that they were tributary to Bida.

"No! We are subjects of 'the Queen,'" said they.

The hospitality of these people is most wonderful. For ex-



JEBBA : ON THE BANKS OF THE NIGER.
(Arrival of a Government steamer.)

ample, at eight o'clock this morning we stopped at Gudu Gudu to eat a hasty meal. In a remarkably short time about thirty calabashes of well-cooked food appeared.

We were a little suspicious lest the head-men should have commanded the people to offer food, for of course such a gift is always handed over to the carriers, and doubtless the chief men themselves get a good share. We therefore took trouble to inquire of the *Balé* (head-man).

"Nay, nay," he replied, "we bring it freely because of the joy of seeing you. When the *Fulanis* come a small boy of twelve takes more from us than we have given you. You exact nothing, and we therefore delight to give you hospitality."

So at Wagbi. The king sent a leopard skin, mats, fowls, water, and fifty calabashes of food!

In the afternoon a palaver was in motion over the worth of 8d. in cowrie shells. The king and his chiefs and the Bishop sat in committee. The head carriers and the great people of the town were grouped around respectfully agreeing to everything said by everybody.

Suddenly a hawk swept over the town, and Burgin took a hasty shot from behind. The king gave a start. No doubt he thought war had come to his town. But immediately the dead hawk fell right at his feet! It was most dramatic, and for five minutes the whole place rang with laughter and excitement. Again and again the king thanked us for killing that hawk—the hawk which had stolen so many chickens!

Our movements are watched with a certain amount of apprehension all over the district. At Wagbi the Bishop went to salute the king, and found there envoys from Bida and from Woshi. For days our arrival has been waited for. The man from Bida was quite full of most interesting information on the internal condition of affairs at that city.

On Friday we went to Shala and there stopped for breakfast. Three miles before reaching that place we had simply passed through a village. But before we could finish our meal at Shala in walked two women with loads of yams from the distant village. They had followed us in order to bestow a gift.

We are learning a lesson which will certainly make us cautious, and ought to be impressed upon others who may follow. Never employ two nationalities of carriers. It is fatal. At every stopping-place we are engaged in preventing fights between the Yorubas and the Hausas. A fresh difficulty cropped up to-day. The carriers had been stealing yams surreptitiously from the farms alongside the path. It was decided that

a small sum, should be deducted from each man's wages to pay for them.

One man remarked, "That is unfair, for *all* have not stolen,



HAUSA PILGRIMS.



YORUBA PORTERS NEAR A VILLAGE.

(In the centre of the picture is a hammock, its pole leaning up against a low roof.)

and you cannot detect who the culprits are. But *God* knows. Why cannot you leave *God* to punish sinners?—that is *His* business, not yours!"

Certainly it was an ingenious way of getting out of a difficulty. We spent the night at Lagun.

We arrived at Mamuji on Saturday, the 10th. This morning (Sunday) we held the Yoruba and Hausa services. There are two towns here, so we asked the Hausa king's permission to hold our service in his town. I sent Bako early in the morning. He not only gave permission, but his messenger gave the "call to prayer." This is most interesting. Imagine a Christian call to prayer ringing out over a Moslem town.

Many of the people of the place came to our service.

When we arrived here yesterday the place was empty. Only the king and a few chiefs remained; the others all fled in terror. They are gradually returning.

"Whence? . . . Here!"

A HUMAN RESPONSE TO A DIVINE INQUIRY.

"Jesus saith unto Philip, *Whence* shall we buy bread that these may eat? . . . Andrew, Simon Peter's brother, saith unto Him, There is a lad *here* . . ." (St. John vi. 5, 8, 9).

WE may fix thought upon two words—the Master's inquiry "Whence?" the servant's simple spontaneous response—"Here!" There is much in the story of the feeding of the 5,000 in the wilderness, the only miracle recorded by all four Evangelists, to illustrate missionary work.

We must of necessity pass by the greater part of all this, and look at some humbling happy thoughts suggested by Jesus' "Whence?" and His disciple's "Here!"

1. We are told that the inquiry was a *test question*. With God are no problems, no difficulties. "There is nothing too hard for the Lord" (cf. Gen. xviii. 14 and Jer. xxxii. 17, 27). It is only to us that matters seem difficult or impossible. "He Himself knew what He would do" (ver. 6). Child of God, when there occurs any testing question about yourself (St. John xxi. 15, 16, 17) or about your work, fall back upon the thought, "He knows—what I am, and what I am not; what I can do, and what is beyond my powers; what He would have done, and how to do it." "The people that do know their God shall be strong, and do exploits."

2. It was a question as to *co-operation*. Only here, and in the companion miracle of feeding the 4,000, did Jesus use man's means in carrying out His purpose. What a mine of blessed solemn thought underlies that "Whence can *we* . . .?" It was not the "we" of royalty; it was the "we" of co-operation. Unless Philip, or such as he, were ready to help, Christ's plan could not be carried out, even as the great prophecy of the Old Testament depended for its fulfilment on a man ready to lend his ass's colt to "the Lord" (St. Luke xix. 31). Just think, the world's evangelization depends no less on Christians' willingness to go or give, than on their Master's blessing upon their going and giving. If the 5,000 are to be fed, somewhere must bread be offered to Jesus. The question was asked of Philip in his own country, within reach of his own home (St. John i. 44); it asked for nothing which he could not give. When Jesus said, "Whence," He had in mind Philip's home, not Andrew's. What an opportunity! Jesus and Philip were to feed 5,000 men! Reader, you and I may be "workers together with" God (2 Cor. vi. 1). In this case the opportunity was lost!

3. Philip did not stand the test. Perhaps we find the key to his failure in St. John xiv. 8, 9. He did not know his Lord—the "all power," the limitless resources, which were His. Hence he began to *calculate*. Mental arithmetic is as fatal to spiritual response as is a mere regarding of physical laws to spiritual efforts (St. Matt. xiv. 30). What was this 200 pence? Was it the whole contents of the common purse? Was it the limit of the hopes and imaginings of this Galilean fisherman? It was *his* limit; that we cannot blame, for we all have our limitations—some narrower than others, and we work and think within confines. The wrong was when Philip made his limit of 200 pence Christ's limit; in his hands that sum at best could only provide for each a "little" (ver. 7). Like his forefathers, he "limited the Holy One of Israel"—and just as they had done so—"they said, Can God furnish a table in the wilderness? Can He give bread also, can He provide flesh for His people?" (Ps. lxxviii. 19, 20, 41). Hence this servant was no help to his Lord. In answer to Christ's "Whence?" he had no reply but despondency and despair. Perhaps there is no work of God which is more hopelessly regarded than the Evangelization of the World. The problem is so difficult, the extent of the task so great, our limits are so easily reached, that we dare not hope and believe that we can see and share in its accomplishing. The Church *may* be

doing all *she* can, but is she asking her Lord to do all *He* can? We are told that the income of C.M.S. must this year (1900—1901) be £60,000 more than that of last year. Who reading or learning this will not say it is hopeless to expect it? Nay, fellow-Gleaner, "The Lord is able to give much more than this" (2 Chron. xxv. 9), but it will be in ways and means which He Himself approves, in just such ways and means as 1,900 years ago fed to the full the hungry ones by the Sea of Galilee.

4. Philip is hopeless—therefore he is helpless. But another disciple has heard the Master's question, "Whence?" and responds, "Here!" How often does the heart anxiously ask, "What constitutes the missionary call? Has that call ever reached me?" Certainly Jesus had not directly addressed Andrew. Abraham said, "Here" to a direct call of God (Gen. xxii. 1). So had Moses (Exod. iii. 4), so had Samuel (1 Sam. iii. 4). But Isaiah heard no more than, "Whom shall I send?" When he replied, "Here" (Isa. vi. 8). "The call of God," said G. S. Eddy, "is not so often a personal call as *the call of an opportunity*." The knowledge that there is a need which I can in some measure supply is in itself a call of God. "Jesus said, Whence? . . . Andrew, Simon Peter's brother, saith unto Him, There is a lad *here*. . ." True, a moment after, the poor fisherman was ashamed of his offer—wished, perhaps, he had never made it. "What are they among so many!" But it was too late. The Master's ear had caught the spontaneous offer, and at once it was accepted. What a look of Divine joy and satisfaction shone on His face as He said, "Make the men sit down." All the rest was their Lord's doing. He seemed helpless till He had in His hands that humble gift. But having it, He could have fed 5,000,000 with it. We know the sequel—all were "fed to the full"—for the evangelization of the world must be more than a mere superficial proclamation of the Gospel; fragments were to be "gathered up," for though there is to be no stint in missionary expenditure, neither is there to be any "waste"—nothing is to be lost. Twelve baskets full of food were his who gave but "five barley loaves and two small fishes," for "there is that scattereth and yet increaseth" (Prov. xi. 24).

Whence? Here! "There is a lad here." Is that you? It is seldom given to the elders to take up missionary work. If you, my reader, are young, you possess in that one fact a fitness, the want of which unfits many a life which hungers to go.

"There is a lad here." Probably Andrew spoke of his own boy. Close as he then was to his lake-side dwelling, what so natural as that his own "lad" should be there with his father's midday meal? Abraham withheld not his "lad" from God (Gen. xxii. 12), nor did Andrew here. Parents, who know something of your Lord's longing to feed the hungry Heathen, as you look round your circle, dare you say to Jesus Christ, "There is a lad here"? and if so, are you sure your child has in his possession what Jesus Christ can use? A lad with nothing in his hands, or only "a stone" (St. Luke xi. 11), would have been useless. But one with bread which Christ could bless was "a fit man" (Lev. xvi. 21). Or is this "fisher of men" who makes his offer of a helper to his Master, the vicar who can give up his young curate, the Sunday-school superintendent who can part with his best teacher, or the teacher who has so used his opportunity as to prepare many "a lad" to volunteer? Who but the Holy Spirit can apply the word? Oh, may the Divine need speak home to the dear Master's own disciples in hundreds of parishes and in thousands of homes where the GLEANER enters in.

This is the need of to-day—not financiers and calculators, who leave out of their calculations the only important factor; but men and women who, in blessed ignorance of any but spiritual arithmetic, consecrate their all to Jesus, and offer "five barley loaves" to feed 5,000 men!

W. E. B.

The Mission-Field.

YORUBA.

New Church at Ijebu Ode.—Bishop Oluwole opened a new church at Ijebu Ode, the capital of the Ijebu kingdom, on April 26th, in the presence of between 6,000 and 7,000 people, including the native princes, the king's councillors, and chiefs. The church is described as a fine and really handsome building, and has cost £1,200 exclusive of labour by the converts. This sum, with the exception of about £50, has been raised by the Ijebu Ode Christians. The church has been named "Olugbala" (St. Saviour's).

EASTERN EQUATORIAL AFRICA.

Wounded by a Leopard.—Mr. A. W. MacGregor, of Taveta, was somewhat severely injured by a leopard on April 2nd. The animal had visited several houses during the previous night, in one of which it had injured a woman. The Rev. A. R. Steggall thus relates the incident which occurred:—

"Shortly before nine a.m. a woman came to say that she had seen the animal in one of the banana plantations about 150 yards from our house. All three of us (Messrs. Steggall, Verbi, and MacGregor) then went to the place indicated and saw the tracks, but gave up the search before long, as there was every probability of the beast having gone into retirement for the remainder of the day. Mr. Verbi and myself took one path to return to our duties, while Mr. MacGregor took another, which resulted in his coming suddenly on the animal. He fired at and wounded it. I had just put my rifle into the house when this news reached me, and we all joined forces again. We followed a trail of blood to a patch of thick bush about twenty yards square.

"I was at one side, Messrs. Verbi and MacGregor at the other, and quite out of my sight, when the latter perceived where the creature was lying, and fired at it again. However, it sprang out and knocked him down, clawing his head, and biting both his feet while he was kicking at it, and his left hand.

"Mr. Verbi was much afraid of hurting Mr. MacGregor if he shot the beast in the head, but he wounded it in two or three places, while a Masai boy transfixed it with a small spear. It then sprang back into the bush, and died in a few minutes."

Mr. MacGregor was assisted home and his wounds dressed. Messengers were despatched to Mochi, and the military doctor's assistant arrived the next afternoon, by whose advice the patient was removed to Mochi on the 5th. According to our latest information most of the wounds are healing satisfactorily, but the doctor thought the cure of the hand would be an affair of two months or so.

UGANDA.

Industrial Mission in Mengo.—One of the most remarkable of the developments in Uganda last year was the organization of an Industrial Mission, now a recognized part of the work of the C.M.S., under the direction of Mr. K. E. Borup. Some "boys" between the ages of fourteen and twenty years have been accepted as apprentices and regularly indentured on articles of agreement signed by the Katikiro for the Waganda, and by the Bishop and others for the Society, for training in handicrafts of civilized nations. In addition to learning the various branches of the building trade, the boys are taught the art of printing—so successfully indeed, that the specimens of their work we have seen would do credit to any of the large printing firms at home. Although the copies of the New Testament and of the whole Bible, which have such a ready sale, are sent out by the British and Foreign Bible Society, many smaller books are printed at the Mission press, and it is a matter of regret that the only style of binding at present possible is in the form of paper covers and wire stitching. Mr. Borup appeals for help towards providing materials for teaching and executing bookbinding of a more substantial kind.

BENGAL.

Santal O.O.M.'s.—In connexion with the Santal Native Church Council there were 258 baptisms during 1899, sixty-six of whom were adults. Notwithstanding the comparative poverty of the Santals each of the ten pastorates of the district support or partly support a preacher as their "Own Missionary" to the surrounding Heathen. This is a step in the right direction, as the burden of the work in India will have to fall on the people of the land eventually.

PUNJAB AND SINDH.

A Serious Accident.—While riding a horse in Amritsar on April 27th, the Rev. J. A. Wood, of Batala, was thrown, and

sustained a severe fracture of his skull. He was carried to the house of the Rev. T. R. Wade, and placed under the care of Dr. H. Martyn Clark. By telegram received on May 25th we infer that the symptoms so far continue to be favourable.

Baptism of a Mohammedan Mullah.—At the frontier station of Quetta, on Easter Day, the Rev. A. E. Ball baptized a Mohammedan mullah and his wife. A man of the Chamar caste and an infant of Christian parents were also baptized. On that day there were thirty-four communicants, including the missionaries, and a new Communion set given by a lady in England was used for the first time.

SOUTH CHINA.

A Women's Conference at Hing-hwa.—The Hing-hwa dialect is so different from that of Fuh-chow that the Native Christians of Hing-hwa derive no benefit from the social and devotional gatherings held in Fuh-chow. The lady missionaries have therefore organized a week of meetings for the Christian women of Hing-hwa, choosing the Chinese New Year, when the patients go home for the holidays, and so Dr. Van Someren Taylor was able to lend the women's hospital for the meetings. This first conference was attended by seventy Chinese Christian women.

WEST CHINA.

"In Perils of Waters."—Mr. P. J. Turner and Mr. A. E. Seward, who left London on Oct. 9th, met with a mishap on the Yang-tse River on Jan. 13th. They were accompanied by Mr. Murray, an experienced traveller connected with the Scotch Bible Society. Mr. Seward thus describes the incident:—

"Whilst trying to ascend the Tong-Yang-Si Rapids the men lost control of the boat, and it was driven with great violence upon the rocks. Water came in very fast. Luckily a boat was within hearing and came to our rescue, and before dark all things above deck were removed to the shore, some twenty yards distant, where we made a tent of the oars and sail and prepared to stay the night.

"The next day, Sunday, was spent in taking up the cargo and bringing it ashore. The boat had sunk during the night, so it was all submerged.

"The cargo consisted of 50,000 portions of Scriptures, which Mr. Murray was taking to Si-chuan. These had swollen with the water, and had burst their cases. Six days were spent thus under canvas, during which time most of the books were spread upon the rocks and dried.

"By this time the boat had been baled, raised, and repaired, and men were procured from the mandarin of the nearest city, who escorted us up-river, and we duly arrived in Chung King on Feb. 8th, the voyage from Ichang having taken exactly forty-two days."

JAPAN.

"In Perils in the Sea."—For the second time Bishop Evington (of Kiu-shiu) has narrowly escaped shipwreck. Returning from a visit to the Loo-choo Islands on Good Friday, the steamer in which he was travelling came into collision with the ram of a man-of-war, and was sunk. Providentially the vessel was near the landing stage and the passengers were rescued.

Once a Hinderer, now a Helper.—On Feb. 28th the Rev. A. B. Hutchinson baptized Yamagita Kura Maria, aged nineteen years, the daughter of Christian parents who have long desired their child's salvation. She had been utterly opposed to Christianity and tried to hinder her mother's baptism, and succeeded in preventing the teaching of the two younger children. Last autumn she received a copy of *Christy's Old Organ* in Japanese, and the reading of that, combined with anxiety as to her health, under God, helped to lead her to inquire after the way of peace. She was accepted as a catechumen, and subsequently after examination Mr. Hutchinson felt fully justified in baptizing her. Now she is quite anxious for the other two children to become believers.

NORTH-WEST CANADA.

Letters have reached us from York Factory, which place Bishop Newnham reached on Jan. 22nd, after walking 200 miles in seven days. The weather had been intensely cold, varying from 25° to 72° of frost. Sometimes there was bitter wind to drive the cold home, and no possibility of taking a day of rest on the journey. Food camps were very trying from the impossibility of keeping warm during the time of eating, and even the food would freeze on the heated plates a few minutes after being taken from the fire. Badly frozen face and fingers and blistered feet were part of the Bishop's troubles, but when he wrote he was well and in some ways much comforted concerning the work.

Three Sunday-schools for Heathen Boys.

BY THE REV. A. I. BIRKETT, *Lucknow, North India.*

I AM sure you will be interested in hearing of our Sunday-schools for Heathen boys in Lucknow. Most of the boys attend the C.M.S. day-schools, of which there are three. There is no compulsion to bring them to Sunday-school, but their attendance is quite voluntary (as of course is that of the boys who have no connexion with the day-schools at all), the only stimulus being the small prizes that are given them every month for regular attendance. These monthly prizes consist chiefly of school requisites, such as pens, pencils, and ink-pots, and are valued because they assist them in their week-day studies.

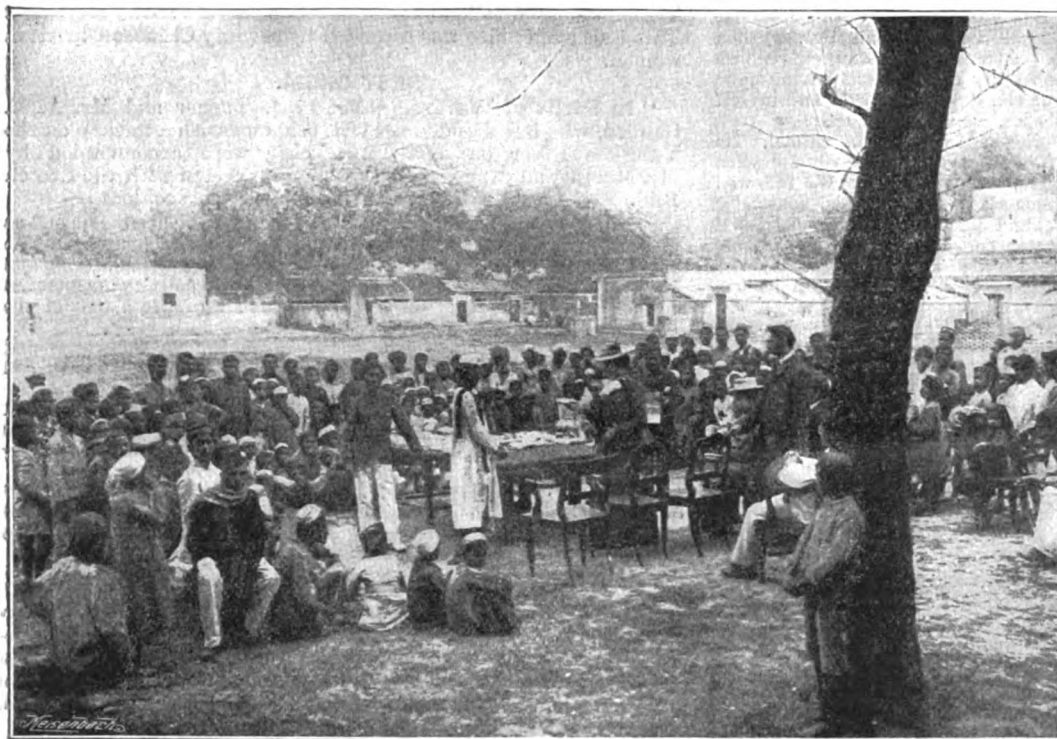
The teachers in these schools on Sundays are of course all

Mrs. Barnett is in the act of handing a prize to a boy. There were last year in all 160 heathen and Mohammedan pupils. The prizes were awarded according to the regularity of attendance, and it was gratifying to see no less than twenty-one boys receive first prizes because they had attended on fifty or more Sundays. In all over one-third of the boys on the rolls received prizes and gifts. Two special prizes were given for singing, of which a small choir of four boys gave us a specimen.

You will notice that I have said no word as yet about refreshments. English children would expect food at a "treat," and so do these; but owing to their caste prejudices, special arrangements have to be made. After the distribution of the prizes the boys tear away to another part of the ground where a Hindu sweetmeat man is in readiness for them. He has beside him a pile of specially dried leaves, and these he uses instead of paper bags, making them into 'cute little cones by pinning one side

in a V-shaped fold. Into each leaf he weighs eight ounces of sweets of various shapes and names, all made of cream and sugar as a foundation—some having in addition coarse lentil meal and flavourings of sorts. A portion is handed to each of the boys in turn and he carries it off, devouring it as he goes. Water is easily procured from a stand-pipe near, and these boys drink from their own hands, so all trouble of tables and cloths, cups and saucers, tea, sandwiches, cakes and buns is saved, and there is this added advantage that all are served to exactly the same quantity, for it is weighed out to them, so there can be no heart-burnings.

I find that I have told you nothing about the prizes themselves. It is the custom for each teacher to find out from his boys what



PRESENTATION OF PRIZES, HINDU SUNDAY-SCHOOL, LUCKNOW.

Christians. One of the Christian teachers in each of the schools acts as superintendent, and the young men in the Teachers' Training School help as teachers. Altogether there are nine Christian teachers at work in these schools on Sunday for the space of one hour.

The annual treat and prize-giving for these schools takes place in the early part of February. The boys begin to assemble in the open space before the Mission buildings at ten or eleven a.m. On one part of the ground are set up merry-go-rounds, some with swing-boats which revolve around a horizontal line, and some with horses and other animals which revolve on a perpendicular pivot. These are a great attraction.

While some are engaged in swinging others play at cricket, and running and jumping, and such-like sports, until about three p.m., when they begin to look longingly towards the loaded table of prizes and gifts which is then brought out. Generally some visitor is conveniently at hand to distribute the prizes. This year Mr. and Mrs. Barnett, of South America, were with us, and it was Mr. Barnett who took the accompanying photograph while his wife gave away the prizes. In the photograph

they would best like to have, consequently the prize-table presents a curious medley. Books are scarcely ever asked for, unless they need a school text-book. One very favourite prize is an umbrella, which can be bought for eighteenpence or two shillings, and this year about eleven of these useful articles were given away. A few chose caps, others penknives or time-pieces; others again were in need of clothing, and received woven vests or pieces of stuff for making up into garments. When prizes and sweets have been distributed the tired boys are free to go home, but they do not go with great alacrity. The swings are very attractive, and many linger round them until they are actually taken down to be carted off.

And what fruits are there of this Sunday-school work? One of the present Sunday-school teachers is a young man who came here for baptism, but who was first attracted to Christianity in the day-school at another station. His people, finding out his tendencies, removed him from the Christian day-school, but were apparently unaware of the Sunday-school, to which he continued to go regularly. There he received the instruction which led him to face the loss of all things that he might win Christ. And as God has used and blessed another Sunday-school will He not also bless ours, and perhaps use this young teacher to lead others into the light even as he was himself led?

Mary Nakamura.

By MISS RIDDELL.

SINCE reaching England in May last year, the question has frequently been put to me, "Do you really find among the Japanese Christians men and women who are truly spiritual in heart and mind, and life? Spiritual men and women such as we meet in England?"

To that my reply is, "As there are Christians and Christians in England, so there are Christians and Christians in Japan, and I can truly say that I have met, though necessarily fewer in proportion, as spiritually minded Christians among the Japanese as among our own people."

And again I am frequently asked, "Can you make true friends among the Japanese, really heart to heart friends without reserves on either side?" Such friendships are rare anywhere, but I can reply to that question also in an unqualified affirmative.

The accompanying photograph shows the grave of one of those rare characters which combined in itself the replies to those two questions. The grave is that of the wife of the Rev. K. Nakamura, of Kumamoto. It is the one with a tall wooden pillar on which in large written characters is her Japanese name,—Nakamura Hisako. The pillar is called a *bokyo*, and at the end of a year is generally replaced by a stone monument such as those seen beside it.

We have no Christian burying-ground, and so our dead have as a rule to be buried in the Buddhist graveyards amid heathen surroundings, there to await the resurrection morning. But the Nakamuras are an old Samurai family and they have their own little cemetery; it is half-way up a mountain side, and it was there that on Feb. 8th, 1899, Mary Nakamura (that was the name by which we knew her) was laid to rest.

She had been a favourite Goodall's, who constantly used her as her "best pupil." gifted in many ways, she wrote English very ac- and her knowledge of Scripture was equalled only, shall I say, by her husband's. Before their marriage, and before their marriage was arranged, they both, unknown to each other, competed for a prize for Scripture knowledge, which had been offered for all Japan (I think by Bishop Poole) to stimulate Bible study. There was some delay in the awards being announced, and meanwhile the marriage had taken place. When they were declared it was found that Mr. Nakamura had obtained the first prize among the men, and Mrs. Nakamura the first among the women. Often during her last long illness she would surprise me by the acumen with which she would produce a text to point some beautiful thought of her husband's, or to supply him with what he at the moment needed.

As a girl, as a wife, as a mother,

and as a friend she was "altogether lovely." Towards the end of her life, the time was nearing for my return to England, and she would sometimes say, "You will not go! If you go I shall die—I feel it." And I resolved not to go until God should take her. It became necessary for me to go to Nagasaki for a day or two, but before going I saw her doctor, who said that in all probability she would live for another fortnight or three weeks. So I told her my reasons for going and asked what I could bring her on my return. She was quite happy about it, and as I was leaving said somewhat suddenly, "I am so sorry that I was not photographed last year for you, but you don't need a *photograph* to remember me by, I think. You live in my heart, and I have only to shut my eyes to see you, and that is better to me than any photograph." That was on Saturday, and on Monday I started for Nagasaki. When I reached there that evening there was a man waiting at the station with a telegram to say, "Mrs. Nakamura died at one o'clock." It was a terrible blow. I found afterwards that she had spoken but little that morning, and then to ask the time, so that she might trace me on my journey, and then came unconsciousness, during which she passed away to see "the King," she so loved on earth, "in His beauty."

Truly there are deeply loving hearts in Japan, waiting for the men and women who will go out to lead them into, and to strengthen those who have found, that love which makes us all one in Christ Jesus.

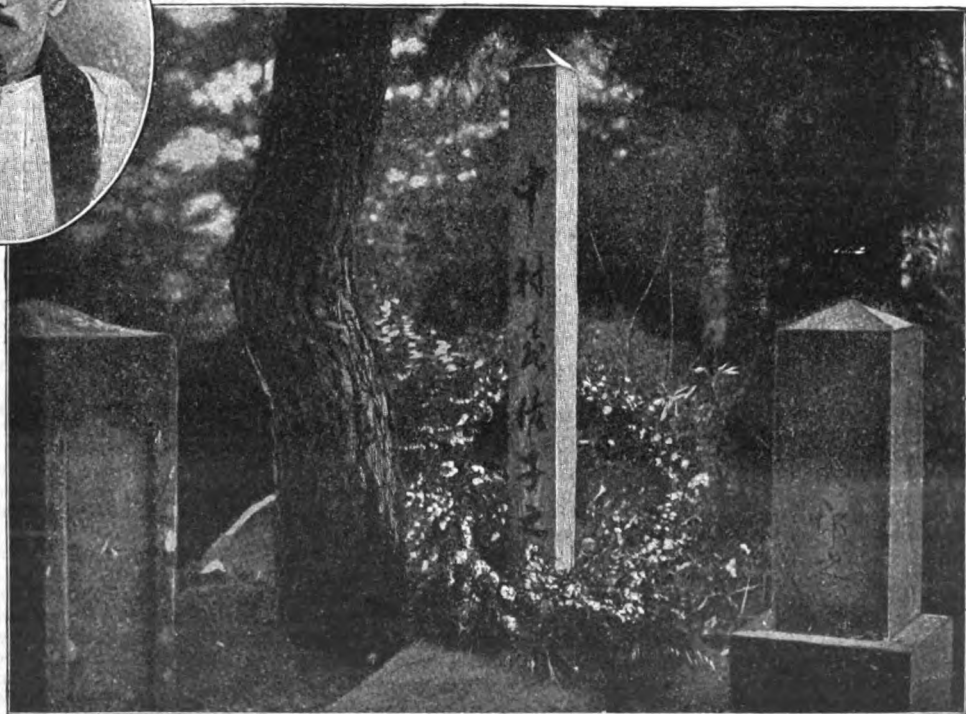
Her husband, the Rev. K. Nakamura, was first drawn to Christianity by Archdeacon Maundrell, the beauty and dignity of whose personal character was the means of leading more of the better educated Japanese to study the life of Christ Himself than any missionary in Japan I have yet heard of.

When the present Emperor began to reign, and simultaneously the feudal system disappeared from Japan, the Samurai class (military gentry) received pensions, and later on lump sums in commutation of them. A catechist's salary does not go very far, and the commutation money which Nakamura San had received was a great stand-by for them. But a mortgage falling due in connexion with their church, Mr. and Mrs. Nakamura saw no way to save the situation but by withdrawing their whole capital



REV. K.
NAKAMURA.

pupil of Mrs. to speak of Unusually spoke and ceptably,



THE GRAVE OF MRS. NAKAMURA.

from the bank, which they did, though they personally were in no way involved by the realizing of the mortgage. It was done solely for Christ's sake, and to carry out the injunction: "Bear ye one another's burdens." But from that time life pressed somewhat heavily on the household, and in times of illness there was no reserve to draw upon for extra necessities for the delicate mother. But no word of regret has ever been heard from either, and the only reply to the expressed regrets of friends has been, "It was given for the Lord Jesus Christ."

There were five little girls, but a few months before the mother's death one of the three who were at school with Miss Tristram in Osaka was called home somewhat suddenly. "The Master called and she went quickly."

There are indeed "jewels" for "the Lord of Hosts" in Japan.

Candidates and Vacancies.

IN March last we mentioned the need of a clergyman of experience to take charge of the Old Church, Calcutta. In view of the urgency of this need we trust that our readers are constantly remembering it at the Throne of Grace. May we also ask for special prayer that a clergyman of some few years' standing, but not too old to face a trying climate, may be found for important and responsible work in the Niger Mission? A gentle, strong, and patient man of some administrative ability rather than of great preaching power is needed. Possibly it would not be essential for him to learn a foreign language. Another most urgent need is that for a Vice-Principal for Cottayam College in Travancore. The College (not a theological one) is affiliated to Madras University, and affords splendid opportunities for seeking to win for Christ the upper-class youth of South India. The Vice-Principal must be a man who has had a good education and, if possible, some experience in teaching. Above all, he must be a keen evangelist in purpose and in spirit, loving, wise and tactful.

All three of the above posts need University men, and need them at once.

Since last month's magazines went to press the Committee have accepted eight ladies, who have all been in training at the Willows or the Olives. Their names are the Misses M. Baldwin, H. Dewe, N. K. Fisher, J. Mackie, H. G. H. Malone (sister of Miss Malone, of East Africa), A. McClure, L. Ruhase, and E. M. Thorne. Miss A. Cooper, formerly one of the F.E.S. missionaries in Palestine, has been transferred to the C.M.S., her name having been accidentally omitted when twenty-three others were transferred last year.

Two of the above (Miss Baldwin and Miss Malone) have the additional qualification of being fully trained hospital nurses. We speak of this as an "additional" qualification, for it is not one which will do instead of any other qualifications that the ordinary missionary needs. If a nurse becomes a missionary her one object must be the winning of souls. Her work is not only nursing; she must be able to explain the Gospel of Christ to her patients in their own language, and she needs to be as skilled in dealing with sin-stricken souls as she is in relieving bodily pain. We mention this because from time to time inquiries with a view to foreign service reach us from doctors or nurses who would gladly let the Heathen have the benefit of their professional skill if that alone were enough, or if other missionaries would relieve them of their responsibility for the spiritual side of the work. But such offers cannot be accepted. The doctor or nurse must be both willing and qualified to do spiritual work; the personal influence gained by means of professional skill cannot be transferred to a colleague, and so if not used individually and personally it is lost. Space forbids our now giving a list of places where medical and nursing missionaries are specially needed; we would only add that there is ample room for many more.

The question is sometimes asked whether a candidate ought not to decide on the country or post to which he is called before he sends in an offer of service. This is quite a mistake as far as the C.M.S. is concerned. In fact the large majority of offers of service that reach us are quite "open," i.e., the candidate leaves it to the Committee to decide where his work shall lie if he is accepted. This is in most cases the best plan; and when a candidate needs a considerable course of training at the Society's expense it is only right that the Committee should, when it is over, be free to send him where they believe he is most needed and can do his best work. But, on the other hand, we must not appear to say that every offer of service *must* be "open." We only want to know what is God's will as regards each individual who offers himself, and therefore if a candidate has reason to believe that he is so specially called to this or that particular country or post that he ought only to offer to go to it, he need have no hesitation in saying so; nor need he hesitate to mention it if, without any such deep conviction, he nevertheless believes that he is probably called to some particular Mission or work.

D. H. D. W.



WE have before us the Report of the Indian Branches of the Union for the past year, from which we are glad to see that a new Branch has been started at Srinagar, bringing the number of Branches up to twenty-five, in all of which good work has been done during the year. The number of Gleaners who have renewed their membership is 1,000. There is evidently still plenty of scope for advance in India, and we hope that the new Secretary, Mr. Hodgson, of Bombay, will have many applications this year for enrolment.

We ought, before this, to have noticed the Report for the past year of the Gleaners' Union Library, which is supplying a felt want in many of our Branches. The hon. librarian reports that 485 new books were added to the library during 1899, making a stock of some 2,000 volumes. No less a number than 4,343 volumes were sent out during the year; the subscriptions numbering 174, which of course represents a very much larger number of readers. But as there are now 900 organized Branches of the Union, to say nothing of groups, it is obvious that much more use might be made of the library. Mrs. Flint, Bracken Lodge, Hampstead, N.W., will always be glad to supply full information about it.

The Gleaners' Union continues to do good work in Mengo, Uganda. "The Women's Gleaners' Union meetings," writes Miss Chadwick, "are always a great pleasure. They are so keen in remembering what they have been told about the different countries, and so simple and earnest in their prayers for those far-off lands, that I often feel rebuked before them. A good many of our original Gleaners are scattered now, but we have enrolled several new members—all of the best of our women-workers. I don't think we have one member who is not a tried and trusted friend."

Here is an extract from a missionary's letter which Gleaners may well take to heart:—"Every day one stays out here one feels more and more that the greatest and most effectual way to work is to continue in prayer for the people." And that "most effectual way" is one in which all Gleaners can join.

New Local Branches of the Gleaners' Union.

Birmingham, Summerfield, Christ Church (City Road Mission): Sec. Mr. T. H. Bailey, 39, Portland Road, Edgbaston.
Bristol, St. Lawrence: Sec. Miss E. Flower, 6, Webb Street, Stapleton Road, Bristol.
Southwick: Sec. Mrs. Heaton, Southwick Vicarage, Oundle, Northamptonshire.
Horetown, Co. Wexford: Sec. The Rev. J. McConnell, Horetown Rectory, Taghmon, Co. Wexford.
Taghmon: Sec. The Rev. W. R. Evans, The Rectory, Taghmon, Co. Wexford.
Tydavnet: Sec. Miss Kane, Drumreak House, Tydavnet, Co. Monaghan.

"LEST THE SOCIETY SHOULD SUFFER."

THE following interesting incident occurred on Sunday morning, the 29th April last. I was sitting in my Sunday-school as usual when the door was opened and a respectable, poor woman, somewhat advanced in years, came in and inquired if a collection were made for the missionaries here. On my saying "Yes," she told me she had been thinking a great deal about the Church Missionary Society, and thought as so much money was being given to the war the Society would suffer. She had been praying about it, and so tried to do something to help. She had met three little boys, and "talked to them about sending the Gospel to the poor Heathen, and how money was needed to do this." Then the youngest one "brought out of his pocket a farthing and gave it to me, and the two elder ones brought out a halfpenny each and gave them to me." My visitor then opened her bag (inside which I caught sight of a Bible evidently well used), took out the 1½d. and handed it to me, saying, "And I want to help too, so here is sixpence from me." I asked her name and the name of the little boys, but she replied, "I do not want any names put down," and added, "The little boys must have been nicely trained, for they listened so attentively as I told them about God's work, and they gave up spending the money on sweets that I might give it to help God's cause." She then bid me good-morning and disappeared, and I have not since been able to discover who she was. May such a spirit move many others to do likewise.

MILDMAY, LONDON, N., May 25th, 1900.

E. J. W.

Home Notes.

ON May 15th the Committee had an interview with the following returned missionaries:—The Rev. W. H. Ball and Mr. E. T. Noakes, of Bengal; the Revs. J. P. Ellwood and J. A. F. Warren, of the North-West Provinces; Mr. J. Jackson, of Western India; the Rev. J. Stone, of South India; and the Rev. J. A. Hickman, of West China. The Chairman (Mr. Henry Morris) welcomed the brethren, who, after having spoken of the work at their various stations, were commended in prayer to God by the Rev. G. H. Pole. Dr. C. F. Harford-Battersby, who had just returned from the New York Missionary Conference, was also present, and gave an account of his experiences and impressions there.

Three representatives of Colonial C.M. Associations were received by the Committee on June 5th, the Revs. T. R. O'Meara and G. A. M. Kuhring, of Canada; and the Rev. A. Daintree, of South Africa; and also six returned missionaries:—The Rev. T. Harding, of the Yoruba country; the Rev. J. D. Aitken, of the Niger; the Rev. W. St. Clair Tisdall, of Persia; the Revs. J. M. Paterson and J. M. Challis, of the North-West Provinces; and the Ven. Archdeacon Phair, of North-West Canada. The Rev. J. H. Horsburgh, formerly missionary in West China, was also present. Interesting and important information was given by each of the visitors and missionaries, and the Rev. A. Oates commended them all to God in prayer.

An important conference of clergy was held at the C.M. House on June 15th to discuss the proposed weeks of prayer next Advent in connexion with the close of the century. A large number of leading clergy from London and the country attended. Preb. Barlow took the chair, and most valuable addresses were given by Prof. H. C. G. Moule, the Rev. Hubert Brooke, the Rev. E. Grose Hodge, and the Rev. E. A. Stuart. The cordiality of the proceedings, which lasted the whole of the day, augur well for the success of the movement.

By the death of Bishop Ryle, late Bishop of Liverpool, the Society has lost not only a Vice-President, but a warm friend and constant advocate in its behalf. A fuller notice of his life and work will be found under Editorial Notes, on p. 98. An Honorary Life Governor has also been removed by death, the Rev. F. G. Lugard, who was appointed to the office in 1877, when Vicar of Norton, Worcester. Mr. Lugard was the father of General Lugard, the High Commissioner of Northern Nigeria, and had always taken an active interest in the Society's welfare.

At the Trinity Ordination of the Bishop of London, on Sunday, June 10th, Messrs. A. H. Abigail, G. P. Bargery, G. T. Basden, R. S. Bennert, C. I. Blanchett, R. P. Butterfield, A. D. Henwood, W. Hodgkinson, J. S. Hole, A. S. Jukes, G. W. Rawlings, and S. Henslett, students of Islington College, were admitted to deacons' orders. In the Preliminary Examination of Candidates for Holy Orders, three of the above mentioned, Messrs. Abigail, Basden, and Henslett, were placed in the First Class, and the remaining nine in the Second Class. Mr. Henslett was selected as Gospeller, this being the eleventh time since 1889 that this honour has fallen to an Islington student.

During the month of May, Simultaneous Addresses to Sunday-schools were arranged in some twenty-one districts of London. From the returns before us we see that no less than 450 addresses were given in 213 parishes. The arrangements for these addresses are made and carried out by members of the Lay Workers' Union, though among the 400 speakers at work on these occasions are the names of many clergy, and also ladies.

C.M. Unions, &c.

The Spring Meetings of the Somerset County Union were held at Clevedon on May 22nd, that for business in the morning, and the public meeting in the afternoon, over which Captain Streeter presided. The Rev. R. E. Baynes, Vicar of Clevedon, in the opening address, spoke on the principles and needs of Missions. In speaking on the work of the Society, the Chairman referred to the policy of faith, and pleaded for more earnest and active efforts. An interesting account of the Mission in Kashmir was given by the Rev. J. H. Knowles, and a short report as to membership from the Rev. Prebendary Grant brought the meeting to a close.

On May 18th the members of the Sussex Prayer Union met for the Half-yearly Meetings at Brighton, beginning with the usual Conference of Honorary District Secretaries, after which the Rev. H. E. Fox gave a devotional address in St. Margaret's Church, followed by a celebration of Holy Communion. The Dome was well filled for the afternoon meeting, when Col. R. Williams presided, and interesting addresses were given by the Rev. H. E. Fox and Archdeacon Phair. A letter from the Sussex "Own Missionary," the Rev. R. Sinker, was also read by the Rev. E. D. Stead.

At St. George's Institute, Newcastle-under-Lyme, on May 21st, the Rev. S. O'C. Fenton presided over a united meeting of about 130 members,

representing nine branches of the Gleaners' Union in North Staffordshire. A discussion on "How can a Gleaner take an active part in the Evangelization of the World?" was opened by the Rev. H. J. Smith, Curate of St. George's, Newcastle-under-Lyme, who is going out as Chaplain to the Bishop of Hong-kong, and the Rev. E. A. Wilson introduced the subject of "How can our Meetings be made more interesting?"

The Rev. H. Gouldsmith, of the Old Church, Calcutta, gave an account of the work in which he has been engaged in connexion with the Church in that city, before the members of the Y.C.U. for London, on May 21st. A short explanation of the hopes of development and the grand possibilities of the Y.C.U. Federation was given by the Rev. J. D. Mullins.

The important subject of "Missionary Candidates and Candidature" was brought before the members of the London L.W.U. at the Monthly Meeting on May 14th by the Rev. D. H. D. Wilkinson and Mr. D. Marshall Lang. Every possible aspect of the matter was embraced in the addresses—the call for men, offers of service, and methods of dealing with them, and also laymen's work in the mission-field.

At the Monthly Meeting of the London Ladies' C.M. Union, held on May 17th, Miss E. Baring-Gould gave an interesting account of her recent journeys in India, Ceylon, and Egypt, describing the work of the Society as she had seen it in those countries.

Delegates from ten other branches of the Ladies' C.M. Union were present at the Annual Meeting of the Liverpool Branch, held on May 16th. The Rev. A. K. Finnimore brought home the needs and the character of missionary work in Mauritius and Southern India in a very real manner, and Miss Gollock impressed most forcibly upon those present their individual responsibility in missionary work.

Exhibitions and Sales of Work.

From June 5th to 9th a Missionary Exhibition, organized in connexion with the various Associations in North Middlesex and South Herts, was held at Christ Church, Barnet. The opening ceremonies were performed by the Bishop of Islington, Sir John Kennaway, Archdeacon Sinclair, Bishop James Johnson, and Mrs. F. A. Bevan. The interest and feeling deepened day by day, and large numbers attended and listened most attentively to the earnest addresses of missionaries and others.

The thirty-sixth Annual Sale of the Margate Juvenile Association was held recently at the Foresters' Hall, to which was attached a Chinese Exhibition. In spite of unfavourable circumstances a sum of £117 was realized, after payment of all expenses. The total amount raised by the thirty-six sales is £5,020, and several members and helpers of former years are now in the foreign field.

Sales of Work have also been held as follows:—Bournemouth, St. Saviour's, May 8th; Clifton, Christ Church, May 16th and 17th, £70; Clifton, Emmanuel, May 31st and June 1st, £71; Devonport, May 31st; Dover, May 8th; Kendal, St. George's, May 19th, £82; Woodham Ferris (Sowers' Band), May 12th, £7, &c.

Financial Notes.

INDIAN FAMINE RELIEF FUND.

WE are still receiving many contributions daily towards this object, many of which are of considerable amount. Some of our friends have doubtless not seen the statement on the subject made in the June number of the C.M. GLEANER. Some have thought that statement not quite in harmony with earlier statements as to the need of funds.

What the statement was intended to convey was that up to the present enough money was in hand for *present necessity*; but the feeding of over 5,500 Bhils alone daily and the work in connexion with the twelve or more stations which our missionaries have opened, partly for present relief and partly to assist the poor people (who have lost their cattle and means of labour) to resume their work for the next season, demand large expenditure in the future. Further, and most important of all, perhaps, we shall have to provide for the large number of Famine Orphans who have been and will be cast on our care, and who must be provided for for some years to come.

Having all these considerations in view, we desire to make it known to our friends that whilst we do not feel to be in a position to *appeal* for more contributions for immediate relief, we should not feel justified in *refusing* any that may be sent; and for the maintenance of the orphans we shall doubtless need more funds.

Amongst the gifts to the Society during the month is the following:—£4,000 to be invested for the purpose of providing an annual sum for the support of a lady missionary in Uganda.

The following letter tells of profits from a lending library:—

"We had a missionary meeting here last night, and afterwards I was telling the deputation, the Rev. W. M. Roberts, of a plan which I work here for the C.M.S. It might answer well in other parishes. I keep a lending library—the books are my own—and charge 1d. for the loan of every book. The pennies go into a big C.M.S. box, kept for the purpose. At the end of the first six months the box contained nearly 25s., and I expect there will be quite as much or more by the end of June."

The friend whose letter we subjoin has learned that to "lend to the Lord" is the best investment:—

"I am very thankful to be able to send you the enclosed money order, value £5, for the Society's "Indian Famine Relief Fund." I had intended putting it in the Savings Bank, but feel this is a far better investment. Kindly acknowledge in June GLEANER under the name 'Supply.'"

The following anonymous contributions are thankfully acknowledged:—

Friend, 2s.; Gl. 39,857, for O.O.M., £2 10s.; Extra efforts of winter class of G.F.S., &c., £6; Reader of the GLEANER, £5; A. C., thankoffering for many mercies, 2s. 6d.; Easter gift, 2s. 6d.; Anon., 18s.; Gl. 5,981, work sold for O.O.M., £1 1s.; K. S., 2s. 6d.; Friend, 2s.; J. S., 10s.; God's Tenth, £1; Gl. 108,745, 5s.; Missionary Friend, 4s. 6d.; Few Gleaners, 7s. 6d.; A. E. C., 1s.; Gl. 110,056, 7s. 6d.; Minor Money, 1s.; Devon, N., £2; Anonymous, 5s.

Towards Acerting an Adverse Balance.—Gl. 19,807, 10s.

For Centenary Fund.—Gleaner, Paignton, £1 18s.

For I.Y.E.—Gleaner, 7s. 6d.

For East Africa Famine Relief Fund.—Gl. 20,852, 5s.; Anonymous, 2s. 6d.; Gl. 19,807, 5s.; A. C., Wenlock, 10s.

For Indian Famine Relief Fund.—Miss D. 5s.; Supply, £5; Little Friends of Jesus, 8s.; Two Little Anglo-Indian Boys, 2s.; Gl. 1,362, £5; Oulton House Lent Self-denial Boxes, £2; Gl. 39,268, 5s.; M. J. W., 10s.; Portion of Lenten Savings, 7s.; Mrs. J. E. R., thankoffering for recovery from nervous illness, 5s.; Thankoffering from Poor Parishioner, 6s. 8d.; Two Gleaners, 10s.; Gl. 51,262, 2s. 6d.; Gl. 112,876 and Two Friends, 4s.; Rev. H. W. T., £1 12s. 7d.; Few Gleaners, 3s. 6d.; Two brothers, 11s.; Missionary and his Wife, for the Bihls, £2; Gl. 20,852, 5s.; W. A., 5s.; Mother and Two Daughters, 5s.; E. C., 5s.; B. I. A., 5s.; Miss E. D., 7s. 6d.; Gl. 95,896, 2s. 6d.; 13s.; E. B., £2 2s.; Cheltenham Gleaner, £5; Proceeds of Sale, held in their garden by four little girls, 13s.; Anon., 3s.; Uncle Mac, for Bihls, £1; Gl. 8, M., 2s. 6d.; Gl. 26,553, £5; M. I. C., 10s.; Senes, £1; I. C. T., 10s.; Snowball Fund, 10s.; Highgate Gleaner, 10s.; H. D. E. P., £1; C. G. S., 5s.; C. J. and L. M. W., 5s.; E. M. A., £1; Gl. 101,692, 2s. 6d.; Anon., 2s.; Gl. 19,807, 5s.; E. T., 10s.; A. M. A., £1; Gleaner, Clacton-on-Sea, £1; Gleaner, £1; Gleaners 74,618 and 74,619, 2s. 6d.; Gl. 12,477, 5s.; Gleaner's Little Pupil, 4s.; Girls' Missionary Study Band, St. John's, Tunbridge Wells, 10s. 6d.; Gl. 955, £1; Class in St. Peter's Sunday-school, Highgate Hill, 1s. 6d.; Three Friends, 5s.; Friend, £3 3s.; Four English Children, £1; Mrs. J. B., £1; H. M. H. (for orphans at Agra and Secundra), £2 16s.; Gl. 14,224 and 87,986 (for Bihls), £2 10s.; Dolly, "Ye have done it unto me," 6d.; Kathleen, "Jesus only," 2d.; "Sick, and ye visited me," 6d.; G., 5s.; A. J. R. (for Bihls), 2s.; A. C., Wmlock, 10s.; E. G. H., Gleaner, 10s.; Gl. 77,869 (for Gonds), £2; M. A. H., 5s.; A. W. W., Hythe, 10s. 6d.; Three Friends, 10s. 6d.

Packets of Foreign, Colonial, &c., stamps are gratefully acknowledged from the following friends:—

Miss Bevan, Rev. H. G. Willis, Miss Naylor (album and stamps), Miss Jackson, Lover of the dear old C.M.S., Miss H. E. Grimmer, A. Pope, Mrs. L. Burton, Captain Ayerst, Lover of Foreign Missions (album, stamps, &c.), Miss M. H. Church, J. V. H., Gleaners 74,618 and 74,619, Mrs. Love, Gleaner, Miss E. Shave, St. Paul's, Victoria, Christian Endeavour Society, Rev. C. H. Stilleman, and a packet from an anonymous friend.

The following articles for sale for the Society's benefit are acknowledged with many thanks:—

A gift of old lace, from a friend, per Mrs. Robinson, Liverpool.
A copy of Cassell's *Egypt*, in parts, from A. W.

Foreign, Colonial, Army Official, and rare English stamps are most acceptable, as well as old collections and albums, and are sold for the benefit of the Society. Stamps from South Africa, especially those surcharged, from Uganda, British Central Africa, Nigeria, &c., are much in request. They should be sent to the Lay Secretary, Church Missionary House, Salisbury Square, Fleet Street, London, E.C. *Ordinary English stamps which have passed through the post are quite useless, and should not be sent.*

The Rev. C. F. Jones, 6, Sefton Road, Rice Lane, Liverpool, who kindly undertakes the disposal of the Society's Foreign and other stamps, will gladly send packets or single stamps on receipt of postal order addressed to him as above.

C.M.S. LADIES' UNION WORK DEPÔT.

THE Secretaries of the Ladies' Union for London would call attention to the advertisement of the Work Depôt which is usually to be found on the cover of the *Intelligencer* and GLEANER. It is a Depôt for the receipt of gifts of work or other saleable articles, which are either sold at the Depôt or sent out to supplement C.M.S. Sales. In the latter case, the small charge of 5s. in the £1 is made for all work so sent out. The Depôt is in much need of good needlework for sales. Will any Gleaners send contributions of really good fancy work or plain flannelette clothing? £17 worth of the latter is required for September. The work at the Depôt sells as fast as it comes in, and nothing should be sent that is not perfectly clean and fresh. All communications to be made to Miss Wood, L.U. Depôt, 44, St. Petersburg Place, who will be very glad of gifts for sale. The demand often threatens to outrun the supply.

Publication Notes.

AT the time of writing it is somewhat uncertain when the *Annual Report* and *The Story of the Year* for 1899-1900 will be ready, but it is hoped that they will not be later than the second week in July. Secretaries of Local Associations, and other friends who receive supplies for distribution, are asked to communicate with the Lay Secretary, should they desire to receive their parcels specially before the end of July, as it may be the middle of August before the distribution is completed. The distribution is made in alphabetical order of dioceses, the province of Canterbury being dealt with before the province of York.

Further issues of the *Extracts from the Annual Letters of Missionaries* for 1899 are now ready. Part VI. contains letters from the Ceylon Mission (Galle Face; Trinity Church, Kandy; and the Singhalese Mission), 32 pp., price 2d., post free. Part VII. contains letters from the Ceylon (Tamil Mission) and Mauritius Missions, 32 pp., price 2d., post free. Part VIII. contains letters from the Japan Mission (dioceses of Osaka, South Tokio, and part of Kiushiu), 48 pp., price 3d., post free.

The C.M.S. Younger Clergy Federation has issued an *Occasional Paper* containing "News and Comments," and papers on the "Inner Working and Outer Influences of a Younger Clergy Union." A copy will be gladly sent to any clergyman on receipt of a post-card.

In connexion with the Medical Mission Auxiliary of the C.M.S. a booklet has been published under the title of *A Medical Mission in Mengo*, giving a very interesting account of the work of the Medical Mission in Uganda, by Dr. A. R. Cook, illustrated by photographs of the hospital; price 3d., post free. Also another leaflet (No. 2), entitled *An Episode of the Afghan Medical Mission at Bannu*. This leaflet is supplied free of charge in small numbers.

Another Sunday-school Missionary Lesson (No. 5), entitled *The Message of the Missionary*, by Miss Emily Symons, is now ready, and can be obtained by Sunday-school teachers on the terms already announced.

Mr. A. B. Lloyd's (C.M.S., Uganda) interesting and beautifully illustrated book, entitled *In Dwarf Land and Cannibal Country*, published last autumn at 21s. net, has now been issued in a cheaper form, with complete letterpress and pictures, except author's portrait, price 6s. The Publishing Department, Salisbury Square, can supply copies to friends at 5s., post free.

An interesting story of Boy Life in Bengal, and Missionary Work there, by Arthur Le Feuvre, C.M.S., Krishnagar, entitled *Nuru the Shepherd Boy*, has been published by the R.T.S., and can be supplied by the Publishing Department, C.M.S., price 1s., post free.

C.M.S. LADIES' READING UNION.

THE members of the above Union undertake to read missionary literature for one hour per week. The library contains a good supply of books, to which new ones are constantly added. Members are allowed the use of these books on payment of an annual subscription of 1s. and the cost of parcel post one way. For an additional 1s. the *Intelligencer* is supplied every month for one week's reading.

There are now 200 reading members. Many have found the Union a means of deepening their interest in Foreign Missions, and some have been led to go out into the mission-field.

New members will be welcomed on July 1st at half the annual subscription, and special facilities are allowed to those belonging to Study Bands. Rules will be sent on application to Miss Wood, C.M. Ladies' Union Depot, 44, St. Petersburg Place, Baywater, W.

N.B.—Members are reminded that their half-yearly report of books read should be sent in by June 30th.

PRaise AND PRAYER.

PRaise.—For veteran soldiers of the Cross who, having fought the good fight, have now laid down their armour (pp. 97, 102). That the Uganda reinforcements have reached their field of work in good health (pp. 99—101). For the progress of the Hausaland party (pp. 103—105). For the preservation of Bishop Evington and Mr. Turner and Mr. Seward in times of peril (p. 107).

PRayer.—For China:—That the Chinese Christians and the European missionaries may be preserved; that the troubles may not spread to other provinces; and that the crisis may be over-ruled for the furtherance of the Gospel (pp. 97, 98). That men may come forward to fill the vacant places in the ranks of the missionary army (pp. 97, 102). For the sufferers from famine in India (p. 102). That Bishop Tugwell and his colleagues may be preserved from danger, and that they may be guided moment by moment in the right path (pp. 103—105). That the Women's Conference at Hing-hwa may prove fruitful in spiritual results (p. 107). That injured missionaries may completely recover and be fit to carry on their work again (p. 107). For God's blessing on the Sunday-schools of India (p. 108).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

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The Church Missionary Gleaner

AUGUST 1, 1900.

Editorial Notes.

AS we go to press, on July 16th, the terrible news from China seems to be fully confirmed. Most deeply do we sympathize with all the bereaved and suffering friends, and especially with the Missions so distressingly stricken. It must be understood that the Notes below were written before the reality of this great calamity could be known.

Anxious inquiries have, naturally, been made by the friends of our C.M.S. missionaries as to their probable safety; for although Mid China and South China have not, so far, shared in the grave troubles of North China, it is impossible to say what may happen at any time in any part of the empire. In the early days of July private telegrams said "Ningpo peaceful" and "All quiet at Fuh-chow"; and for such messages we have been indeed thankful. A leading man in one of the largest missionary societies labouring in China was lately asked if he and his colleagues were not anxious about their missionaries. "Anxious!" he exclaimed, "why?" And he went on to express in the simplest and most manifestly genuine way absolute confidence in the wisdom, love, and power of God. "No one can touch them unless the Lord permit it," he said; "and if it is His will to call every one of them to Himself, even by a violent death, who are we that we should complain?" That is the true spirit of faith. "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

The GLEANER went to press too early last month for Lord Salisbury's speech at the S.P.G. Bicentenary Meeting to be mentioned. It was rather hard on the S.P.G. that his warnings should be uttered at that particular meeting. Its missionaries in China scarcely needed such warnings; it has no work in Mohammedan States; and the Prime Minister of a great empire might have more appropriately seized the occasion to acknowledge the eminent services rendered by a Society whose special sphere is the outlying possessions of the empire itself. But the speech was not, in our judgment, an unsympathetic one, and much of it was excellent. Lord Salisbury, however, might have acquitted the S.P.G.—and indeed the C.M.S. and other English societies—of a hankering after gunboats; and he might have remembered how he himself sent to the C.M.S., only four years ago, the cordial acknowledgment by the Chinese Government of the Society's refusal to accept compensation for the Ku-cheng massacre.

Why, then, are missionaries a trouble to the Foreign Office? Because, when outrages are committed upon them, there is an outcry for British interference. But who make the outcry? Not the missionaries; not the societies. When the Ku-cheng massacre took place, a public meeting at Hong Kong made a great protest, and shouted for vengeance; but no missionary took any part in it. The simple fact was that the merchants of Hong Kong were afraid that if the massacre were left unpunished, trade would suffer. The missionaries were the cause of the trouble in a sense, for if there had been no missionaries there would have been no

massacre; but Robert Stewart and his companions would willingly have been killed a dozen times, if that were possible, rather than that British bayonets should kill Chinese in their defence, or to avenge them. When Bishop Hannington was murdered on the borders of Uganda, no one cried out for a British expedition to avenge him; no—there were no British traders in Uganda then. It is quite a different thing when British officials are massacred. Punishment for their death is inevitable, and right.

This number of the GLEANER is dated Aug. 1st, which reminds us solemnly that it was on Aug. 1st, 1895, that the Ku-cheng massacre took place. On the thirteenth of that month was held the great and memorable United Prayer Meeting at Exeter Hall, the tone and spirit of which elicited such unwonted praise even from the secular press. And a similar tone and spirit marked a similar meeting held a few weeks ago, on June 20th. There is a personal link also between the two gatherings. On the morning of Aug. 13th, 1895, Mr. Fox had been appointed Honorary Secretary of the Society, and his first official appearance was at the meeting the same evening. Now, at the meeting of June, 1900, he occupied the chair. Very manifestly God answered the prayers of 1895; and assuredly He will answer the prayers of 1900.

Independently of Lord Salisbury's speech, the S.P.G. Bicentenary Meetings were very successful. We were glad that our own President, Sir John Kennaway, was invited to speak, and glad that he did speak. The American bishops were especially good, and Bishop Doane, of Albany, preached an admirable sermon at St. Paul's. At the popular Evening Meeting, the Bishop of St. Andrew's and the Dean of Norwich spoke with great power. Considerable interest is being aroused in the country by the celebrations at various centres. We are glad to say that an article on the S.P.G. which appeared in the *C.M. Intelligencer* has been much approved, and some thousands of a separate issue of it have been circulated.

The Society, to the great regret of all in Salisbury Square, is losing one of its Secretaries, by the appointment of Mr. Burroughs to Christ Church, Chislehurst. This, following on the appointment of Mr. Sheppard to St. Peter's, Ipswich, will be a heavy trial to the Home Organization Department. Both these brethren did signal service in connexion with the Centenary. Mr. Burroughs, however, will not be actually leaving for a few months, so we will not say more now. Another Secretary, Mr. Baring-Gould, is, we are sorry to say, absent through serious illness; but we trust that through the goodness of God he may be restored to us after a further period of rest.

The result of the Conference of C.M.S. friends on June 15th, mentioned under Home Notes last month, was a scheme for observing a week of simultaneous prayer, at the time of the next Day of Intercession, viz., from Nov. 25th to Dec. 2nd, as a specially appropriate way of approaching the close of the Nineteenth Century and facing the responsibilities of the Twentieth. It is quite clear that if the work of evangelization is to go on, even upon its present scale—to say nothing of expansion and enlargement,—there must be a

very different standard of opinion and feeling among Christian people, regarding both the claim of Missions for a larger share of our best clergy and laity and the need of more self-denial in regard to contributions. It is frequently and rightly urged that Home and Foreign Missions are one. But if so, they should have equal treatment. At present Foreign Missions are allotted about a tenth, in men and means. Let the prayer everywhere be, "Lord, that our eyes may be opened!"

There is a parish not far from London which a few years ago gave £200 a year to the Society. Last year its contribution was £2,000. Has its home work suffered? Nay, it never was so vigorous in every way. This parish has put the Lord's last command in the right place: and, of course, it has received a blessing.

Two Months in America.

READERS of the GLEANER will like to hear something of the recent visits to America of the former Editor of this periodical. Exactly two months were spent on American soil, and I may divide the proceedings of those two months into four parts, concerning each of which I will say a very few words.

I. The Church Missionary Society commissioned four men to represent it at the great Missionary Conference held at New York in the last week of April. These four were Bishop Ridley, of Caledonia, the Rev. C. T. Wilson, of Uganda and Palestine, and myself, who sailed from England; and the Rev. H. M. M. Hackett, formerly Principal of the C.M.S. College at Allahabad, and now of the Diocesan Theological College at Montreal, who came down from Canada. Among other delegates from England were Canon Edmonds, of Exeter, once a C.M.S. missionary, who represented the Bible Society; Mr. G. A. King, Hon. Sec. of our Lay Workers' Union, sent by the Religious Tract Society; and Dr. C. F. Harford Battersby, late of the Niger Mission, representing Livingstone College and the Native Races and Liquor Traffic Committee. The Conference, as a demonstration, was an immense success. Generally 3,000 or 4,000 people were in the large hall three times a day for ten days, and many others in neighbouring buildings. New York was taken by surprise: the daily newspapers devoted many columns to reporting the proceedings; and as the President, General Harrison (a former President of the United States), remarked, "Never again" could New York think lightly of Missions. All kinds of missionary topics were discussed with freedom, with ability, and with mutual respect; and the Report, when it comes out, will be a volume of exceeding value.* An interesting Missionary "Exhibit"—or, as we should say, Exhibition—was held at the same time; and in the Literature Room one stall was entirely occupied by C.M.S. publications.

We English delegates were received with unbounded kindness, both by the vast audiences that listened to our addresses, and by the hospitable friends who entertained us in their houses. We had several opportunities of speaking besides the Conference meetings. I myself gave addresses in three churches; also at a meeting of clergy at the Church House, at a "chapter" of the Brotherhood of St. Andrew, at the Missionary Exhibition, at the Theological Seminary of the Episcopal Church, and to the clergy, deaconesses, and other workers connected with Grace Church. It was with the Rector of Grace Church, the Rev. W. R. Huntington, that I stayed while in New York. He is one of the most influential clergymen in America, and the organizations, religious and philanthropic, in his parish are astonishing in their multiplicity and enterprise. I hope to say more about them in an early number of the *C.M. Intelligencer*.

* See the Notice on the last page of this number.

The great Conference I have already enlarged upon in the *Intelligencer* of June.

The most important American Missions to the Heathen and Mohammedan world are those of the non-episcopal societies, Presbyterian, Methodist, Congregationalist, and Baptist. In Japan, China, India, Persia, Turkey, and Egypt their operations are vigorous and extensive; and these Missions were conspicuously represented at the Conference.

II. After the Conference, most of the English delegates returned to this country, and Bishop Ridley went on to his remote diocese in the Far West; but Mr. Wilson and I were lent by the C.M.S. for a few weeks to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and were sent by that Society, at its expense, to various dioceses to preach and speak in its behalf. We visited Washington, Philadelphia, Richmond, Pittsburg, Cleveland, Detroit, and several smaller cities and towns, and, lastly, Boston, whence we at length sailed for England. My own railway journeys exceeded 5,000 miles in six weeks; and I gave just seventy addresses. Mr. Wilson must have done more. Everywhere we were received with the greatest warmth. Bishops, clergy, laity, and ladies vied with each other to show us kindness. Generally we stayed with leading clergymen; but at Philadelphia I was entertained by three wonderful maiden sisters, aged 84, 82, and 77, who are still actively engaged in good works; and at Boston (or rather Cambridge, a distinct city just across a river), by the widow of Professor Cooke, a distinguished scientific man at Harvard University. This lady's house is just opposite the one occupied by the poet Longfellow; and I had the privilege of taking tea in his house with his daughter, and seeing an arm-chair made from the "spreading chestnut tree" beneath which stood "the village smithy" of the familiar poem.

Most of our missionary addresses were given in church, on week-day evenings as well as on Sundays; and the congregations were generally large. There is a good deal of interest in what are called Domestic Missions, i.e., the work in the younger Western States, among the scattered but growing white population, and among the Negroes, the remnants of the Red Indian tribes, and the Chinese and other Asiatics in California. These Missions are more or less like the Colonial Missions of the S.P.G. and other Societies. To them the greater part of the contributions of the Episcopal Church are devoted; but it also has real Foreign Missions in China and Japan, in West Africa, and among the Roman Catholics of Brazil, Mexico, and Cuba; and it is now commencing work in the Philippine Islands, America's new possession. The Missionary Society is the official organization of the Church, under the authority of the General Convention. A large part of the work of fostering interest and raising funds is done by the Woman's Auxiliary. I am giving a fuller account of the Society and its operations in this month's *Intelligencer*.

III. Two visits, unconnected with the tour for the Church Missions, were specially interesting—to Clifton Springs and to Northfield. Clifton Springs is a health resort, with a sanatorium conducted by a venerable medical man, Dr. Foster, who began it fifty years ago. It is now on a colossal scale, with wonderful appliances for sulphur baths and the like, and nine doctors on the staff. Dr. Foster is a man of the George Müller type. Every year he entertains for ten days the International Missionary Union, a body consisting of missionaries only, with a few Secretaries of Mission Boards (as Societies and Committees are called in America). It has about one thousand members, mostly American missionaries of various denominations. For this annual gathering Dr. Foster has built a kind of pavilion seating 500 people; and there, and in the great "hydro" itself, men and women from all parts of the world meet and tell each other's

experiences and discuss missionary problems. I spent one day with them, and had to give two addresses of an hour each.

Northfield is well known as the birthplace and residence of Mr. Moody, and the scene of much of his later work. It is a scattered village in the broad valley of the Connecticut River, a truly pleasant spot. Moody used to feel keenly his own lack of early education, and when many wealthy persons who had received blessing through his mission services desired to make thank-offerings, it occurred to him to use the money, with the large sums coming to him from the familiar hymn-book (of which he would not take a penny for himself), to provide a good education for young people of small means. The result is a considerable estate, with several large buildings on it, where 400 girls over sixteen receive what may be called a high-school education, including Greek and Latin, French and German, and elementary science, with domestic economy (cooking, &c.); and a similar estate, four miles off across the river, for young men of like age. The whole thing is truly wonderful. During the vacations the buildings are used for various Christian Conventions, &c., at which Prebendary Webb-Peplow, Mr. Selwyn, and other English teachers have spoken; but I was fortunate in being there in term-time, seeing the schools at work, and having the privilege of addressing the young people on both sides—the girls at their grand “commencement,” when diplomas are given, a really imposing ceremony. I was most kindly entertained by Mr. Moody’s son, who, with other friends, now carries on the work; and I stood by the great evangelist’s grave, just a mound of earth on a slight eminence in the centre of the estate. My memory went back to the great days of 1875 and 1883–4 in London, and I thanked God for D. L. Moody.

IV. Lastly, Mr. Wilson and I spent a few days in Canada, saw my old friends at Toronto and Montreal, and preached and spoke several times. At the latter city there were great gatherings, with the Bishop, the Dean, and other leading men present; but I specially recall the quiet prayer-meeting held weekly in the office of the Canadian C.M. Association at Toronto, and a little monthly Gleaners’ meeting in one of the parishes in that city, a model of what simple and unpretending regular meetings of Gleaners may be.

With a full recollection of previous tours in Australia, Tasmania, New Zealand, and Canada, I do not think I ever spent two more interesting months than May and June, 1900; and I trust that, through the goodness of God in using very unworthy instruments, not a few hearts were stirred with the desire to do more for the evangelization of the world.

E. S.

Untrodden Soil in Sierra Leone:

A VISIT TO THE LOKOS.

By THE REV. J. A. ALLEY.

RO-GBERE, SIERRA LEONE HINTERLAND,
WEST AFRICA, Feb. 27th, 1900.

THE readers of the GLEANER will be pleased to know that the Temné country, to which I have returned, is all quiet now after the war of two years ago. The people have settled down. They complain that the Government tax is very hard for them, but I have not heard one defy the Government and say that he would not pay, as many did a little more than two years ago.

A curious incident occurred a short time ago when on a Mission journey. I was addressing a congregation in a town in the evening before dark. While I was speaking to the people, a stranger (to me) entered the town, and came where the people were assembled. I paused a minute for the people to exchange salutations, as they usually do. Then the stranger offered me a kola-nut, as a sign of friendship. I said, “I do not want the

nut, but yourself,” meaning that I wanted him to hear the message. He said he could not stay then, but must proceed on his journey, which he did. My companion, Mr. Williams, afterwards told me that the stranger had been a notorious war captain in the late rebellion; that his name was Ansumana Saspo, and that he had been much sought after by the Government officials. He further said that on hearing from me that I wanted himself, he (Saspo) would be alarmed, and would make good his escape after he had got out of my presence, fearing that I was really in search of him!

I first became acquainted with the Loko tribe in the year 1883, when I passed through on my way to Bumba. Their sad spiritual condition impressed me at the time very much. They were in gross darkness, without one ray of light or hope, living only to please their carnal appetites.

Our work here at Ro-Gbere is among the Temnés, but we are within easy reach of the Loko country. In fact, two or three times during our Mission journeys we have come across Loko people living in Temné towns. Tata, a former station of our Mission, is on the borders of the Loko country. Baane Loko, the last station lately given up, is also on the borders of the Loko country. I believe there are Loko people living at both these towns.

In my last journey with Mr. J. J. Williams we crossed the border and went into the Loko country. When starting we did not anticipate doing this, but on Wednesday, Feb. 14th, I addressed the people at Mabenanba on the “A B C of the Gospel.” The chief, Pa Santigi, was particularly impressed with the message, and begged us to go to the king, and tell him some like words. On consideration, we decided to accept the invitation, and visit the king on the morrow. Then we pursued our journey to the next town, Mabonkanka. On hearing of our arrival the people from all parts of the town came into the market-place to see us. They soon filled it, and as a good number of them were Loko people, they asked that the address might be interpreted into Loko. But no one was found competent to interpret, so they listened patiently to an address in Temné on “The Brazen Serpent in the Wilderness,” of which I showed them a picture. We afterwards put up two other Scripture pictures, and kept the people interested for some time.

On the morrow we started for Makirmbi, the king’s town. On our arrival we found the king and his chiefs sitting outside his compound talking some palaver. The king welcomed us, and gave orders for our lodging. In the evening he and his people gathered together, and I addressed them on “Blind Bartimeus,” showing them a picture on the same subject. The address was interpreted from Temné into Loko by one of the townspeople, who did it very well. There were quite 120 present, and they seemed to take in the address.

The king has only lately been appointed. He spoke Temné, and told me that the English laws were very severe upon the people in this country, as a consequence of which there were not the same ways of making money as formerly. I told him that if they had God’s favour and blessing, they would not feel the severity of the English Government; and the way to have God’s favour and blessing was to accept His message, and do His will. I further told him and his people that we had not then a missionary to send into the Loko country; but we hoped the time would soon come when we should be able to do so.

I am not aware that there is a single missionary in the Loko country, either European or American. This is one of the many tribes in Africa still without the Gospel in this year of grace 1900. I ask the Gleaners, How long is this to be so? Where are the missionary Gleaners?

Will not one Gleaner offer as a missionary to the Lokos?



VISHRANT GHÂT, MUTTRA, WHERE THE "ARTI" CEREMONY IS PERFORMED.

Where Krishna's Seat is.

[Muttra, in North-West India, is given over to the worship of Krishna. We give three scenes from that city, the first two by Miss M. Stratton and the third by Miss A. M. Cox.]

I.—The Arti Ceremony.

AN evening in the "Rains." * What a gorgeous sky, reds and yellows blending in soft indescribable tints into purple, and reflected in the river as it flows past the ancient city of Muttra, whose sacred *ghâts* touch the water's edge.

The river looks temptingly cool this hot evening. Let us take this boat which is being politely offered us and have a row up and down. It is only a rough sort of barge, but we shall get a good view of the city from it, and all the various temples and large houses which face the river front.

There is a quiet beauty about the scene. The peacefulness is scarcely marred by the distant hum of voices and city sounds, or the occasional shout of a boat-load of people. "Jai! jai, Jumna-ji ki jai!" ("Hail! hail to the Jumna, hail!") The handsome buildings, temples, and distant minarets of the mosque stand out distinctly against the clear sky, and, among them, on one of the *ghâts*,† a tower, built to commemorate some "faithful widow's" suttee.

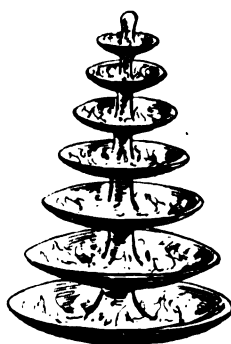
* The rainy season in North India lasts from June to September.
† Flights of steps leading down to the water's edge.

We stop in front of the most sacred spot in all the sacred city of Muttra—the Vishrant Ghât—where Krishna sat down to rest after he had slain the usurper Kans. The priests will tell you that here the river goddess Jumna, coming down from Jumuotri, its source in the Himalayas, also rested awhile at the sacred place before going on to join the Ganga-ji at Pryág,* known to the Mohammedans and English as Allahabad.

In the paving of the stone court above the steps leading down to the river there are many stone slabs engraved with the names of pilgrims, rajahs, and others who have been to visit the sacred spot. In the centre is a small shrine containing a stone carved as a lotus flower. This is supposed to be the actual spot where Krishna rested. In front of this is a marble-covered altar, over which is an arched canopy of carved stone, wherein several large bells are hung to call the attention of the river goddess.

As we have been looking, the glowing tints have faded out of the sky into a pale primrose, deepening into a purple mist near the horizon, and the barges look like dream-barges as they punt slowly back and forth. Suddenly they all seem with one accord to converge to this sacred *ghât*, where a crowd is gathering as the darkness falls. Many come down to the edge of the water carrying pieces of board.

* See the first paragraph on p. 124.—Ed.



THE LIGHT STAND.

Five little oil lamps, clay saucers with lighted wicks, are floated out on to the river on each board. The people stand praying and watching them drift away.

Now the bells in the archway begin to chime. Crowds of people pour down the streets on to the *ghât* to witness the *arti*, a ceremony which is performed every night and morning. It consists of a sacrifice of light offered to the river goddess. They are waiting now for this sacred light to appear from behind a sheet. It consists of a large stand containing seven trays of burning *ghi** arranged in a pyramid. Presently a priest, in long green robes, takes the *arti* in his hand, and mounting the altar under the bells waves it aloft over the heads of the excited people. When they see the emblem, they shout and throw copper coins and flowers before it. What a weird, fantastic sight it is—the strange light cast from the *arti* on the faces of the swaying crowd, who struggle to get near the altar. Presently the priest descends and places the light-stand with its seven trays on the altar. The people rush forward and thrust their hands into the blaze, and then rub their foreheads and chests to get some benefit.†

The *arti* is then over. Next morning before daybreak the same ceremony will be gone through, different priests taking it in turn.

* A kind of butter.

† The photograph cannot show the *arti* as it takes place at night, but only the place where it is performed, the sacred *Vishrânt Ghât*.

We turn away through the noisy streets and busy shops, longing more than ever that these people should believe in the True Light, the One who can baptize with fire.

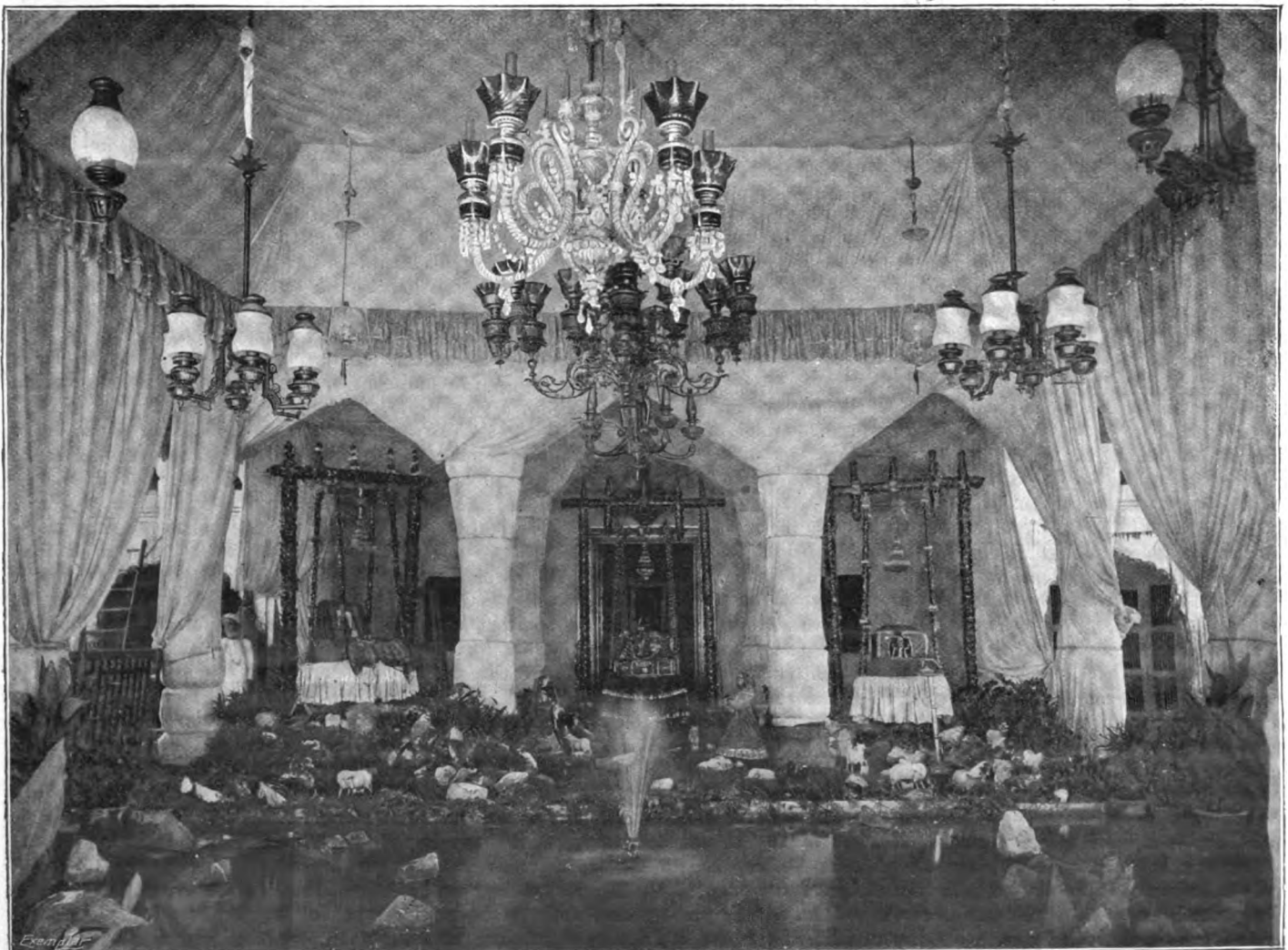
II.—Krishna's Temple.

We are never allowed inside the temples in Muttra, so it is rather a novel thing to get a photograph of the interior of one of them, taken by a Native. In this temple the god Krishna is seated on a swing in the centre, and in front of him is a miniature representation of the hill of Govardhan, which Krishna is supposed to have lifted up on his little finger in order to shelter the inhabitants of the town from the fury of another god! Notice the miniature cows and figures, not quite in proportion unless distance is pre-supposed.

In a city like Muttra idolatry is always before our eyes, and we do feel specially thankful for every zenana given us in this holy land of the Hindus, and especially for all our little girls' schools where the children learn about Christ before they have been taught about their own gods.

III.—A Girls' School on a Roof.

We stopped before an archway in a crowded street and, passing through this, we came out upon a deserted place with animals of all sorts lying about. The ground rose steeply, and climbing this we got a fine view of the city, with its flat roofs and domed temples: a flight of steps led to the house itself, on the roof of which, in a little lattice-work covered room, the school is held.



INTERIOR OF KRISHNA'S TEMPLE IN MUTTRA.

Women climb from neighbouring houses and listen through the lattice;—hearing a sound I looked up and saw them. There was great excitement when the children saw three "Miss Sahibs" coming, and the chorus of salaaming was almost deafening. How shall I describe this little primitive school? Here were about twenty little mites of girls, in bright saris and jewels, squatting on the ground with their writing-boards, on which they make letters with reed-pens and white mud. The teacher is a bright-eyed woman, not a professed Christian, though they think she is one at heart. Her mother is a good old soul who goes round and fetches the children every day. I also saw the woman to whom the house belongs, and her daughter and child, and a few other women; they all crowd into the school to see what goes on! Some dear little scraps came and read and recited verses to us so nicely, and one said some multiplication tables. Another little mite said a verse of her own accord, "Suffer little children," &c., after repeating St. John iii. 16 to order. Then we sang a *bhajan* to Miss Stratton's concertina, and she asked them questions on the Parable of the Ten Virgins. They answered so well and prettily, holding up hands to show the number of the virgins, and going to sleep, &c., at appropriate times in the story; their little faces were quite a study, they seemed to take it in so well. Then they had a little sort of game drill, which they enjoyed immensely.

David's Longing and its Satisfaction.

"A CUP OF COLD WATER."

"And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate" (2 Sam. xxiii. 15).

OF all Bible characters there is not one which bears so frequently and so distinctly a *two-fold* aspect as does David's. Sometimes he is the man—only the man, with human faults and failings, and falls, with deep repentings, and sore chastenings. Sometimes he is the typical man, speaking words and expressing feelings which are fitter for the Divine Son of David than for His poor human progenitor. Who has not felt as he went down into the valley of Ps. xxii. or climbed the transfiguration heights of Ps. lxxviii. that equally in the darkness of the one and in the dazzling brightness of the other it was impossible to say where was David and where "great David's greater Son"?

We may best study such incidents in the life of David as that before us, if we view him as showing us the longings of the merely human heart, and also as, in some faint way, shadowing the yearnings of the Divine heart. Let us take up the first now; the other next month.

1. This was in David's fugitive days. What a picture of life does this chapter afford? Every day was one of doubt, danger, and difficulty; every field, almost, a battle-field (ver. 11). No wonder the man was faint and weary; no wonder he longed for a draught of water from the well. How little we in these well-watered lands know about the "thirst" of men placed as David was! Read Ps. xlii. 1, 2, lxiii. 1,—*"A Psalm of David when he was in the wilderness of Judah"*—the very time referred to in our text, and many similar passages, to understand how deep and strong and real were his spiritual longings as a man. Perhaps equally hard is it for those reared in the atmosphere of Christianity to know the cravings of Heathenism after rest and pardon and peace. Dean Vaughan has well pointed out that in the Parable of the Prodigal Son we have not so much God's need of and seeking after man, which comes out in the earlier parables of St. Luke xv., as man's need of and seeking after God. "He began to be in want." "No man gave unto him." "He would fain have filled his belly with the husks which the swine did eat." What pathos is there in these words as spoken by Him

who "knew what was in man" (St. John ii. 25). "David longed," and in life's battle, all over the round world, man longs, with a deep, insatiable longing, for what only Jesus Christ can give. "living water," which leaves no other quenching to be desired (St. John iv. 10, 14).

2. But our story adds definiteness to this desire when it tells us David longed for water from "the well of Bethlehem, which is by the gate." This was a memory—a reminiscence. The man was looking back, over a waste of years, to the days of childhood, with its love and peace and purity. There by that well-side, the centre of life in Eastern lands, he had played; there he had satisfied the thirst of boyish days—there all that was holy and happy and restful had been his; and now—life had grown so different, "weary and worn and sad." "Oh that one would give me water to drink of the well of Bethlehem, which is by the gate." We know who has written—

"Ne'er tell me of glories serenely adorning
The close of our day, the calm eve of our night;
Give me back, give me back the cool freshness of morning,
Her smiles and her tears are worth evening's best light."

There is nothing more strange or wonderful than to trace this memory of a blessed, happy past—a very childhood of blessedness and goodness—in the heart of a fallen human race. Just as amid the chaos of undistinguishable ruins you sometimes find a broken shaft, or a mouldering capital, which tells of a temple where are now but dust and disorder, so you find at times in sinful man a memory of—and so a yearning for—a glorious origin; the water ever seeks to return to the higher level whence it fell! The Gospel does not create aspirations or longings, it only awakens and then satisfies them. The cry of the Heathen no less than that of some backslider in a Christian land is for that which somehow he remembers, and which he would claim as his—"water from the well of Bethlehem, which is by the gate." Bethlehem is the sacred spot where, in the manger, God was made flesh. The Incarnation of Christ is the very fountain of Life which a thirsting world needs.

3. David spoke to no one; he never expected what he longed for. It was no more than a wish—a desire only half-expressed. A great American preacher, dwelling on Acts xvi. 9, "There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us," remarks that when St. Paul reached Philippi he found no such man, nor any to welcome his message for a long time. That man of Macedonia was no individual; he was God's own revelation of the heart of mankind, unconsciously, unknowingly appealing for what they scarcely know—for what at first they have no welcome. The appeal of Heathendom is a mute one till God gives it shape and voice, and He reserves this vision for His own true-hearted servants.

4. "The three mighty men"—they heard; that half-uttered wish became for them a great impulse. "They brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David" (ver. 16). Melville, in a noble sermon on this text, compares these three to the Holy Trinity, purchasing, procuring, and bringing the water of Life to thirsting man. The analogy may be fanciful, but it is very suggestive. We, however, may view these three brave ones as pioneers of those who dare all dangers, burst through all obstacles, surmount all hindrances to bring to another the good news from a far country, the cold water to a thirsty soul (Prov. xxv. 25). "Three mighty men"—one could not have done it—even two might have failed. Blessed companionship in missionary lands! How may those united in Mission stations and Mission fields uphold one another's hands and make possible what would otherwise be a failure! "Two are better than one . . . for if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath

not another to lift him up" (Eccles. iv. 9, 10). Workers for God—"mighty" in a strength which is not your own—see to it that your "companionship" as well as your work is helpful!

5. David would not drink of the water; it was poured on the ground. What they had so laboured to get and give was apparently useless (cf. 2 Sam. xiv. 14). Ah, only "apparently." It was "poured out unto the Lord" (ver. 17). God saw it; recognized the deed of loving service. A greater than David found in that deed a deep satisfaction, such as every service of love to God and man yields Him. It was not lost labour. Nor is yours, beloved reader, who can only send or give the blessing—you cannot secure its acceptance. Remember He has said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (St. Matt. x. 42). W. E. B.

Letters from the Front.

V.—FIVE RELICS, AND THEIR STORY.

FROM THE REV. LL. LLOYD, *Fuh-chow, South China.*

I AM a "Gleaner," like most of you, and sometimes in the mission-field we glean strange things, as the sequel will show. Lying before me as I write are five articles which I gleaned the other day in a neighbouring village, and about which I want to write a few words to my fellow-Gleaners. The intrinsic value of these articles is almost nil. They are very dirty and black with the smoke of years, but they meant much to those who formerly venerated them, and they remind us that another spot of darkness has been illuminated with Gospel light in this dark and superstitious land.

The first of these venerable relics is a tablet to the "Kitchen God"; it is made of wood covered with a coating of black lacquer and is fifteen inches long and ten broad.

On it is engraved in gilt characters the following:—

"To the Kitchen God, the Ruler of Life and Dispenser of Happiness."

The second article is a cloth scroll about double the size of the tablet, very dirty and evidently very old, but the figure of an idol called "Mother," who is really a deified woman who lived in Fuh-chow centuries ago, can still be seen painted on it with her six attendants seated at her feet. Attached to this scroll are two tiny cloth bags containing incense ashes from the temple which the people of the house frequented, and which are supposed to act as a charm and ward off evil influences.

Lastly, there is a brass image of the "Goddess of Mercy," who is represented seated in an attitude of calm repose to receive the offerings and worship of her votaries.

And now you will ask how these accessories of idol-worship came into my possession. I will tell you. A few weeks ago a young Christian living in a village close by us here came and asked me if I would go and pray with a young man who was "possessed with a demon," and had for some days been in a state of high delirium. He stated that he and other Christians had prayed with him and that he seemed quieter, but was still in great distress and very restless, and that his relatives were most anxious that I should go and pray with and for him.

When I got to the house a sad spectacle met my eyes. The whole family was assembled in the small room in which the young fellow was lying and he was held in his brother's arms. He talked incessantly but incoherently, and when his attention was called to me seemed to recognize me for a moment or two and then recommenced his rambling talk. His great desire seemed to be to bite something, and failing anything else his clothes were tightly held in his teeth. I knelt down beside him and asked God to restore him to health again, and when I had finished the two or three Christians present earnestly presented the same petitions and prayed that the whole household might renounce idolatry and worship the true God.

I am glad to say that he soon got quite well again, and came to see me a few days ago to thank me for having prayed for him and to tell me that he, his brother, and his mother had determined to worship God and break off all connexion with their idols; and the articles mentioned above were brought to me as a proof of their sincerity. Will you not, fellow-Gleaners, pray that these Chinese villagers may become whole-hearted servants of Christ?

VI.—AN EAST AFRICAN WORKERS' PRAYER MEETING.

FROM THE REV. J. DEIMLER (*Native East African*).

RABAI, EAST AFRICA, *March 28th, 1900.*

Although many expressions have been used to show what prayer is, I should like to call it also "A light on the work." By this I mean that by it only we can see what the Lord wants us to do.

We, your African brethren, have proved this like yourselves to be the fact. For the secret of the Lord is with them that fear Him, and this secret is often revealed to some in prayer.

We were encouraged to open a general prayer meeting for pastors, readers, and teachers in Rabai, Frere Town, and Mombasa. Rabai meets with its out-stations, Frere Town and Mombasa meet together, on the first and last Wednesdays in the month. We earnestly ask our readers to pray for us on these Wednesdays that an abundance of blessing may be given to us.

I think you would like to know how our plan for prayer has been drawn out.

In the first place, it is headed by St. Paul's well-known prayer, "Lord, what wilt Thou have me to do." In the second place, the reasons for such meetings are given, viz.: (1) To kindle the fire of love in our hearts for the work which we have undertaken. (2) To pray for the work and the workers, and that God would give wisdom to those who have authority to organize the Church and all its concerns. (3) To encourage others to lead lives worthy of their vocation, and to strive to bring into the fold the backsliders. (4) To wait upon the Lord and hear what He will speak to us by His Spirit, specially with regard to those who are outside the Church.

Then we add the promise, the ground of our reliance in prayer, "I will teach thee, I will show thee the way, I will guide thee" (Ps. xxxii. 8). "Ask, and it shall be given you" (St. Matt. vii. 7).

VII.—VILLAGE SCHOOLS IN INDIA.

FROM THE REV. J. F. PEMBERTON.

April 5th, 1900.

The accompanying letter confirms a theory that is being recognized as a fact, that the North India villages are responding to the efforts made for their evangelization, and they are leaving the towns and cities behind in their desire to receive Christian instruction. Village work will probably become the absorbing topic in evangelistic effort, and from the lonely and ignored villagers will eventually arise a people who, regardless of the taunts of the townsfolk, "With whom hast thou left those few sheep in the wilderness?" will go forth to slay that Goliath, who to-day seems to defy the armies of the living God.

Let us welcome this call to work from this earnest villager who has learned the importance of training up his children properly and admits that the Christian Mission school is best suited for such a work.

Copy of letter from head-man of a village to Mr. Pemberton.

"DEAR SIR,—For a long time I have desired that a girls' school should be opened in my village of Dhum, and to carry out this my wish, I beg to ask you to be good enough to appoint a capable zenana teacher for our village, who in addition to Hindi teaching may also be able to teach stitching, &c., and who as a rule, as in all the Mission girls' schools for the improvement of good manners and godly life, may freely give religious instruction and teach our girls the Bible. For this work, as far as it is possible, I shall always be prepared to assist you.

"At present the zenana teacher can occupy any of those houses I have already shown you, and at her request and directions some alterations can immediately be made in them. As for a good and comfortable house, one can be built after a month, when our men will be free from their harvesting work. I shall then also build a house for the girls' school.

"The temporary arrangement is this, that there are about twelve or fourteen girls now ready to receive instruction and by-and-by I shall try to increase the number. At present I have got the same house with large doors for the girls' school. If you will kindly send the teacher now, although the houses at present are not very comfortable, I will try my best to put everything right according to her wishes. And I will add that when everything with regard to the school is settled, I shall, for the good of the school, give some land also—as much as will be required. Hoping to hear soon from you, with salaams to yourself and mem sahib,—I beg to be your obedient servant,

"Village Dhum, Dadri, Dist. Bulandshahr." "NARAIN SINGH.

VIII.—KABAROLE—"LET THEM SEE!"

FROM MR. H. E. MADDOX.

KABAROLE, TORO, *March 19th, 1900.*

In an issue of the GLEANER which reached me a few weeks ago I noticed a paragraph on the front page concerning the spelling of the name Kabarole, the capital of Toro. This gives me the opportunity for pointing out that the correct spelling is with an e—Kabarole, and is worth remembering, for it means in Lunyoro "Let them see," which is our daily prayer for these Batoro, that they may see and know and accept Jesus the Light of the World—

"Now they are blind
Oh, 'let them see,'
For the Light of the World is Jesus."

Spelt with an i the word would have no meaning at all, which fact induces me to write this note.



AT PEKING BEFORE THE RISING.—THE MISSIONARY'S CHILD LEADING A CHINESE BABY GIRL TO THE BLIND SCHOOL.

to go to Tientsin, to welcome Mr. Cheesman, the assistant so long desired, who sailed in April, full of the earnest hope that he was to be enabled to help and comfort Mr. Murray in the very arduous work which has for so many years been altogether dependent on himself, with such Chinese assistants as he has been able to train to assist in various departments.

A newspaper telegram has mentioned that a ship which touched at Pei-tai-ho had removed all the foreign residents to Cheefoo, so we assume that Mrs. Murray and the younger children are there.

Perhaps I may remind friends that Mr. Murray went to North China simply as a colporteur, and while selling copies of the Scriptures to the comparatively small number of the people who can read the Chinese character (five per cent. of the men and one in two hundred of the women), he was amazed that occasionally blind men came to buy a book in the hope that some one would be willing to read it to them. For eight years he strove to find some means of teaching the blind to read for themselves, and finally decided to use Braille's embossed dots to represent numerals. He then wrote down the 408 sounds of Pekingese Mandarin, and numbered these. In reading or writing only the number is indicated, and memory supplies the sound.

Finding that by this system poor ignorant blind beggars of the street learnt to read and write fluently in less than three months, some poor Christians asked Mr. Murray to devise an easy system for their use. Then he found that by connecting the white embossed dots by straight

black lines he produced the simplest possible series of geometric forms. These he got made in metal printing-type, and found that his blind men at once recognized them. So he set them to work as compositors and printers of this system of easy characters for the use of illiterate persons, and now his poor men and women — salvage

In the School for the Blind at Peking.

BY MISS C. F. GORDON CUMMING.

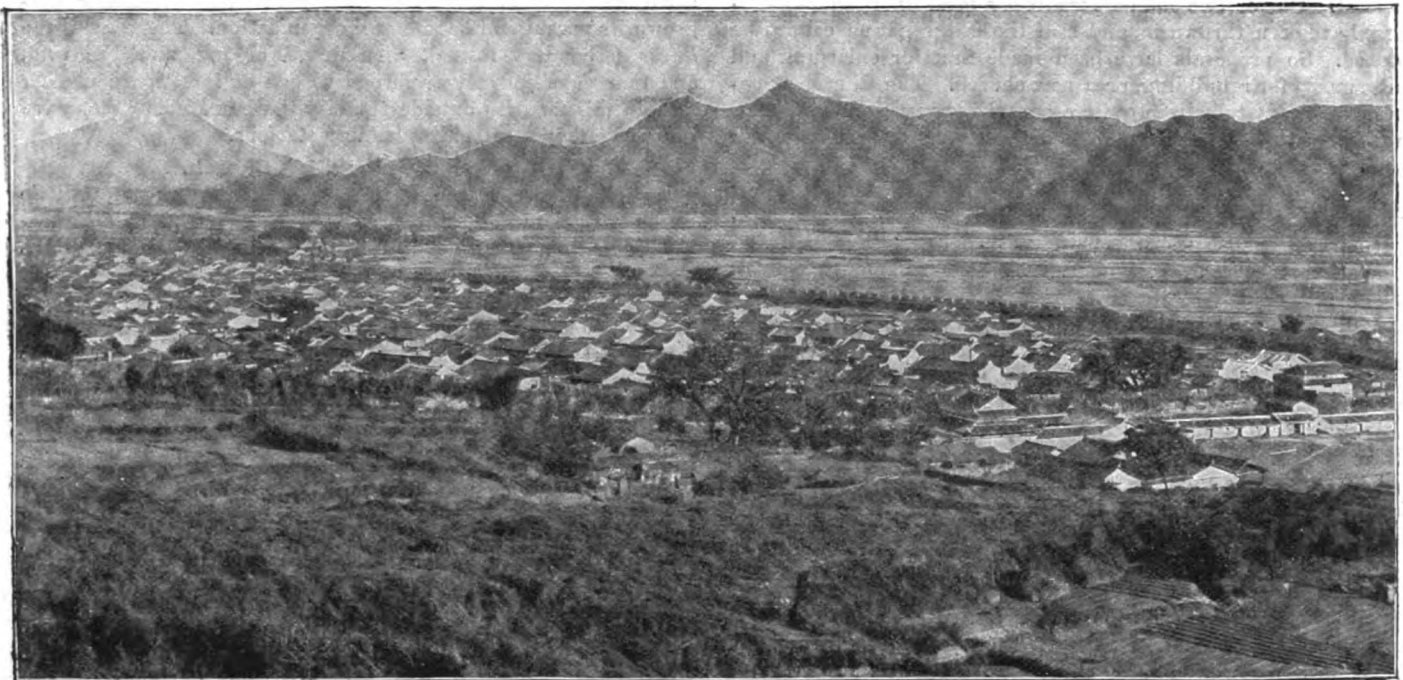
OUR thoughts of China have of late furnished us with so many mental pictures of terror, that unusual interest attaches to a pathetic picture which has just reached us from Peking, showing the Rev. W. H. Murray's baby boy leading a blind Chinese baby girl across the courtyard of his school for the blind in the heart of that great city.

Concerning the possible fate of Mr. Murray and his family, all we know is that in May Mr. Murray's four eldest children were in Bishop Scott's school for European children in Tientsin, and that Mrs. Murray and the three youngest children had, by the doctor's orders, left the hot, unhealthy city of Peking for a seaside cottage at Pei-tai-ho.

Mr. Murray escorted them thither, and then purposed returning to Peking, there to remain till early in June, when he was



HOW THE POORE PEOPLE TRAVEL IN CHINA.



VIEW OF FUH-NING.

from the slums of Peking—are not only printing the Scriptures for the use of sighted persons, but are themselves the teachers who instruct their more favoured countrymen or countrywomen in the art of reading the Scriptures for themselves.

To show how thoroughly in earnest these Christian blind women are, I know two instances in which a blind Chinese woman has induced her relatives to bring her a whole month's journey day by day across the rough ice of frozen rice-stubble fields, in order to reach Mr. Murray's school for blind women, that she might go back to her own village, able to read the Scriptures to herself and others. They could not travel in summer, because the country is all rice-swamp, and there are no roads. The wheelbarrow is the only means of locomotion the poor in China have.

they have woke up. The missionaries feel they have had very little to do with it—it has been God's doing and is marvellous in their eyes.

An Overworked Catechist.

The native catechist, a very good man, seems to live in a perpetual state of amazement at the condition of things. He is recommended for ordination, but his present office is so onerous that no time is left for preparation for any other. He says that inquirers are sometimes with him before he has had his breakfast. He and the churchwarden have been dealing very wisely with these new-comers, encouraging them to be enrolled definitely as inquirers and to come regularly for teaching.

This, however, has taxed the capacity of our little church to the

“A most miserable Fu city.”

By Miss E. M. K. THOMAS.

[Fuh-ning is a city and district in Fuh-Kien, South China, some seventy miles as the crow flies to the north-east of Fuh-chow. It is the headquarters of the Dublin University Fuh-Kien Mission, a branch of the C.M.S. Mission entirely supported from Ireland.]

BISHOP HOARE said when he first visited Fuh-ning that it was “the most miserable Fu city [i.e., country capital] he had yet seen in China,” and I am afraid the accompanying photograph will do nothing to improve this description. Its name means “Happiness and Peace,” which might again be very nearly interpreted “Laziness and Plenty to eat.”

Fuh-ning Christians of course have had to struggle with this same spirit of sleepiness which pervades all departments; but now, quite suddenly,



WOMEN'S BOARDING SCHOOL, FUH-NING, 1899.
[The English lady is Miss Harmar.]

utmost. One or two odd corners (it is a most unorthodox building) have been thrown in, and still the congregation cannot be seated. So proposals have been made first for enlarging and afterwards for rebuilding, or a new church. The Church members are ready to help in quite a surprising way—one with £12, another with £10. I had no idea any one among them possessed so much.

Visitors coming to church on Sunday morning would see how much we really need it. At ten o'clock there is a good congregation, and the services of the day are begun by a hymn and prayer altogether, after which the people divide up into classes. The men are taken by the catechist and his helpers; the women are divided up into baptized, catechumens, and 'beginners' classes. Girls' day-scholars' class, and boys' boarding and day-school classes all go on until 10.45, when the girls' boarding school arrives. All these people have to be fitted in somehow: there are about 150 men, from seventy to eighty women, fifty or sixty girls, forty or fifty boys.

Then follows a very hearty service, in which the Christians have no notion of not joining. The hymns and canticles are sung (regardless of tune by the majority) and thoroughly appreciated; and the sermon is never too long for them. The afternoon service is much smaller because many of the Christians live too far away from the city to come in twice. An outdoor service is held in the street, also an evening prayer-meeting.

Besides this work at the church we are having a "revival of learning" in Fuh-ning. The women's school* has thirty students, not to speak of the babies, of whom there are seventeen. Only one or two of these women are not earnest seekers after God (as far as we can tell), and several of them have even had to come "through tribulation" to reach this point of their way.

"He must wait for his father!"

I am reminded of one of them who was baptized last Sunday. She is the first of her village to come, and was so hotly persecuted that when I saw her a year ago she seemed to have given up the contest. But she was still praying in secret, and God heard her prayer. I shall not forget her joy when she told me how her husband and mother-in-law were both becoming inquirers, and were willing that she should come to school. I met her on her way to church to be baptized, and asked her if baby was to be too, and she said sweetly, "No, he must wait for his father!" But each of these women has her own story, more or less wonderful, and I could not take up space enough to tell a few of them.

The girls' school and ladies' house in one compound lie close by. Here Miss Greer, the latest missionary, is occupied with the musical, and I, matron and teacher, with the general education of fifty girls. We have great hopes and aspirations for this school. Looking first for God's Spirit to establish His lordship over their lives, we hope that eventually they may show as the wives of Christian men (often of catechists, doctors, or colporteurs) what consecrated home life and womanhood are.

"The Sowing-seed Country."

The hospital is at the west gate. The native doctor calls it the "Sowing-seed Country." Going about in the district and prefecture we find flower and fruit of this same seed. Constantly it means barriers broken down, a basis laid for further teaching, and confidence in and regard for the foreigner established.

These institutions, then, together with various meetings, classes, and visiting, comprise the work in the city. But as politically the prefecture is administered from this centre, so the Church here does what it can for the spiritual needs of the

* [The women's school or station-class is a method of work which originated in the Fuh-Kien Mission. The late Robert Stewart has the credit of the invention. Women who are interested by the Message of the missionary while on tour are invited to go and stay at the station for a time, say about a month, so as to get continuous Christian teaching.—Ed.]

same area (except for Ning-taik), which has altogether outgrown its parent and has its own organization. There are three *hsiens* (secondary towns), Sien-ning, Fuh-ang, and Fuh-ting, and four days' journey from end to end of this "parish." Of foreign missionaries outside the city there are none; of native we have fourteen catechists holding stations.

Brother Grace and his Church.

If we had more, there are several places where there are little bands of Christians forming the nucleus of a Church, and pastoral work is much needed. There is such a place about eight miles from here, Swa-doy, where Brother Grace "and the church that is in his house" (or his kitchen!)—about twenty people—meet every night for prayers and what teaching he can give. It is a tiny place. On Sundays the worshippers sit on the stove to get in. I stayed a day with them lately, and spent the night in a tiny potato loft—very comfortably, too, despite rats and all! However, they are much better off than the places at two or three days' distance. At Swa-siek, twenty miles away, there is a congregation of about one hundred.

Visiting the Outside Stations.

Last year my work consisted of this visiting of the outside stations, accompanied by a Bible-woman. On arrival, news of which is carried in a way as wonderful as by wireless telegraphy, the Christians come to welcome you, and you arrange to have an evening class for the women, leaving the days free to go to their houses, and to visit the Heathen, who are always willing. For them it will be unfortunate if you should go without having laid in a stock of patience, such as will outlast a catechism upon your age, family, designation, condition, clothing, food, country, education, occupation, and every conceivable subject, together with an unlimited capacity for drinking tea and eating eggs poached in sugar, not to speak of occasional special delicacies.

Miss Harmar visits in the Fuh-ang district, and there, too, the openings for work are splendid.

Hong Kong Christians at Church.

AN INDEPENDENT TESTIMONY.

AN Irish lady, related to one of the Government officials in Hong Kong, attended the Chinese service at the C.M.S. church there, and thus describes what she saw:—

"HONG KONG, Dec. 20th, 1899.

"Last Sunday we went to hear a Chinese service, that is, our Church Service translated into Chinese. It is a church belonging to the C.M.S., and except ourselves and three missionary ladies the whole congregation and the clergyman also were Chinese. The church was packed. It held from 300 to 400. The men sat on one side, the women on the other. You could follow the service quite easily with our Prayer Book, and the hymns were sung to our own tunes, also the canticles to our chants. I never saw a more devout and earnest congregation, and they seemed absorbed in their Prayer Books and Bibles, and repeated all the responses far better than any congregation at home. It was a most impressive sight.

"We went because we heard that several converts were to be baptized that morning, and to our surprise there were no less than seventeen baptized.

"Certainly I shall never again believe that missionaries do no good, as we are so often told by people coming from abroad. It was enough to see the faces of these people, and their good expressions and earnestness to see that they were *real* converts. They were not at all the lowest class here; a great many of them were well-to-do people.

"They sang, after the baptismal service was over, 'I heard the voice of Jesus say,' and sang it well. If you could hear how discordant the Chinese singing is, you would wonder how in the world they had ever learned to sing so well. There was no choir; it was sung by the whole congregation.

"All the same, it is very slow work converting a Chinese man or woman. They are so conservative, and have so many prejudices to be observed, and it is so hard to get new ideas into their heads, that it sometimes takes years to convince them, but when once they are convinced nothing will shake them. They make real Christians, and are tremendously in earnest."

The Mission-Field.

SIERRA LEONE.

No Trace of the Church.—During a recent visit to Sherbro, when he inspected the churches at York Island and Victoria, and another in course of erection at Bonthe, the Rev. E. H. Elwin, Secretary of the Sierra Leone Mission, could not find even a trace of the church at Bendu, an old station of the C.M.S. Mr. Elwin wrote on May 10th :—

"There is no sadder place on the West Coast. We walked among the ruins of hundreds of dwellings, among which were several big trading factories, and all is now desolate, burnt, and waste. The place which two years ago was populous and flourishing is now utterly deserted, as though it had never had an existence. This is due to the Mendi rising."

A Severe Blow.—Many of our readers who have followed with prayerful interest the progress of the Hausaland party, under the leadership of Bishop Tugwell, will be saddened to hear that a severe blow has fallen on the little pioneer band who have been seeking to begin the evangelization of the Hausa States. On June 25th a telegram brought to us the news that one of the party, the Rev. J. C. Dudley Ryder, had died of dysentery at Gierko, forty miles south-east of Zaria, on June 1st, and that another, the Rev. A. E. Richardson, had been ordered home because of his health. The party is now reduced to three—Bishop Tugwell, Dr. A. E. Miller, and Mr. J. R. Burgin. From a letter from Dr. Miller (dated May 13th, received on July 6th) we learn that the party had reached Kano, but had been compelled to leave. They had journeyed back to Zaria, six days' journey from Kano, and at the time of writing were "sleeping, eating, working in one tiny mud hut, fifteen feet across." They especially need the continued prayers of our readers, for guidance and wisdom.

NORTH-WEST PROVINCES.

Hindu Students and the Bible.—After six years' experience at St. John's College, Agra, the Rev. J. M. Challis has undertaken similar work at Benares. On the morning of the last prize-giving at St. John's he received the following from a Hindu ex-student :—

"I shall feel much obliged if you will kindly accept the book (*Pilgrim's Progress*) herewith sent, and hand it over as a prize to the non-Christian student of the entrance class who stands first in the Scripture examination. I have proposed this plan only for the reason that the study of the Bible may increase among non-Christians."

The Famine.—During the first week in June nearly six millions of famine-stricken people were being relieved by the India Government. It is not expected that this terrible famine will be over till September, and after it has passed there will be hundreds of famine orphans to be taken under the care of the missionaries. But there is the hope that in the love and care shown to those orphans, the good which our God can ever bring out of evil will be manifested. This has been seen in the past. The Rev. E. P. Herbert, of the Gond Mission, describing his journey on returning from England, says :—

"The children everywhere on our way through the district have been won by the kindness shown them in the famine years, and instead of timid boys and girls fleeing at our coming they shout, 'Salaam, Sahib!' or '*Isa Sahay!*' ('Jesus be with you!') from the gardens and fields, and even struggle to catch hold of a finger to escort one into their villages."

The Allahabad C.M.S. Corresponding Committee, at its first meeting after the Rev. C. S. Thompson's death, resolved that the famine relief work and the general missionary work which he conducted should be vigorously maintained by sending reinforcements, and Mr. Herbert, who has had sixteen years' experience in India, has been invited temporarily to resume the leadership of the Bhil Mission, which he held for three years previously during Mr. Thompson's furlough.

As Mr. Gill mentioned in his letter in our last number (p. 102), the news of Mr. Thompson's death brought forth many offers of service, and we hear that the Rev. Foss Westcott, of the S.P.G. Mission at Cawnpore, is spending his holiday with the Rev. and Mrs. A. Outram at Kherwara, for the purpose of helping them to grapple with the twin plagues of cholera and famine. Three thousand people are under their care in the various centres round Kherwara. There has been the greatest difficulty in getting grain, but Mr. Outram has managed to secure sufficient to feed those at present on his lists until

September. The Metropolitan of Calcutta, asking in what way he could help, writes :—"The fight with famine and disease is terrible. But what an opportunity for Christian devotion, and how nobly it has been seized!"

A Veteran of the Punjab.—The death of the Rev. R. Clark, on May 16th, at Kasauli, where he had gone for the benefit of his health, was recorded under "Editorial Notes" in our last number. Mr. Clark's earthly remains were conveyed after death from Kasauli to Amritsar, where they were buried, on the evening of May 17th. He was not laid to rest among his fellow-countrymen in the English cemetery, but was taken amid a storm of rain and wind to the Native Christian cemetery, to sleep beside those whom he had been instrumental in bringing out of darkness into light. In the service at the Mission Church the Bishop of Lahore, the Rev. Dr. Imad-ud-Din, the Rev. Mian Sadiq, and others took part. The Bishop read at the grave-side a telegram from the Lieut.-Governor of the Punjab, an old friend of the deceased, expressing his sympathy with the mourners, and his regret that absence at Simla prevented his attendance. A life-long friend has sent us the following extract from one of Mr. Clark's letters, written from Dera Ghazi Khan in 1878, when on visitation with Bishop French, which shows how devoted and faithful he was to missionary service :—

"Your work has been at home—mine in the wilds abroad; yours with many loving friends—mine not friendless indeed, for I have had many friends, but neither in circumstances to cultivate friendships or literature, or those pleasing amenities of life which make life so happy. Yet were I to choose again I should make the same choice; and never in heaven or on earth shall I cease to thank God for ordering my path in life in this weary land. God has given me all I ever wished for, and has abundantly blessed me even more than I could have hoped."

SOUTH CHINA.

Jubilee Celebrations.—The first C.M.S. missionaries commenced work at Fuh-chow in May, 1850, so the Jubilee of the Fuh-Kien Mission was celebrated in May of this year. The Rev. L. Lloyd has sent us the following account of the proceedings :—

"We could not allow the Jubilee of the Mission to go by without some special services and meetings to mark the events and to express our thankfulness to God for His grace and goodness during these fifty years. As we look upon these many souls gathered out of Heathenism, at these numerous churches scattered over Fuh-Kien, our feeling is, 'Not unto us, O Lord, not unto us, but unto Thy Name give glory.'"

"Fortunately our Bishop's visit to Fuh-chow exactly coincided with our special gatherings, and he preached at the English church on May 13th. Quite a number of the American missionaries were present and a few of the community."

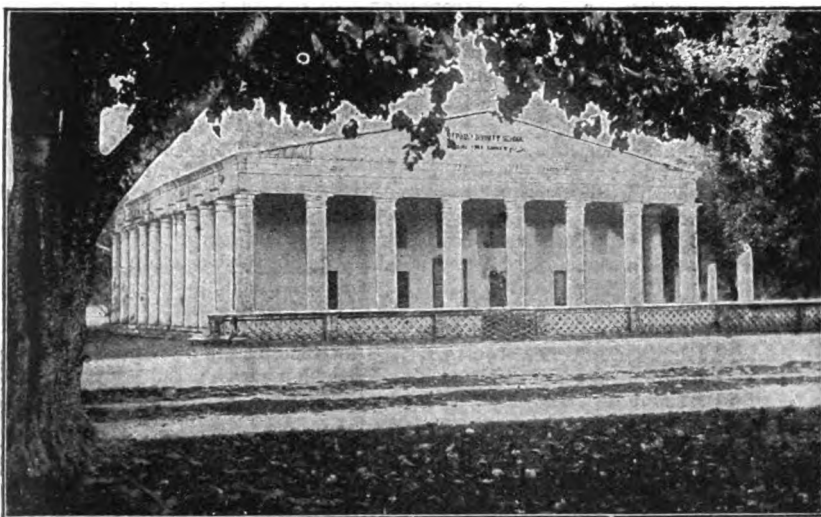
"On Monday, May 14th, simultaneous meetings were held for the Chinese. One at the college, over which the Bishop presided, and at which addresses were given by several of our American friends and by the Chairman; another in the City, at which the Archdeacon took the chair; and a third in the new Girls' Boarding School, over which Mr. Lloyd presided. In the evening a meeting was held for foreigners at the C.M.S. Ladies' Home. . . . All the meetings were well attended, and it was refreshing and encouraging to hear the testimonies given by one and another to God's faithfulness and goodness."

THE "MUCHE MANITO."

[The Rev. G. Holmes, Lesser Slave Lake, Athabasca, North-West Canada, gives the following instance of superstition among the Cree Indians of that district. It is not quite clear what was really the matter with the Indians who were supposed to be possessed by the "Muche Manito."—Ed.]

IN the month of March, 1899, news reached Lesser Slave Lake that in a camp of Sturgeon Lake Indians, near the Smoky River, another poor Indian had been murdered through heathen superstition and fear. The *Muche Manito* (Evil Spirit) had entered the camp, according to Indian belief, and possessed one man with a craving for human flesh. As soon as these symptoms appeared the "medicine-men" and others resorted to their tom-toms and heathen incantations, which in this case proved unsuccessful—so the bravest and strongest men were chosen to kill the *netigo* (cannibal), and the poor fellow was tortured to death by his own friends in a manner too horrible to describe.

As soon as the news reached here the mounted police hurried to the scene, only just in time to save one or two more who were developing symptoms of cannibalism. The principal offenders were arrested and taken to Edmonton for trial. One of the prisoners died on the way, probably from fear. This proved a fortunate occurrence for the rest, since he, the dead man, was made the "scapegoat." The only evidence they could give was that the dead man was the one to do the deed. This is another instance of the need of a messenger of the Gospel at Sturgeon Lake, where there are probably 300 Indians and no resident missionary of any denomination.



ST. PAUL'S DIVINITY SCHOOL, ALLAHABAD.

Allahabad Divinity School.

BY THE REV. J. N. CARPENTER, *Principal*.

ALLAHABAD is a city sacred and famous in the history of both peoples. Under the name *Pryag*, which means "much sacrifice," it has for ages been one of the most celebrated places of Hindu pilgrimage, while for the past two centuries it has been one of the most important of the Mohammedan cities of North India. Early in each year there is a great *mela* at the junction of the rivers Ganges and Jumna. This spot is called *Tribeni*, or "triple braid," because it is supposed that a third river here bubbles up and joins the other two, though none but the enlightened eyes of faithful Hindus can see it.

This place was chosen as the seat of the Government after the Mutiny, and here also is the office of the C.M.S. for the North-West Provinces.

The Divinity School is well situated between the city and its most important suburb. Here all the catechists and readers of the C.M.S. in the N.-W. P. are sent for training, as well as the pastors who are to take charge of the Christian congregations in Agra, Lucknow, &c.

There are generally two classes of students. The lower class is for readers. They are mostly young men who are just beginning to preach and witness for Christ. The upper class is for catechists. These men have already had some years of work as readers, and now are having more training. The Bible is the principal book for study, but they have also to learn how to speak with convincing force to either Hindus or Mohammedans, and how to hold their own against the subtle arguments of learned pundits and moulvies. One of the most important things is the art of turning every philosophical abstraction or eager digression back again to the simple witness of Christ, the risen Saviour. They must also learn about the true nature of sin, for it is sad that centuries of darkness have hardened the conscience to sin.

The daily routine commences with service in the chapel, at which all students and their wives are, as far as possible, present. At Divine service as well as lectures both languages,

Hindi and Urdu, are used. Hindi is used by Hindus, and principally in the country; Urdu is the language of Mohammedans, and is chiefly spoken in the towns. Besides lectures the students have practical training in preaching in two ways. For exercise in preaching in the crowded bazaars of the city the students are divided into groups, each headed by an experienced preacher, and go each Tuesday to various parts of the city, while on Fridays they go out two and two to visit districts.

During the cold weather we itinerate in the villages, so that the men may learn how to gather groups of people and to rouse their interest in their soul's salvation.

The Divinity School is for three years the home of the students, so each married man has his own little house (see picture), and the bachelors live in a separate line of rooms. This gives us a valuable opportunity of influencing their family life. There are also Bible and sewing classes for

the wives of the students, and Sunday and day-schools for the children.

The students have recently started their own missionary association, and besides collecting what is for them a very fair sum of money they have also shown a prayerful desire to enlist others as voluntary workers.

These few lines will, I trust, rouse not only more intelligent interest but also enlist much earnest prayer that the school may be a great centre of blessing, and that all students, past and present, may be men full of the Holy Ghost and richly used of God for the extension of His kingdom and the hastening of our Lord's return.

The Mohurrum.

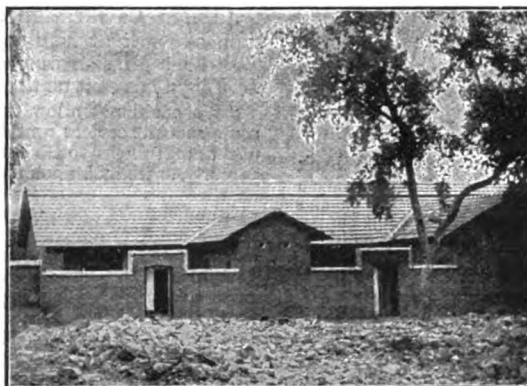
BY THE REV. E. H. M. WALLER, *Divinity School, Allahabad.*

ON May 9th we had a most interesting experience at Mohurrum time. Hussein, my *munshi* (teacher),

had long promised me that I should come and hear the preaching at Mohurrum. At that time the Shiahs, a sect of Mohammedans, celebrate the glories of Hassan and Husein, who were killed in the most cruel way; they make out that Husein died for the sins of the whole world, and weep and wail his death to any extent.

We were a little anxious as to whether it would be considered wise to go, for most people thought there was going to be a riot in the city, and troops had been paraded, &c. But personally I did not at all doubt the *bona fides* of my *munshi*, so Taylor, Holland, and I got into a *gari* (light cart) at 10.20, and drove off to the Imam-bara, or large meeting-house, where the preaching is held. It is in a private house kept by a *deputy sahib* (a deputy magistrate). According to their custom to honoured guests, he came out some way to meet us, and shook hands with both his hands, and in the most beautiful Urdu thanked us for coming.

Then we entered the place, and found a great number of people assembled, and singing or chanting hymns. In a kind of side place where we could see and hear all perfectly, three chairs had been put, and a boy placed to wait a large fan to and fro behind us. The *munshi* sat on the floor beside me,



PART OF STUDENTS' QUARTERS.

and kept up a running commentary all the time. After the hymn our host got on to the *mimbar*, or pulpit, and read a poem composed in honour of Husein. All the people clapped or said "*Wah, wah,*" or wept, or repeated the end of each verse, and until they had done so he did not go on with the next.

Then when all the poetry was over the *mujtahid* (religious teacher) came in. He is such a holy man that he may not hear poetry, which is forbidden to the Shiah, but tolerated among the ordinary people. He was dressed (above his ordinary clothes) in a black gown and violet turban, over which he had a white cloth crossed under his chin.

We all stood up when he came in, and he went straight to the *mimbar* and sat down. Then he called out to the people to recite a short prayer called the "*Darud*," which they did, and after that he commenced praising God in most beautiful Urdu. Then he told us that he was going to tell us about Ali, and Hassan, and Husein, and said that not only the Mohammedans, but Hindus and English (Feringi, corruption of Franks, he called us) would hear with interest.

So he went on about hospitality, and how its privileges have been abused by the Mohammedans (Sunnis), who murdered these heroes; then back again to the goodness and wisdom of God as seen in creation; talked about the eyes, their communication with the brain, the accuracy of their vision, even better than a photograph, which word came in the midst of all the Arabic and Persian.

Then he told the people it was hot, and they must be tired, and though he could not help talking of Husein, still they could go—he need not go on preaching, &c., &c., they all begging him to continue. So he told them one or two stories and worked them up with most vivid accounts of the sufferings of these



STUDENTS AND MASTERS, ALLAHABAD DIVINITY SCHOOL.

[The Europeans are the Rev. J. N. Carpenter and (on his left) the Rev. E. H. M. Waller.]

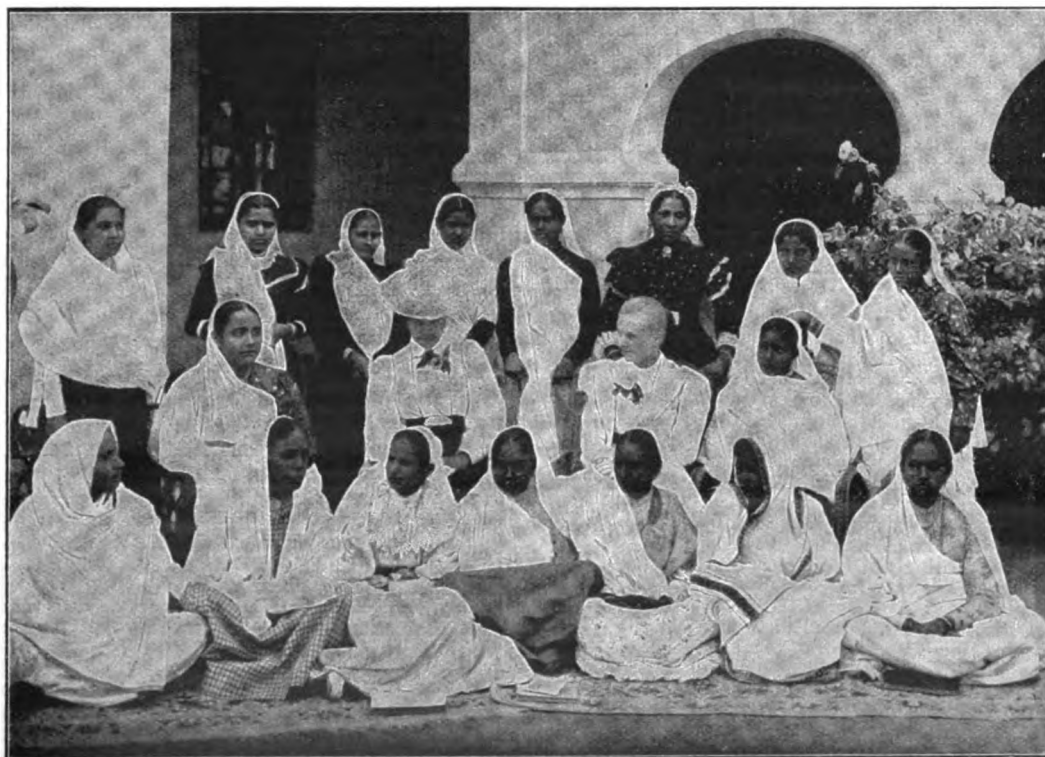
worthies, till they were howling and sobbing and beating their breasts, and you could not hear a word he said. Then by gesture, and by waving to and fro and slapping his knees most vigorously, he kept them weeping until two people became insensible, and the congregation was practically in hysterics.

One other subject which he introduced was prayer, and he told the people to pray. They all shouted a prayer together, and he asked them what they were afraid of—could not they shout louder than that? and so they shouted. Then he said, if an enemy were running after them they would call for help louder than that, and so they simply yelled.

When he had got the congregation into hysterics, they brought out two coffins, one for Husein and one for the baby which was killed in his arms. Then the congregation went mad; they rushed for the coffins, beat their breasts, carried them round, beat them, howled, sobbed, and shouted and made the most deafening noise till they were exhausted. The beating of the breasts made an extraordinary loud noise.

Taylor was impressed with the unreality of their grief, which collapsed as suddenly as it rose. Holland thought he could realize Acts xix.—the riot at Ephesus—after hearing the shouting of Husein's name.

What struck me most was the way they hardly applauded when God's praises were sung, except unless a particularly neat phrase, or jingle, or even pun, without which things Urdu oratory is nothing, came, and as soon as Ali's or Husein's name was mentioned, were all shouting and weeping, &c. It was a terrible object lesson in worshipping the creature rather than the Creator.



A GROUP AT ALLAHABAD.

[The European ladies are Mrs. Carpenter and (on her left) Mrs. Waller.]



FRRIENDS will like to know that the Anniversary of the Union will be held this year again in London. It was our intention to have gone again to the Provinces, and the Committee had accepted a warm invitation from the friends in the West of England; but after preparations had been begun circumstances arose which necessitated our postponing the visit—only, we hope, till next year.

Mr. A. Wilson, of Iganga, Busoga, on the great Victoria Nyanza, tells in his Annual Letter of the ingathering of the first-fruits into the Church from nearly every station in Busoga. He adds a piece of information which should be noted by all praying Gleaners:—"The Lord poured out of His Spirit, and gave the increase, I have no doubt, in answer to prayer. Our friends in Uganda were praying, and the Stillorgan Gleaners, who adopted me as their missionary, had agreed together to pray for an outpouring of the Holy Spirit on Busoga—not only in their usual gatherings, but also in their private daily devotions. 'This I found out later.'"

Gleaner 84,442 writes from the North India School of Medicine for Christian Women, Ludhiana, North India, as follows:—

"As a member of the Gleaners' Union I venture to write you a short account of the Lord's work in this school.

"The North India School of Medicine for Christian Women was opened in 1894, after a conference of medical missionaries and others, to meet the great and pressing need of Christian medical assistants, nurses, and compounders.

"The Lady Dufferin Fund has done much to forward the study of medical science among our Indian sisters, but many Christian parents strongly (and rightly) object to their daughters studying the sacred mysteries of the human body with Heathen and Mohammedan men, among many of whom, a very low standard of morality prevails. . . .

"We have now upon the staff five lady doctors and a fully trained (English) nurse. The former undertake all the lectures and also take Bible studies with the students.

"In addition to our new Memorial Hospital, opened last November to accommodate sixty patients, the students and nurses are allowed to attend the Charlotte Hospital in the city, which has been for many years under the superintendence of Miss M. R. Greenfield.

"There are also dispensaries in both Hospitals, at Gill, at Phillour, and the leper village close by, all of which are attended to by our doctors and students.

"Only girls who are anxious to be the means of spreading the Gospel among the Heathen are taken here. The work to be accomplished in India is tremendous, and we Europeans will never be able to overtake it. The hope of evangelizing India lies in her own Christian children.

"From a little band of six nurses and five medical students, the number of students has increased to forty-one, of whom seven are in training for the C.M.S. and C.E.Z.M.S.

"May we therefore ask your prayers on behalf of the work."

St. Peter's Church, Islington.

IT is with feelings of deep gratitude to God that we record the results of our C.M.S. sale, which this year occupied two days (July 5th and 6th). Nine years ago £15 was the annual sum sent up from this parish to the C.M.S. £126 has been sent up in the year just closed. Two years ago we decided to adopt and try to support "Our Own Missionary," so Miss Philcox, one of our Y.W.C.A. members, was chosen, and sailed for West Africa. That year the girls in our Y.W.C.A. branch opened a missionary working party, which was followed by a sale which realized £5. Last year we continued our efforts, with the result that £10 was added to our collection. This year we still further enlarged our borders and a missionary exhibition was a source of much interest, our sale realizing a little over £50. At intervals during the afternoons and evenings of both days bright, striking addresses were given by the Rev. G. E. Lloyd of his work in Canada, and Miss Stewart (of the C.E.Z.) and Miss Jukes spoke on China, and Mr. Roland of South America. As dear Miss Philcox has gone Home, we are about to adopt another missionary. Three have gone forth from our midst, three more are in training, and two have just offered, whilst others are waiting on God to make His way plain for them. F. T. S.

[This parish, nine years ago, was one of the most unpromising in London. Through God's blessing on the work of Mr. Procter (now at Cambridge) and Mr. Snow, there has been a great revival of spiritual life, and, consequently, of missionary zeal.—Ed.]

Candidates and Vacancies.

IN the growth of the missionary spirit at home nothing has been more remarkable than the way in which the Church of Ireland has gone forward in its realization of the Lord's claims upon it for the evangelization of the world. This has been particularly evident just lately through the comparatively large number of offers of service which have reached us from Ireland. Some of these have been accepted for training, and therefore are not recorded in this column at present; acceptance for training not being the same thing as, and not necessarily resulting in, acceptance as a missionary. During the past month the Committee have accepted three graduates from Trinity College, Dublin:—The Rev. W. H. Hewitt, Curate of Christ Church, Londonderry; Mr. D. A. O'Connor, who has just finished his course, and Mr. H. A. Collison, son of Archdeacon Collison, of British Columbia, who, after leaving Dublin, has had one year's residence at Ridley Hall.

Among ladies who have recently been accepted, Miss B. S. Brock was lately superintendent of a missionary training home in Dublin, and Miss A. Robinson also comes from Ireland. In addition to these, the Committee have also accepted Miss E. A. Hornby, Miss A. Walsh, Miss V. Macfarlane, and Miss R. M. Elwin previously in local connexion in China, daughter of the Rev. A. Elwin, of Shanghai; also Messrs. G. A. Purser, G. C. Vyse, and A. W. Kemp, who have had a short course of training at Islington College.

In the June number we mentioned the need of a man who had had practical experience in a large number of trades for a special post in Ceylon. We were not aware at the time that Mr. Purser had had experience in all the trades therein mentioned except one, and he has now been appointed to meet that need.

Five years ago the Committee accepted for training, with a view to medical missionary work, a young man who had received a scholarship from another society to enable him to be trained as a doctor, a condition attached to the scholarship being that he should—on completion of his training—go to India in connexion with some Church society as a medical missionary. We little thought at the time that Mr. Lowman, who has now taken his M.B. London, would be God's answer to many prayers for a missionary to the native state of Rewah in India. Yet so it is, and the Committee have thankfully appointed him to that work, a friend having long ago offered to find the money, if the Committee could only find the man to open a new Mission in that state, where Christ has never yet been preached.

On July 4th the Home Preparation Union, whose membership now numbers about 400, had a very successful gathering at the "Willows," the garden of which was kindly lent to the Union by the Lady Superintendent, who also very kindly provided tea. Mr. T. Jays, who has been a missionary in West Africa, and is hoping in due course to return to the mission-field as a fully qualified medical man, spoke of the difficulties which the missionary has to encounter there. He said it was often much easier to die than to live in a climate which perhaps gave one a severe headache every other day, and in circumstances which tend to produce great depression, so that the missionary may be sorely tempted to give up and come home, or like Elijah of old to pray, "Take away my life." Mr. Jays also spoke of the difficulties which arise from the indifference, carelessness, and utter degradation of many of the people. His whole address was most valuable, as showing to those who hope eventually to become missionaries that they will have—if God calls them to such work—a need of infinite patience, of unconquerable perseverance, and of Christian courage which will not give way.

The meeting closed after another very helpful address from the Rev. H. L. C. de Candole, based on St. Paul's teaching in 2 Tim. ii., iii., on the subject of what the Christian worker must be.

After the meeting was over a telegram arrived from the Liverpool members of the Union bearing greetings, and as a message Phil. i. 9—11.

We are thankful to be able to report that some thirty-seven members have been accepted by the C.M.S. for regular training. D. H. D. W.

PRAISE AND PRAYER.

PRAISE.—For all the Church and the agencies which Christianity brings in its train have been enabled to do for "poor, dark, hungry China" (pp. 113, 120—122). For the fifty years' work of the Fuh-Kien Mission (p. 123). For lives laid down in the Master's service (p. 123).

PRAYER.—That God will so over-rule the present disorder in China that there may be greater freedom than ever before for carrying the Word of God into that land (p. 113). For blessing on the efforts to reach the tribes in the Hinterland of Sierra Leone (p. 115). That the followers of Krishna may be brought to believe in the True Light (pp. 116, 117). For special guidance of the Hausaland party (p. 123). That the Allahabad Divinity School may be a great centre of blessing, and that the students may be richly used for the extension of the Lord's kingdom (p. 124).

Work amongst the Young.

IT is unfortunate that an outsider has no opportunity of measuring the interest taken in Foreign Missions by anything but pecuniary contributions, since he is unable to tell how far missionary magazines are read, and to what extent the work is remembered in prayer. If therefore we take the advance or otherwise in the contributions of the children of a parish as an index of their general progress, it must not be supposed that we regard it as the only or even the best test. With this explanation we are glad to note that in spite of numerous difficulties real advance has been made at St. Matthew's, Silverhill, St. Leonard's, the gifts of the children, which were but trifling in 1898, amounting to about £17 last year. A stall at a Sale of Work realized over £5, which was sent to the Medical Mission Auxiliary, while the General Fund was by no means neglected.

A couple of successful meetings were held in May in connexion with the Junior Association of St. Simon's, Southsea. The first was an ordinary gathering at which the address was given by Miss Hönischer. "Round the World with the Alphabet," the Service of Song issued by the Society, was rendered at the second meeting by twenty-six members and friends, and in addition several missionary recitations were given. The children were dressed in white, with a blue badge from the shoulder to the waist, and a white letter in swansdown cloth. £1 16s. was made by the sale of tickets at 3d. each, and several boxes were taken after each of the meetings.

A novel method of leading the young to work for Foreign Missions has been adopted at Boston in Lincolnshire. An address by Mr. Lewin, of Uganda, formerly a Sunday-school teacher in the town, was followed by the institution of a collection, Uganda fashion, in kind. The boys and teachers in Mr. Lewin's old school have been diligently accumulating lead pencils and bags to contain Bibles for him to take out with him when he returns to Africa, and it is said that the effort has aroused much interest, and led the children to regard missionary work as real, since the black boys use pencils, &c., and not as a mere fairy tale.

The use of missionary alphabets appears to be extending. They constituted a pleasing feature at the Children's Meeting at the Sunderland anniversary, missionary recitations and missionary questions and answers being given as well. A complete musical edition of a missionary alphabet, together with practical hints, is published by the Society, price 3d., and should be obtained by all who are responsible for regular meetings of young people.

Home Notes.

ON June 21st the Committee took leave of the following missionaries returning or proceeding to their respective fields:—Miss C. C. Boyton (Yoruba); the Rev. and Mrs. T. J. Dennis, Miss E. A. Warner, and Miss G. A. Bennett (Niger); Mr. E. Luckcock, Mr. and Mrs. L. J. Vale, and Dr. E. J. Baxter (Eastern Equatorial Africa); the Rev. G. R. Blackledge, Mr. H. B. Lewin, Mr. T. B. Fletcher, and Mr. A. G. Fraser (Uganda); Miss E. A. Lawford (Palestine); Mr. F. E. Hamond, Miss H. S. Cockram, Miss E. A. P. Sells, and Miss B. J. Allen (Japan); the Ven. Archdeacon Phair, the Rev. E. J. Peck, and the Rev. B. Totty (N.-W. Canada); and the Rev. A. J. Hall (British Columbia). The Instructions of the Committee were read by the Rev. F. Baylis and the Honorary Secretary, and the male missionaries having replied, the outgoing missionaries were addressed by the Chairman (the President), and the Rev. Sidney Bott, the latter also commending them to God in prayer.

The Committee had an interview on June 12th with Bishop Doane, of Albany, who is in London in connexion with the celebration of the Bi-centenary of the S.P.G. The Bishop spoke with gratitude of the help given to the Church in America both by the C.M.S. and S.P.G., and also thanked the Committee for the services of Mr. Eugene Stock and the Rev. C. T. Wilson, the Society's delegates to the New York Conference.

On July 3rd twenty-nine recently accepted lady missionaries of the Society were introduced to the Committee, and addressed and commended in prayer to God by the Bishop of Lucknow. Also on the same day the Rev. F. H. Wright (Uganda), the Revs. A. E. Redman and J. H. Knowles (Punjab and Sindh), and the Revs. W. C. Penn and R. W. Peachey (South India), recently returned from their various Missions, were received by the Committee, and gave an account of their work; and on July 10th the Ven. Archdeacon Walker, invalided home from Uganda, was present and spoke.

The Society's delegates to the Ecumenical Conference at New York (Mr. Eugene Stock and the Rev. C. T. Wilson) were received on their return by the Committee, and presented their report on July 10th. Resolutions of thanks and congratulation were passed by the Committee.

An interesting link with the past has been severed by the death, at

an advanced age, of one of the Society's Hon. Life Governors, the Rev. E. W. Foley. Mr. Foley was among the earliest of the Association Secretaries, having served in that capacity from 1846–1849. He was afterwards Incumbent of All Saints', Derby, and Rector of Jevington, Sussex, but has lived in comparative retirement since 1887 at Eastbourne. He was ever an active worker and advocate in the Society's cause.

The C.M.S. in Ilfracombe has suffered a great loss in the home-call of its devoted Secretary, Miss Grady. By her the first C.M.S. Room in England was established (some two or three years before the depot at Clifton), and in Bible-classes and ordinary intercourse with others the cause of Missions was with her always a first object.

The Rev. P. G. Wood, Curate of St. Mary's Episcopal Chapel, Reading, formerly a missionary of the Society in Cairo, has been appointed Association Secretary for the Dioceses of Hereford and Lichfield.

C.M. Unions, &c.

Meetings of the Gloucester C.M. Union were held at Cirencester on June 21st, commencing with a service in the parish church at noon, the Vicar (the Rev. J. S. Sinclair) giving the address. The President of the Union (the Rev. E. L. Roxby) presided over the afternoon Public Meeting, when addresses were given by the Rev. H. Newton and the Rev. H. D. Williamson.

At the Monthly Meeting of the London Younger Clergy Union on June 18th the following members of the Union proceeding to the mission-field were taken leave of:—The Revs. A. F. Ealand and S. H. Clark, proceeding to India, and the Rev. H. G. Houseman, proceeding to Newfoundland under the Council for Service abroad to work at St. John's Cathedral. Addresses were given by the outgoing members, and the Rev. B. Herklots, Curate of St. Paul's, Canonbury, also spoke, giving a detailed account of "Two Years among Children in India."

The Annual Meeting of the Liverpool Y.C.U. was held at Childwall on June 15th. At a short service of Intercession, held in the church, the Bishop of Liverpool gave an address. The business meeting followed immediately after the service, when Bishop Royston was re-elected President, the Rev. E. L. Simpson Secretary, and five new members were nominated.

The members of the London Lay Workers' Union, at their Monthly Meeting on June 12th, welcomed the Rev. R. Wardlaw Thompson, one of the Secretaries of the London Missionary Society, and heard with much interest an account of the work of that Society. Mr. G. A. King, who has recently returned from the Missionary Conference in New York, also spoke.

As an outcome of the recent Missionary Exhibition in Cheltenham, a Lay Workers' Union has been started in that town, of which Mr. R. Ley Wood is President, and Mr. R. J. Hill, Secretary.

The Rev. W. St. Clair Tisdall, missionary from Julfa, spoke at the Monthly Meeting of the London Ladies' C.M. Union, held on June 21st. Mr. Tisdall graphically described the work that is being carried on in that difficult land of Persia, telling of the encouragements and discouragements met with.

Sales of Work have been held as follows:—Beccles, £80; Bridge, £20; Cadley; Danbury, £15; Dover, St. James', £100; Kingston, St. Peter's; Shenley; Southsea, St. Simon's; Tonbridge, &c., &c.

It will interest our readers to hear that no less than 13,000 missionary-boxes have been issued from Salisbury Square during the last financial year. Eight thousand of these were of the ordinary small size, and two thousand were of the new "medicine-bottle" variety. Few people are aware that no less than fourteen different kinds of missionary-boxes are issued by the Society.

Financial Notes.

THE Joint Committees of Estimates and Finance have presented their report to the General Committee, stating that the Society's Expenditure has increased from £263,083 in 1894-95 to £353,266 in 1899-1900. In the five years the total spent has been £270,412 more than it would have been if the rate of the first-named year had remained the same. This increased Expenditure has been met partly by increased Ordinary Income, partly by Appropriated Contributions, and partly by T.Y.E. and Centenary Funds. The number of missionaries (not including wives) has increased in the five years, after all deductions for deaths and retirements, by 233. The General Committee resolved:—

"(1) To instruct the Funds and Home Organization Committee to give immediate and earnest consideration to the question of the best means for widening the circle of the Society's supporters and largely increasing the ordinary income of the Society."

"(2) To instruct all the Committees and Sub-Committees dealing with matters involving expenditure, to inculcate the greatest economy in details, consistent with efficiency, to restrict grants to the field to the narrowest limits without injuring existing work, and to decline all extension of work in new directions until the Society's financial prospects are more favourable; and further to see in what direction expenditure can be reduced.

"(3) To remind the supporters of the Society that as the increased expenditure now reported on is the result of the large additions, in late years, to the Missionary Staff, there is a loud call and great encouragement for continuance in believing prayer that the Lord of the Harvest will graciously provide the means needed for the maintenance of the messengers whom He has sent into the mission-field. 'Ask the Lord, and tell His people.'"

A "Gleaner" furnishes the following plan for systematic giving:—

"I do not remember having seen a plan mentioned for collecting funds for the C.M.S., which I have now tried for some time with success. I have a box labelled for 'Travelling Mercies,' which is quite separate from my ordinary C.M.S. box. I enter in a small account book all money spent in travelling, which with the continual bus and rail fares, necessary in London for all but good walkers, comes to a considerable sum in the year. When I total each column I put into my Traveller's Box a tenth part of the sum I have spent. I find this systematic giving more satisfactory than the occasional sums I used to give as I thought of it. Perhaps others may like to try the same plan, and I think they will be surprised at the sum they will find at the end of the half-year when the box is opened."

The following anonymous contributions are thankfully acknowledged:—

Sewing class profits, £1; Friend, 1s.; Mrs. L., for China, 2s. 6d.; God's Tenth, 15s.; Gleaner, for Sierra Leone, 15s.; J. N., Sheffield, 3s.; Friend, for O. O. M., 2s. 6d.; A. L. C., thankoffering, 10s.; Friend, 1s. 6d.; Gl. 983 and Family, £2 10s.; B. F. B., produce of gooseberry bush, 1s.; Gl. 18,495, M. box, 11s.; Miss E. M., for C.M.S. Birthday, 1900, £1; E. O. M. box, 2s.; Anonymous, 2s.; Anon., 3s.; E. M., £1; Mrs. S. B. P., 5s.; Thankoffering to God for His many mercies, and in memory of first visit to C.M. House, £25; W. H., £1 7s.; Mite for the Lord's Work, 5s.; Miss M. L. S., 5s.; Anon., £1; Anon., 5s.; Gleaner 79,260, 15s.; Anon., £2 15s.; A Gleaner, for China, 5s.; A. R. P., £3.

For Centenary Fund.—Gl. 18,495, Continuation of T. Y. E., 12s.

For East Africa Famine Relief Fund.—J. £1; E. C., 5s.

For Indian Famine Relief Fund.—Gl. 42,727, £2; Nine Little Girls, for Bhils, 2s. 10d.; Horne Parochial School, for Bhils, £1 1s.; Gl. 45,155, for Christ's sake, 2s.; Gl. 1,222, 10s.; Three Gleaners, 15s.; H. E. G., 5s.; M. E. J., 5s.; Two Gleaners, Lydiard Tregos Branch, 2s.; J. L., sale of bracelet, 2s. 6d.; Anonymous, 6s.; Thankoffering from Thornylands, for orphans, £2 10s. 10d.; Gleaner, 10s.; Gleaner, sale of jewellery, for orphans, £2 16s.; Anonymous, 5s.; D. F., £1 10s. 10d.; J., for Western India, £1; Milligan Hall, £3; Katie and Joan, 1s. 6d.; Gl. 44,466, £5; Readers of the Gospel Magazine, £2 15s.; Gl. 85,931, 6d.; K. G., for Bhils, £1; Gl. 64,748, 11s.; A. G. R., £1; M. S. G., 2s. 6d.; Gleaner, for Bhils, £1 0s. 6d.; E. H., two who thank God more and more for unnumbered mercies every day, from tenth, 10s.; J. N., Sheffield, 3s.; E. H., for Christ's sake, 2s. 6d.; Gleaner, £1; T. E. P., 2s. 6d.; O. C. A., for Bhils, £1; Sunday-school Children's Self denial from Sweets, by L. E. W., 1s. 6d.; H. S., 4s. 6d.; Gl. 45,577, 6s.; M. J. B., 5s.; One who greatly sympathises with the Sufferers in their Affliction, 5s.; Reader of the Gospel Magazine, £1; One deeply Interested in the C.M.S., 10s.; In Memory of Ruthie, 10s.; C. H. S., 10s.; Iris, 2s.; Readers of St. Saviour's Missionary News, £2; Friend, 5s.; Gl. 31,249, 5s.; G. E. K., 5s.; God's Tenth, 10s.; Gl. 59,914, for Bhils, 5s.; Gleaner and her Sister, for Bhils, 10s.; Two Aunts, in memory of little May, annual subscription for support of famine orphan, £4; Anon., 10s.; Enough and to spare, £1; F. L. K., 5s.; Bath Gleaner, £1; From Brighton, £1; In Memoriam, E. J. D., £1; Miss M., 3s.; Gl. 56,459, 10s.; W. H., 10s.; Anon., £1; E. M. H., 2s. 6d.; Miss P., 3s. 6d.; Friend, 6d.; M. C. B., 2s.; Few Young Friends, 10s.; M. D., 2s. 6d.; Anon., 1s.; Collected by P. J. K., 20s.; B. N. and E. N., £1 3s. 6d.; Love, 10s.; Children, 8d.; C. and L., 5s.; Gl. 53,827, 2s. 6d.; Gl. 76,469, £1; Gleaner, 9,445, 5s.; H. H. D., 5s.; Archdeacon of Lindisfarne, £2; Reader of the GLEANER, 5s.; Australian, 4s.; Miss H. and Miss L. H., 5s.; E. and L. M., £1 10s.; F. S., 3s.; M. E. T., 6s.; Gl. 16,921, 2s. 6d.; Gl. 77,869, £1 19s.; S. C. A., 10s.; C. E. H., 2s. 6d.; J. G. N., 10s.

Packets of Foreign, Colonial, &c., stamps are gratefully acknowledged from the following friends:—

Mrs. L. J. Vale, Miss Rye, Miss Peckover, Gl. C. 75,561 Rev. C. H. Stileman, Miss E. M. Bryant, Gl. 85,931, Mr. W. W. White, J. A. M., Mrs. W. Forbes, Mrs. Hooper, Rev. D. M. Lang, Mrs. Cripps, Mr. A. G. Headworth, Miss Matheson, Anon., Mrs. E. M. J. Taylor, Miss Townsend, N. C.

Foreign, Colonial, Army Official, and rare English stamps are most acceptable, as well as old collections and albums, and are sold for the benefit of the Society. Stamps from South Africa, especially those surcharged, from Uganda, British Central Africa, Nigeria, &c., are much in request. They should be sent to the Lay Secretary, Church Missionary House, Salisbury Square, Fleet Street, London, E.C. Ordinary English stamps which have passed through the post are quite useless.

The Rev. C. F. Jones, 6, Sefton Road, Rice Lane, Liverpool, who kindly undertakes the disposal of the Society's Foreign and other stamps, will gladly send packets or single stamps on receipt of postal order addressed to him as above.

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

Water-colour drawings executed by a lady exhibitor at the Royal Academy, &c., from 4s. to 15s. each.

Ancient glass from a lately-discovered rock-hewn tomb at Beit Jebrin (Libnah). The glass is Grecian or Roman, about 2,000 years old. It is all iridescent from age, and some pieces are of unusual design. Genuine guarantee. Price from 10s. to £3 each piece. Also small Roman lamps, 2s. 6d. to 5s. each.

A "Thomas" sewing machine, with treadle table.

Spotted cowrie shells, 3 or 4 inches long, 6d. each.

A number of autographs. (Lists on application.)

A copy of Cassell's *Egypt*, in parts, and other books.

Publication Notes.

THE *Annual Report* for 1899-1900 is now being distributed, and copies should be in the hands of all subscribers by the end of August. Any friends who may not have been supplied by Aug. 31st are asked kindly to communicate with the Lay Secretary.

Commencing with the issue of the eleventh thousand of the "Musical Edition" of the *Church Missionary Hymn Book*, the price of the cloth copies will be reduced from 3s. to 2s. 6d., and friends can obtain copies direct from the C.M. House as follows: cloth (2s. 6d.), 2s. 3d., post free; paste grain (5s.), 4s., post free; French morocco (7s. 6d.), 6s., post free.

The issue of the *Extracts from the Annual Letters of Missionaries* for 1899 still continues. Part IX. completes the letters from the Japan Mission (Dioceses of Kiu-shiu and Hokkaido), 32 pp., price 2d. Part X. contains letters from the South China and Fuh-Kien (first section) Missions, 32 pp., price 2d. Part XI. completes the letters from the Fuh-Kien Mission, 32 pp., price 2d. Part XII. contains letters from the Punjab Mission, 32 pp., price 2d. Part XIII. completes the letters from the Punjab and Sindh Mission, and also contains letters from the Western India Mission, 32 pp., price 2d.

A new Occasional Paper (No. 34) entitled *No Concern of Mine*, has just been issued. It represents a conversation between a Clergyman and a Working Man about Missions to the Heathen. Copies supplied free of charge.

Three more leaflets have been issued by the Medical Mission Auxiliary, viz., No. 3, entitled *Beds in Mission Hospitals*; No. 4, entitled *History of the Hang-chow Hospital*, by Bishop Moule; and No. 5, entitled *In a Philistine City*. No. 3 is free for any number of copies. Nos. 4 and 5 are supplied free in small numbers only; if required in large numbers, a charge of 6s. per 100 is made for them.

The Medical Mission Auxiliary has also brought out a first series of *Picture Post Cards*, illustrating C.M.S. Medical Missions, and representing the work at Old Cairo, Hang-chow, Julfa, and Kashmir. The cards are Post Office size, unstamped, and each card has a view of one of the hospitals. Price 4d., post free, per packet of 24 cards, assorted or otherwise.

The Rev. C. E. Tyndale-Biscoe's Annual Report of the work of the Srinagar (Kashmir) High School has been published privately, under the title of *Towing in Kashmir*. The Report is intermingled with a very racy description of work on the river and towing-path, and illustrated by several excellent photographs, and a pictorial cover. Copies are kept in the Publishing Department, Salisbury Square. Price 6d. net (7d., post free). Every copy purchased will benefit the School.

The C.M. Gleaner may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d., post free).

WE have received from the office of the China Inland Mission (Newington Green, N.) a delightful little pamphlet (price 1d.) by the late Rev. G. H. C. Macgregor, entitled *For a Witness*. Having himself faced the call to foreign missionary service in its personal aspect, Mr. Macgregor in his four brief articles is able to press upon others with special power the Lord's claim for their service in the "high places of the field."

Report of the Ecumenical Conference of Missions at New York.

SPECIAL NOTICE.

THE Religious Tract Society have undertaken, at the request of the Publication Committee of the Ecumenical Conference of Foreign Missions, to publish the Official Report of the great meetings held in New York from April 21st to May 2nd, 1900. A strong committee of literary experts have combined to produce what they trust will prove to be a standard missionary book. The leading papers and speeches will be given in full, but a large portion of the Conference proceedings has been severely edited so as to retain only what is judged to be of permanent value.

The Committee have spared no efforts to make the report a readable book, and as little like the conventional Conference Report as possible. It will be published in two handsome 8vo volumes, printed on good paper, in clear readable type, and it will contain the most varied and complete body of missionary statistics yet compiled.

The New York Committee have arranged that all delegates, missionaries, and friends, who are interested in missionary work in Great Britain and on the Continent, shall be allowed to subscribe for the two volumes at a cost of only 4s. On and after Aug. 1st the price of the two volumes will be raised to 6s. net. Those who wish to secure the book should immediately send their names and addresses, together with the subscription price of the two volumes, to the Secretaries of the Religious Tract Society, 56, Paternoster Row, E.C.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London, or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

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The Church Missionary Gleaner

SEPTEMBER 1, 1900.



Editorial Notes.

THE news of our China Missions which we are able to summarize this month is reassuring. Our missionaries, with the exception of those belonging to the West China Mission, are in safety, and the latter have arrived at I-chang on their journey down the Yang-tse river, so that they may be expected to reach Shanghai before this number of the GLEANER is in the hands of its readers. One attack upon a station is mentioned, unaccompanied, we are thankful to say, by loss of life. Another piece of incendiarism in Fuh-ang appears to have been in no way connected with the disturbances in the north of China.

So far, then, all is well. The prospect of affairs is, however, sufficiently serious to warrant the precautions which have been taken by the Committee. These are—that the missionaries who were to have gone out to China this year, both recruits and seniors, shall be for the present detained; and that the ladies now in China whose furlough would fall due next spring shall return at once. The latter step has been taken on account of the overcrowded condition of the C.M.S. quarters in Shanghai, Fuh-chow, and Hong-Kong.

It is sad to reflect upon the amount of Mission work thus suspended. For months to come no evangelization will be permitted outside the limits of the great treaty ports. No doubt many of our missionaries would have preferred to stay at their posts and run the same risks as the converts; but it is right that they should submit to precautions, since harm to them would encourage the lawless mobs to other outbreaks. We can but pray for the present safety of the Native Christians, and that Christians at home may be ready to take full advantage of the increased opportunities of the future when they arrive.

The death of the Duke of Saxe-Coburg-Gotha, our own Duke of Edinburgh, has been chiefly felt in England as a sorrow and bereavement to our beloved and venerated Queen, for since his accession to his duchy he had not resided much in England. With the Queen's grief in the loss of her second son the nation has respectfully joined. Yet our Society has recorded at least one cause for gratefully remembering the late Duke in connexion with Foreign Missions. In the recently issued Annual Report one of our Palestine missionaries recounts a friendly interference on the part of the Duke of Edinburgh, as he then was, which was of material assistance. Miss Jacombs, formerly of the F.E.S., now of the C.M.S., tells of a Firman for which the F.E.S. missionaries in Jerusalem had waited three years in vain—

"At the end of that time (1898) H.R.H. the Duke of Edinburgh paid a visit to Jerusalem. A native Protestant dragoman endeavoured to get him interested in our cause. Two sisters (our native teachers) did all they could in their simple way by writing a letter to His Royal Highness, with which he was much pleased, and after Mr Moore had told him our great need of influence to obtain the Firman, he most graciously said that if we would write a letter to the Ambassador in Constantinople stating exactly our need, he himself would hand it to the Ambassador on his arrival there. His Royal Highness did not succeed in getting it at the time, but this kind act of his was the means of calling special attention to our application, and about a year after that time the precious document was sent to us through the British Consulate without costing us one penny."

The echoes of Lord Salisbury's speech at the S.P.G.

bi-centenary meeting have not yet died away. It seems to have encouraged the enemies of Foreign Missions both at home and abroad. One daily newspaper of the "smart" order practically advocated the stoppage of Missions in China. The *Outlook*, an enterprising weekly review, initiated a series of articles on the question "Should Missionary Work Cease?" the effect of which was however to evoke some excellent letters from the Bishop of London, Sir John Kennaway, and Mr. Albert Spicer of the London Missionary Society. Even the Rev. Charles Voysey pointed out that as long as people had strong religious convictions they could not help trying to spread them, though he was mistaken in thinking that the underlying motive for Foreign Missions is the fear that all the Heathen will go to hell.

Among the articles to which the situation in China has given rise, is a remarkable paper in the *Spectator* for July 21st on "The Motive of Oriental Massacre." The *Spectator* was one of the papers which were inclined to blame the missionaries for the outbreak, but in this article an entirely different line is taken. The writer ascribes these recurring massacres to the ever present dislike of the foreigner and the idea that indiscriminate slaughter is the way to get rid of him. All this is commonplace enough, but the summing up, with the remedy proposed, are worth keeping for the notebooks of missionary speakers:—

"Massacre will always remain the grand permanent danger of the European in Asia. He will always be one of a few the Asiatic will always be one of a multitude, and the temptation of the multitude to be done with the intruding few by killing them all out will never end. Of preventives, there is but one which can be relied on, and that Europe has seldom or never secured. A great native caste which could be implicitly relied on, and which knew every emotion of the people around them, could probably protect the Europeans from any outburst of sudden death. *Ten millions of Christian Natives in China or India, for instance, would be for the white Christians an effective unpaid guard.* It is difficult, however, even to think of a bond other than a common religion strong enough to be a guarantee, and it may be centuries before that guarantee is secured. Till then, we may rely on it, Europeans in Asia will remain under the conditions of a garrison liable at any moment to be called upon to fight for their authority and their lives."

Perhaps this frank appeal to selfish motives may weigh with opponents of Foreign Missions upon whom mere spiritual arguments have no effect. We need hardly say that we do not think it will be "centuries" before ten millions, and far more than ten millions, of converts are brought out—if the Lord tarry.

An interesting return has just been made of the lantern-slides, diagrams, maps, books, curios, and costumes lent out by the Loan Department during the past season. The Society's sets of slides have been used no less than 3,182 times. For convenience of transit, sets were stationed at some sixteen different towns (Sydney, New South Wales, and London, Ontario, Canada, being two of them), and were circulated to a number of places from these centres. The sets of diagrams, that is, cartoons of missionary scenes boldly drawn on linen for hanging up, were sent out 1,354 times, and the number of loans of maps and books was even larger. Curios were only lent out 237 times, but then as many as 300 objects have been sent out in one loan—probably to some missionary exhibition. Multiply all these loans by the audiences reached, and what an immense area of influence is represented!

The Troubles in China.

1.—A LETTER FROM BISHOP MOULE.

[The letter from which the following extracts are given was written, as our readers will perceive, before the exciting events of July. The letter shows, as might be expected from the Bishop, a profound grasp of the situation; and its forecast, on the whole reassuring, is therefore all the more welcome.—Ed.]

[HANG-CHOW?], June 25th, 1900.

THE last and most serious tidings is that Tientsin settlement has been bombarded by the Chinese army with 40-pounders, and a hundred casualties are reported. My dear son Christopher is there with Bishop (and ? Mrs.) Scott and the missionaries (S.P.G.) of that station, besides several other Protestant Missions. The great peril of the situation is the risk of complete and absolute anarchy. Our Consul-General at Shanghai writes to me that the great Viceroy (of Hu-kuang, Liang-chiang, and Ming-chi as they are called), whose seats are at Wu-chang (Hankow), Nankin, and Fuh-chow (our Viceroy), are determined to "do their work," i.e., as I understand him maintain order. The former two expressed their willingness to receive help with this view from Great Britain. Such help could be afforded at River Ports, at Shanghai, Ningpo, and Fuh-chow, but of course not at an inland city like this, or our up-country stations, Shaou-hing and Chu-ki. T'ai-chow might be visited and succoured by gun-boat.

Our dear people are in great consternation, but quiet, and I hope "trusting in the Lord." They and we, unless a catastrophe comes soon, will have also to "wait on the Lord" from day to day and week to week until "this tyranny" and the storm it has conjured up "be overpast."

If it please God that so unlikely a thing should be witnessed as a sustained friendly understanding and action by all the powers interested—Great Britain, France, Russia, Germany, Italy, America, Japan, &c.—I cannot but hope that He has great mercy in store for this great country, and notwithstanding all our national sin and shortcoming regarding opium, will still not refuse to use England.

I fear much, however, that you may first have to hear of a terrible final tragedy in Peking; since the wicked men in power have already gone as far that an outrage on the Embassies would shock but hardly surprise us.

We know you are praying for us and our people. May the Lord grant more than we ask or dare to think.—Yours most truly in Christ,

G. E. MOULE.

2.—THE LATEST NEWS OF OUR MISSIONS.

It will make matters clearer if we take the Missions in order, using as a basis a letter which has been privately sent out to the personal friends of our China missionaries.

South China.

(1) The South China Mission includes the stations on the Island of Hong-Kong, Canton, Shiu-hing, and Pakhoi, in the province of Kwang-Tung; and the newly-opened station at Kueilin.

The Rev. W. Banister, our Secretary, wrote on June 23rd that everything in South China was quiet, and that it had not been felt necessary to ask the brethren to leave their stations. The place which occasioned most anxiety was Kueilin, where the Rev. and Mrs. L. Byrde and Mr. P. J. Laird were stationed. Kueilin is situated far inland on the borders of the province of Hunan, and is reached by way of Wu-chow, a city on the West river. Mr. Banister took counsel with the Bishop, and with the experienced Consul at Canton, Mr. Scott, as to whether these should be recalled, and they decided it was wisest to wait. The same letter mentioned that the Native Christians and Europeans in Kwang-Tung were apprehensive of trouble should the Viceroy, Li Hung Chang, leave Canton and proceed north. This letter was written before the Committee's telegram of June 28th, "Act promptly if emergency," was received, and it

shows that Mr. Banister was fully alive to his responsibilities. On July 2nd both the Bishop of Victoria and Mr. Banister wrote acknowledging the Committee's telegram of June 28th, and informing us that the American missionaries of the Alliance Mission at Kueilin had come down, and with them had also come Mr. and Mrs. Byrde and Mr. Laird, who had reached Wu-chow on July 1st, and were proceeding to Hong-Kong. With the exception of the Rev. G. A. Bunbury at Canton, and the Pakhoi brethren and sisters (with whom is Bishop Burdon), all the missionary party are safely assembled at Hong-Kong. All is quiet there.

Fuh-Kien.

(2) The Fuh-Kien Mission includes the stations in the province of that name, and is in the diocese of the Bishop of Victoria, Hong-Kong. The Bishop, in the letter quoted above, says:—"What Fuh-Kien will do it is difficult to say. That province has usually been very independent of the others in such matters—peaceful when others have been disturbed, and disturbed when others have been at peace." The remotest stations from the coast are those at Kien-ning and Kien-yang, some 260 and 300 miles respectively up the Min river, but the latter has had no resident European missionary since the Rev. and Mrs. H. S. Phillips came home. On June 15th Mr. Muller, the Hon. Assistant Secretary of the Mission, wrote that the church at Fuh-ang, an out-station of the Fuh-ning district, which is worked by the missionaries supported by the Dublin University Fuh-Kien Mission, had been destroyed. It does not appear that the opposition there had any connexion with the Boxer movement in the north. Happily on June 19th the Secretary of the Mission was able to cable "All quiet," and again on Aug. 2nd we received from him the word "Unchanged."

The Rev. F. E. Bland writes reassuringly:—"All the ladies in the country districts had been called in before your telegram came, as very many bad rumours were in circulation in Fuh-chow city and neighbourhood. The consensus of opinion in Fuh-chow—whether of consuls, merchants, or missionaries—is that we have nothing to fear from any movement among the mob or the secret societies so long as the soldiers and Viceroy are loyal to us. There are sufficient (Chinese) soldiers to prevent any such rising." The Rev. L. Lloyd writes to the same effect.

Mid China.

(3) The Mid China Mission includes the stations in the province of Cheh-Kiang, and the work in the city of Shanghai, where the Secretary of the Mission resides. In May the out-station of T'ai-chow was the scene of a night attack on the house of the native pastor. The house was burnt to the ground by a number of unknown persons, but the pastor was happily away from home at the time, though a native schoolmaster was caught and badly beaten. The Natives of the place, Heathen as well as Christians, showed their friendliness by helping to extinguish the flames. The district has always been a turbulent one, and there is no reason to connect the attack with the recent causes of unrest further north. We were none the less thankful to receive on July 5th the assurance, "Ningpo peaceful," as Ningpo is the base from which T'ai-chow has been worked. On July 24th a cable informed us that our Chu-ki station had been looted, but the staff were well. Chu-ki is a station some thirty miles south of Hang-chow. The Rev. and Mrs. J. B. Ost have lately left it to come home, and the Rev. and Mrs. H. Barton and the Misses Onyon and Riddall were there after the Osts left. It has been a difficult station since it was first occupied by Mr. Ost in 1893, and Mr. Ost thinks it not unlikely that the success of the Boxers may have emboldened the restless and unruly members of the numerous secret societies of the district to rise against the foreigners. We were specially thankful therefore to learn that the staff were safe. They had previously withdrawn to Hang-

chow, by the request of Bishop Moule. A cable on Aug. 8th informed us that the missionaries from Hang-chow had reached Shanghai in safety.

West China.

(4) The West China Mission includes the stations in the far Western Province of Si-chuan, which is reached by a journey of some 2,000 miles up the Yang-tse river. The district of the province occupied by the C.M.S. and the China Inland Mission, under Bishop Cassels, is some 200 miles north of the river, leaving it at Chung-king, where a British Consul resides. On July 19th a telegram was received by the China Inland Mission from their agent at Chung-king reporting that while there were disquieting rumours prevalent all the missionaries were so far well. On Aug. 14th the China Inland Mission communicated to us a telegram which had been received by them, stating that their and our missionaries had arrived at Chung-king, no doubt with a view to coming down the Yang-tse river. On the following day we received a telegram from Mr. A. A. Phillips, the Secretary, stating that our party had arrived at I-chang, and asking for instructions. Even at I-chang they were out of danger; and by this time they have probably reached Shanghai.

While we watch events with a solemn and deeply serious interest we must acknowledge with grateful hearts that up to the present, as regards our own Missions, the Lord has been very gracious.

A Chinese Pastor's Letter.

[The following is an Annual Letter to the Committee written by the Rev. Sing Tsaeling, a Chinese clergyman at Hang-chow, Mid China, and translated by Bishop Moule, who has added, within square brackets, a few words of explanation. The letter is characteristically Chinese in its politeness. It breathes a spirit of deep Christian experience, for which we cannot be too thankful. We are the more free to say so, because apparently Mr. Tsaeling does not understand English.—ED.]

HANG-CHOW, Nov. 24th, 1899.

RESPECTFULLY presented to their Honours, the leaders of the Missionary Society, who are doubtless, under God's blessed protection, well in body, and prospering in their public duties.

Your servant, a minister of a Hang-chow church, has now, by the Lord's grace, filled that office for yet another year. I have rejoiced to celebrate the happy festival of the Centenary of your honoured Society. I am deeply thankful to the Lord's loving-kindness which caused the high purpose of those sixteen [probably the number of clerical originators of C.M.S.] earnest believers to expand till it has touched the five continents. Not only have New Zealand, India, Persia, and the other countries seen "the great Light," but our dark China has also felt the sunrise, a fact of infinite advantage and an occasion (to us) of infinite rejoicing. Although the offering of our own little Church (which was entrusted to your Secretary, Rev. Arthur Elwin, to remit to you, and has been kindly accepted by you) has been very small, and in comparison with the bounty administered by your honoured Society, it does not come to one part in ten thousand, and is no worthy requital, of course; still in our prayers we give earnest thanks and offer hearty supplications that in the future Christ's Gospel may be more and more extended, and believers on the Lord be more and more fervent-hearted until our Lord "shall have received for Himself a kingdom, and returning" shall learn that your honoured Society has earned the ten talents or the five talents interest, and you shall without doubt receive the good servant's commendation, and obtain the government of the ten cities or the five cities as your glorious reward.

These are my prayers, to which I naturally add my congratulations.

As regards the condition of things in the Hang-chow Church this current year, we, by the Lord's grace, have been kept in peace. But in T'ai-chow and Chu-ki, both in this province, there

have been disturbances connected with the Roman communion which have been alarming and deplorable. Nevertheless, inquirers are still pretty numerous, and nine adults and ten children, nineteen in all, have received our Lord's Holy Baptism. Our church collections have not increased. We received \$172.46 on this account, besides \$33.50 for the poor, and \$24 for other accounts [from native givers only].

As to the state of the Church, though it is not all it should be, yet by the Lord's grace a few lukewarm Christians have once more drawn near and grown warmer, and some fervent ones have grown in grace. This has been effected not by your servant's sole exertions. Our honoured Bishop Moule has helped greatly, and so have the clergy, physicians, and ladies of your honoured Missionary Society.

"Planting and watering" alike are the common functions of God's servants in co-operation; but the indispensable condition is "God giving the increase"; and, therefore, I request your Honours, the leaders of the Society, to pray always for the Church at Hang-chow, beseeching that "the God of our Lord Jesus Christ, the Father of glory, would give us the Spirit of wisdom and revelation, that we," Hang-chow Christians, "might all know the Lord, the eyes of our hearts being opened to know the blessedness of the hope of our calling by Him, and the wealth of the inheritance of the saints, and comprehend the infinite power of God which works mightily in believers. Amen."

During the year your servant has met with many sorrows. Thirteen members of our Church have been called home by the Lord during the year, and the widows and orphans left behind are much to be pitied. So much for the Church. Then in the 2nd moon [March—April] the Lord called home my own little daughter, and in the 7th [August] He again received to Himself my father. These family griefs, perhaps, were sent by God with the good purpose of making your servant better able to sympathize with the grief of our people.

When I think of my father, then in his seventy-third year, and a labourer for the Lord more than forty years, twenty-two as pastor of Dz-poh [San-poh], and that I with my brothers and sisters have all [nine] been brought to the Saviour, also that my elder brother and I, with five of our sisters, have been called to various ministries as the Lord's bondservants, we are thus indeed, in a great measure, indebted to the help and instruction furnished by the honoured Society, but in a larger measure still to our father's teaching and example. When near his end he persevered in enjoining us to serve the Lord loyally and live in charity with all men, as his last testament; and whilst he consoled himself, he comforted us also with the words, "He who believes on the Lord shall enter into rest and obtain everlasting life." I dare not forget this, my father's last will and testament, but must more than ever sedulously and carefully stir myself up in my duties, assured that God has meant well to me in my sorrows in no small degree. I have been moved to add these particulars to my letter, begging you to look kindly at them; and so praying the Lord to have you in His safe keeping, I am the ministering bondservant of the Hang-chow Church,

(Signed) SING TSAELING.

A PARALLEL.

I HAVE been struck with this description of his life by a noted Australian settler and pioneer* :—

"Fighting the desert! That has been my work. I have been fighting the desert all my life, and I have won. I have put water where there was no water, and food where there was no food. I have put fences and roads where there were none before, and millions will be happier for it after I am dead and forgotten."

Is not this a true picture of the missionary's work? Fighting the desert of Heathenism, bringing the bread and the water of life where there was hunger and thirst before, fencing out vice and cruelty, laying down the road to heaven.

* Tyson.

GLEANER 51,541.



CHINESE CONVERTS BRINGING THEIR DISCARDED IDOLS TO A MISSIONARY.

From an album of Native Drawings presented to Archdeacon Wolfe.

[The inscription in the corner means "Putting aside the False and Returning to the True." The tablet over the doorway reads "The Fount-of-doctrine Hall."]

Ancestor Worship:

THE DEADLIEST FOE OF THE GOSPEL IN CHINA.

BY THE REV. H. S. PHILLIPS, *Kien-yang, Fuh-Kien, South China.*

WHILE most Chinamen are Confucianists, Taoists, and Buddhists, in greater or less degree every non-Christian Chinaman is a worshipper of his ancestors. What transubstantiation is to Roman Catholicism, ancestral worship is to Chinese religious systems.

It is not difficult, though not usually wise, to raise a laugh about idolatry, but it would be foolish indeed to speak in disrespectful tones of ancestral rites.

Yet in ancestral worship Christianity meets her deadliest foe.

Filial piety is the greatest moral force in China; in fact in theory it enters into all the relations of life—governmental, municipal, family.

As with kindred errors nearer home, the touch of truth and beauty in ancestral worship adds to its power; thus the early Roman missionaries desired to retain it with Roman Catholicism, and indeed very many Romanists have never given up their ancestral rites.

Our Protestant Native Christians are very clear on the subject, and have no hesitation in asserting that it is simple idolatry.

The Chinese division of man's nature is much more complicated than the Christian. He is supposed to possess three spiritual souls, not to speak of others. At death one soul is supposed to remain in a tablet of wood, carved for the purpose.

This tablet slides open, and upon the slab inside the name, date of death, and other facts about the deceased are recorded. Another soul is supposed to remain in the grave, which is often of the horse-shoe pattern shown in the picture. These graves are found everywhere, as the Chinese do not strictly confine themselves to cemeteries; and are generally placed on carefully chosen sites, which have been selected as lucky by a professor of geomancy or fortune-teller.

The ancestral tablet is placed at the head of the Chinese guest hall, or sometimes in a special ancestral hall filled with these tablets. At one season in the year called the *ching-ming*, whole families go to the graves to offer grain, food, incense, and other articles, and to burn paper-money, which they hope will become real in the spirit world, and supply the needs of their dead relations.

At this season a division of family property takes place, or rather of the produce of certain fields held in common. Each member of a family in turn receives this produce for one year, and for that year manages the ancestral ceremonies and provides a family feast.

Here then comes in a difficulty for Christians, who often find it impossible to share their due inheritance and not take part in this worship. Sometimes the family may be reasonable enough to consent to an arrange-

ment, though often serious loss is involved.

The large picture shows various articles—clothes, boxes, attendants, horses, and other property, all made of paper, ready to be burnt at the funeral of a wealthy man in the vain hope they will become the real thing in the spirit world.

I have in my possession a set of beautifully made jewellery, all in paper, which were to be burnt at the grave of an old woman, but when she found Christ, she said, "I don't need these."

The objects burnt in this way are very numerous—houses; boats; opium rooms with pipes, lamps, and all appliances complete; and in Shanghai I have even seen paper bicycles! Confucius himself did not seem at all clear as to the value of ancestral wor-



AN ANCESTRAL TABLET.



CHINESE MOURNERS WITH ARTICLES TO BE BURNED FOR THE USE OF THE DEAD.

ship save to the worshipper for he never professed to teach of the life beyond, not being able to fathom this life.

There can be no doubt that ancestral worship is responsible for several of the evils under which China groans.

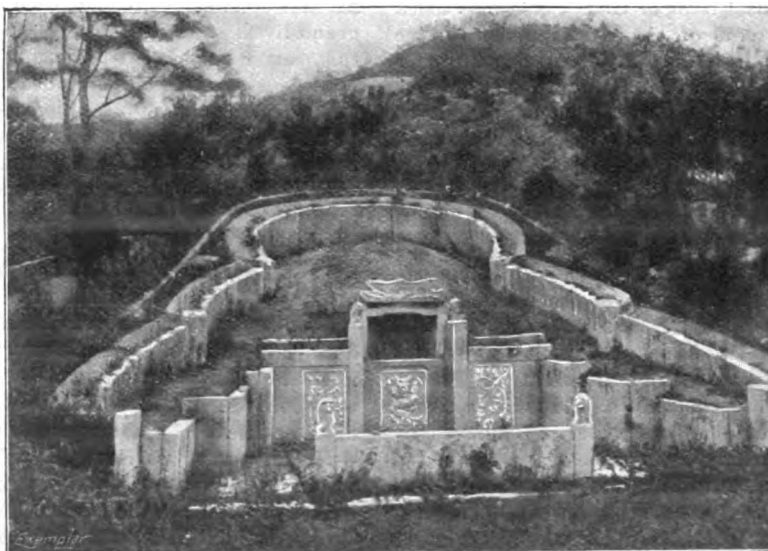
Polygamy really only meets with approval in the absence of male heirs; and why? Simply because ancestral rites need a son. For this cause also, failing a son, a boy is often adopted. There is a wide-spread belief in China that the spirits of those who have no heirs to look after them are specially malevolent, and it is not uncommon to see little bags of rice and other offerings hung from the doorpost for the use of these orphan ghosts, to prevent their doing injury to the living.

Near Kien-yang is the ancestral hall of the Chu family, and great mandarins passing through Kien-yang often go there to pay their homage to the memory of the great commentator

Chu-fu-tze, who on this spot built an ancestral hall from which he could see in the distance the mountain on which was his father's grave.

The way woman is looked down upon in China is probably not a little due to the fact that she has no direct share in these rites.

Idolatry, or image worship, is not improbably foreign to China, Taoism having borrowed the idea of images from Buddhism; but surely ancestral worship has fostered, if it did not originate, the worship of gods many, notwithstanding



A CHINESE GRAVE.

Confucius' declaration that to worship other people's spirits is flattery.

Probably ancestral worship, very largely selfish, is encouraged by that fear of the dead that is generally found among ignorant people. It will readily be seen how this religion of fear lends itself to all sorts of wild superstitions.

While there is much in ancestral worship utterly adverse to Christianity, its full admission of a future state is not an unimportant basis for the preaching of Christianity.

It has been fashionable in the past to speak of Confucianism as a religion not much inferior to Christianity, and most beautiful things have been said as to the power of this worship of the dead, which is the only religious part of Confucianism. The curtain has now been rudely torn down, and all the world is forced to see that Confucianism, with its worship of ancestors, is not what China needs. Long looks into the dead past, with little respect for the present, or hope for the future, have not brought to China a civilizing force sufficient to save even high officials from barbarism. What China needs is light and life and love. How gladly we turn from the cold, dark theories of dead men to the living Saviour of the world!

David's Longing and its Satisfaction.

No. II.

"And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate" (2 Sam. xxiii. 15).

"Jesus saith . . . give Me to drink" (St. John iv. 7).

FROM David the typical man,—thirsting in the heat of life's conflict for the water of life; mindful in sadder and more evil days of the peace and purity of childhood and a father's home; longing that it might now be with him "as in months past" (Job xxix. 2); and having his great desire attended to and his need supplied by "the three mighty men," at a life-risk which made him regard the gift as almost too dearly purchased to be used,—we turn now to read our story in another light—to view it from another standpoint, and it may be, by God's gracious teaching, to learn from it other and not less precious lessons.

Now, David must be the type of Him who calls Himself "the root and offspring of David," as well as "the bright and morning star" (Rev. xxii. 16). Now, David is more than David, and shadows forth for us, imperfectly indeed, as all human types must, the longings and yearnings of the Divine heart of Jesus.

1. The thirst of Jesus Christ. To the careful reader of the life of Christ in the four Gospels there is revealed more than the surface-flow of that mysterious "river of God." We may mark beneath the surface the currents of strong motive, of Divine energy, of ceaseless force, which impelled its waters with ever-increasing intenseness towards their ocean-goal. How often have we traced—as the eddies of a broad stream—in the life of the blessed Master, a desire to do God's will, to glorify Him on the earth, to give expression and expansion to His own great heart of love, to set an example which will be a blessing to mankind in its after-following! But there is no such consuming force, no "passion," more plainly traceable in this unique story than Christ's love for men, His longing for their salvation. We may trace this far up that eternal life, long before that life allowed itself to be "manifested" and "seen" (1 John i. 2). Prov. viii. 31 sings of it, amid the tale of the world's birthday, how He who is "the wisdom of God" (1 Cor. i. 24) rejoiced even then "in the habitable parts of the earth, and His delights were with the sons of men." The darkness and silence of the Fall are relieved by the glory of the Lord God coming down to a ruined earth, and calling for His concealed and trembling creature, "Adam . . . where art thou?" (Gen. iii. 9).

See this force, which so energized the life of Christ, in the

incident of the woman of Samaria. There the weary Man longed, as David had longed, for "the water of the well," and like him had said, "Give Me to drink"; but we never read that Jesus drank of that water. Thirst and hunger were both forgotten in the thirsting for souls, in the hungering after the salvation of the sinner (St. John iv. 31—35). How notable are those expressions in St. Luke xv. 7, 10. In the earlier there is room for the "friends and neighbours" of the Saviour sharing in His joy. "Joy shall be in heaven"; but in the latter verse the joy of the great central Heart eclipsed all other; these "friends and neighbours" scarcely "intermeddle with his joy" (Prov. xiv. 10), they seem to be only spectators of it, so greatly does the Divine joy exceed theirs. "There is joy in the presence of the angels of God over one sinner that repenteth." Two other verses we will quote as illustrating this great thirst of Jesus for the salvation of sinners. Isa. liii. 11 brings us to the very crisis of Calvary. The cry "I thirst" (St. John xix. 28), had been met by the solicitude of some kind-hearted bystanders (ver. 29); but we know that Jesus so cried from a deep knowledge, and with a set purpose, "knowing that all things were now accomplished," and "that the Scripture might be fulfilled." The Rock of Ages was now smitten, and the living waters were about to flow forth; their prospect animated and energized the dying Saviour. As the parched traveller sights beyond the desert sands the cool water, and his very thirst impels him on, Jesus saw the accomplishment of His great salvation—the ends of the earth were to see the salvation of God. Then He saw of the travail of His soul, and was "satisfied." No moisture on the spear of a mocking soldier or on the reed of a sympathetic friend could satisfy that thirst. Jesus had drink then that the world knew not of. "The joy set before Him," the joy of St. Luke xv. 10, enabled Him to endure the cross and to despise the shame (Heb. xii. 2). "He shall see of the travail of His soul, and shall be satisfied." Jesus did not die thirsting!

Heb. x. 13 speaks to us from the abundant glory. "From henceforth expecting"; then in a sense Jesus has carried up to heaven the strong passion for souls which was His force in life and in death; in a sense He is thirsting still—thirsting for the water of earth, which no heavenly fountains can supply. "And David longed and said, Oh that one would give me to drink of the water of the well of Bethlehem!"

2. But our David speaks not in a mere wish or sigh. So was it in the case of the weary, hunted warrior "in the wilderness of Judah." He "longed and said" to himself—not to another. No one was more surprised than he was when he realized that his half-uttered desire had been the supreme impulse of three grand lives. But Jesus has not spoken uncertainly. Concerning this matter He has left us distinct and explicit commands. Yea, not long ago one, who being dead yet speaks, declared that this was "the command of commands,"—that which Christ most often repeated to "the children of the resurrection" (St. Luke xx. 36), and which He most solemnly enjoined on them, while He linked with it His most golden promise (St. Mark xvi. 20). Alas! our story here has for us a contrast rather than an illustration. What if David had said to his "three mighty men," "Go, fetch me water," and they went not? Where is our love, our devotion, our obedience, our satisfaction of our Lord?

3. Jesus longs and is satisfied when any longing soul is satisfied. The scene of St. Matt. xxv. will readily come to mind, but it needs that you read vv. 31, 32 to get the environment of what follows. The Son of Man—His glory—the great gathering of all nations, the great separation. "Then shall the King say"—He who was "the Son of Man"—the Man of Bethlehem—"I was thirsty, and ye gave Me drink" . . . "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto ME" (St. Matt. xxv. 35, 40).

Reader, is this worth having? Is this worth prayer, and pains, and peril? Your King tells you of His longing—asks you to satisfy it, as you, and such as you, only can. Fear not, though the Philistines intervene. You are mighty in the grace which is ever made perfect in weakness. Listen! Jesus speaks —“Oh that one would give Me to drink of the water of the well of Bethlehem that is by the gate.”

“He expecteth, He expecteth!
Down the stream of time,
Still the words come softly ringing
Like a chime.
Shall we—dare we disappoint Him?
Brethren, let us rise.
He who died for us is watching
From the skies;
Watching till His royal banner
Floateth far and wide,
Till He seeth of His travail
Satisfied!”

W. E. B.

The Queen and her West African God-children.

BY THE RIGHT REV. BISHOP JAMES JOHNSON.

[Bishop Johnson's interesting narrative of a private visit paid by some West African ladies to the Queen reached us a few weeks ago only, and we take the earliest opportunity of printing it. It is a home-like scene which is presented to us, of the great monarch receiving and kissing the little African children as if they were her own great grand-children. Her Majesty's interest in her West African subjects began very early in her reign, and was shared by the late Prince Consort. For instance, the well-known episode of Sagbua's letter (*History of the C.M.S.*, Vol. II., pp. 104–108) took place in 1848. Not West Africa alone, but all her vast Empire may, to use Bishop Johnson's words, “Bless God for such a Sovereign.”—ED.]

ON the 14th May last I had the great honour of escorting by royal arrangement to Buckingham Palace, on a visit to Princess Henry of Battenberg, the African lady, Mrs. Victoria Randle, who with her two children were present at the recent C.M.S. meeting for young persons at the Queen's Hall.

On July 2nd, I had the greater honour of escorting them by a similar royal arrangement to Windsor Castle and of being with them received by Her Majesty the Queen, who had with her Princess Henry of Battenberg, with the Honourable Miss Phipps, and another lady-in-waiting.

Mrs. Randle, who is the wife of one of our native African doctors at Lagos, in West Africa, is a daughter of a native African merchant, generally known as Captain James P. L. Davies (as he had followed the profession of a ship's captain), by his late wife, who before her marriage to him was named Sarah Forbes Bonetta. Sarah Forbes Bonetta, though of African royal blood, had unfortunately as a child fallen into slavery. The King of Dahomey presented her to the late Captain Forbes, of one of Her Majesty's cruisers, on the west coast of Africa, and the captain in his own turn introduced and presented the child to Her Majesty. The Queen afterwards adopted her as her *protégée* and gave her a first-rate education in this country, where she resided many years, and also exercised a lively interest in her all her life. Sarah Forbes Davies, as she became by her marriage, died several years ago at Madeira, where she had gone to from Lagos in ill-health for a change of air.

Mrs. Randle, the daughter, who is a godchild of the Queen, was, like her mother, educated in this country by Her Majesty; and her little daughter of nine years of age, who is a godchild of Princess Henry, has also been taken up by Her Majesty for education, this education commencing in Africa.

It is certainly most delightful to think that Her Majesty has done and is doing all this over and above all her official and imperial acts, in the hope of thereby benefiting Africa and the negro race, whose unfortunate condition she is anxious to see improved; and all as a people are most grateful to her for it.

I should mention that Mrs. Davies had, with her husband, made the acquaintance and enjoyed the friendship of the Church Missionary Society's late and deservedly lamented Secretary the Rev. Henry Venn, who had with others endeavoured to school her into a sense of her responsibility to her own race and country from the special favour and benefit conferred on her by Her Majesty. Accordingly Mrs. Davies rendered on one occasion, as

I learnt on my arrival at Lagos in 1874 from Sierra Leone, a signal service to the Society.

It was either in the sixties or in one of the earlier years of the seventies when at a particular juncture the Society's Female Institution at Lagos was from some cause or other without a governess, and was in danger of breaking up in consequence. Notwithstanding the pressure of home duties upon her and her comfortable situation, she voluntarily and with the consent and approval of the Finance Committee undertook the charge of the institution for several months till a governess was provided by the Society. Her daughter, Mrs. Randle, was for some time before her marriage a teacher at the same institution, which is now known as the Girls' Seminary.

The receptions accorded to us by both Her Majesty and the Princess were very interesting. They had but little of officialism and formality, if any, about them, and they were of a gracious and homely character.

The interview with the Princess at Buckingham Palace was the briefer of the two, as Her Royal Highness was pressed for time on account of some public function which she was to perform in the City shortly after our arrival at the Palace.

At Windsor Castle, before Her Majesty's arrival and her readiness to receive us were announced, we had to wait some time in the long corridor. During the interval of waiting both the Honourable Miss Phipps and another lady-in-waiting referred to already engaged us in interesting conversation.

It was most delightful to witness the kindly graciousness with which Her Majesty received the young children and their mother. She manifested much kindly interest in them, granted them the favour of kissing her hand, whilst she herself kissed them and their mother also, and gave some very nice presents to the little ones.

Like Princess Henry of Battenberg at Buckingham Palace, Her Majesty kindly asked after my welfare and what effect the last winter had had upon me. She then made anxious inquiries about the present rising in Ashanti land, which seemed to have affected her much, and about the character of the climate at this time (which is a very wet season in West Africa generally) in view of the effect which it might have upon her troops, and especially their European officers, who are engaged in suppressing the rising. I gave to Her Majesty's questions such replies as my connexion with Africa and acquaintance with the native mind enabled me to give.

It will occur to you that it was in connexion with a war with Ashanti a few years ago that Her Majesty and the Princess Henry sustained the very great loss of Prince Henry by death from fever on the Gold Coast.

I had not an opportunity to refer on the occasion of the reception to our Mission work and the Native Church in West Africa, or to my own particular work, as the questions asked did not look that way. But I have been made to understand that Her Majesty had informed herself about my work and my new office and its responsibility before I was invited into the reception room.

After we retired from Her Majesty's presence, we were shown over the Castle, having been previously entertained at tea by the Honourable Miss Phipps, who with her fellow lady-in-waiting, were all kindness. There was certainly much to admire about the Castle—as for instance, its great size, its splendid state rooms and beautiful corridors, its glittering ceilings, its beautiful tapestries and its many grand pictures of royal and other great personages with their interesting and important histories; but that which interested me most was the ease into which Her Majesty put us by her very gracious and kindly reception, and this though we stood in the Castle and in the presence of the greatest and the most influential monarch in all Europe.

It was almost impossible for one to have witnessed it all, and participated in the reception, and to have connected it with all I have related, without being led to bless God for the gift of such a Sovereign, and pray with more earnestness, God save the Queen! Long live the Queen to reign over the Kingdom and Empire of Great Britain.

I consider that the Society has a large share in any honour that connects itself with the reception, on account of its long, great, useful, and God-blessed work in Africa, which has gone a great way to make this reception by royalty possible. I pray that its work may continue to expand in Africa especially, and enjoy a larger measure of Divine blessing.



STUDENTS IN TRAINING AT OYO, 1900.

African Evangelists at Oyo.

BY THE REV. F. MELVILLE JONES, *Principal of the Oyo Training Institution, Yoruba. West Africa.*

OYO is a large heathen town in the interior of the Yoruba country, the population of which has been estimated at 60,000. Out of this immense number there are hardly more than 100 who profess to be Christians, so that the Church of Christ is but a tiny light as yet in the midst of the surrounding darkness.

But it is not of this little Church I wish to write, interesting as some account of it might prove, but rather of the Training Institution which of recent years has been established here to take the place of one which had formerly existed in Lagos, on the coast.

All must agree that the training of native workers is one of the most important branches of missionary work, and consequently will be interested in hearing of our Training College in Oyo, where the future teachers of the Yoruba Mission are being educated and fitted for their work as missionary schoolmasters, catechists, and perhaps pastors or even Bishops!

I wish you could see our eighteen or twenty African young men busy at their lessons in the morning or engaged in manual labour in the afternoon, or eager over a game of cricket or football on a half-holiday. Perhaps the accompanying photographic group

may help to bring them more vividly before you. It shows our students just after the new class for the year 1900 had been admitted.

Just before Easter the first five students trained here were sent forth to their appointed spheres of work. On the Wednesday morning of their last week a Valedictory Meeting was held for them in our little church, and one or two of the "elders" addressed those going out. As the students do a good deal to help in the evangelistic and other work of the Oyo Church it was nice to have this public farewell.

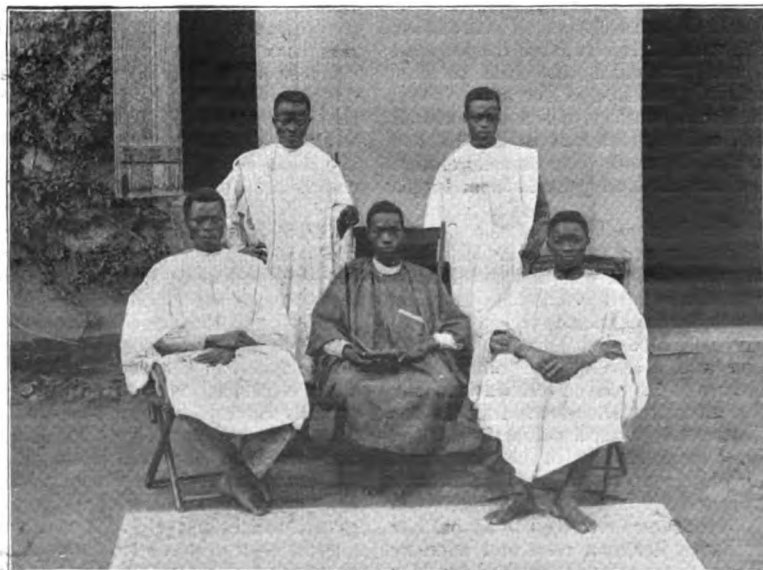
The next day, Thursday, was a whole holiday, and that our spirits might not be too depressed at bidding farewell to our outgoing students the morning was devoted to the invigorating influences of athletic sports! Our lads proved themselves no mean athletes, and races and jumping were alike well contested.

The pictures show two of the events, namely, the "tug of war" and the conclusion of the "obstacle race," the last

lap of which was run with pails of water on the heads of the competitors.

In the afternoon I had a quiet talk with each of the outgoing students, and in the evening we gathered together in the school-room and had some farewell hymns and words and commended them in prayer to God.

The photograph shows these five young men. Two of them have gone to Abeokuta, one to Akure, a place beyond Ode Ondo, in Bishop Phillips' district, one remains to take charge of our Mission school here in Oyo, and the other has gone to a place called Ogbomosho, about a day's journey from Oyo. Who can tell what influence these five young men may have on their country? But their temptations will be great. Many such, who have given bright promise at the beginning, have fallen later on. Pray for these, that they may prove true and earnest workers to the end.



STUDENTS TRAINED AT OYO INSTITUTION.

It was not long before we were able to visit the last named. It is our custom to take the students on a preaching tour twice every year. Very soon after we had said good-bye to these young missionaries we set out on one of these itinerating journeys, and the first town we stopped at was this Ogbomosho, to which he had been sent. It was pleasant to find him in the school surrounded by some twenty little children. He appeared to have settled down comfortably, and made a happy beginning with his new work.

But to return to our journey. The picture



FINISH OF OBSTACLE RACE, OYO.

shows us ready for starting. The students standing on the left as you look at the picture, the carriers on the right, my wife in her hammock, Mr. Coleman standing by, and myself on the horse. It is quite an imposing cavalcade as we leave the compound, and we often and often wish we could travel with less encumbrance. But I fear it cannot be in this country and climate. With a hammock and a horse shared between the three Europeans, we are often quite tired at the end of a day's march.

We did not stay long in Ogbomoso, for we have a Mission-station there with a native pastor and school-master, and our object in these tours is chiefly to visit the places where there is no one to witness for Christ, so we passed on to Ilorin and stayed a few days there.

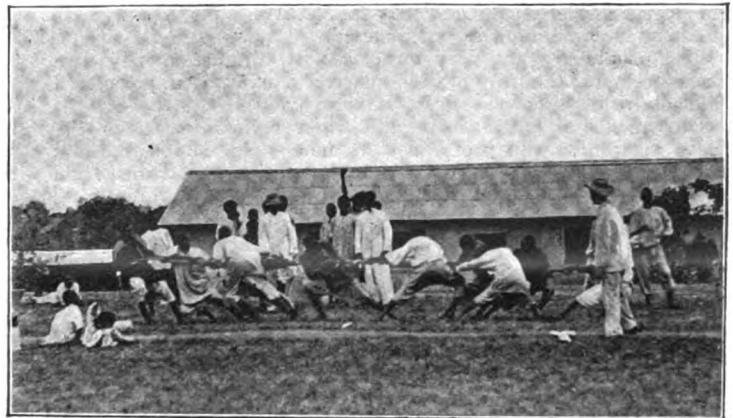
This is a very large Mohammedan town, and till lately the people were much opposed to Christian teachers. However, the Government have recently subdued the town and placed a British Resident there, and this makes the inhabitants ready to give a respectful hearing outwardly to the messenger of the Gospel, but I fear their hearts are as much opposed as ever to accepting Christ as the Saviour.

Hitherto in these preaching tours we have visited towns where the majority of the people were Heathen. It was a great change to preach in a town where Mohammedanism was the prevailing religion. It convinced us, if we needed any further convincing, that the religion of the false prophet can never be a stepping-stone from Heathenism to Christianity. A heathen man may be comparatively easily won either for Christ or Mohammed, but once a Mohammedan and, humanly speaking, the task of winning him for Christ is increased a hundred-fold. Mohammedanism may have more of truth in its teaching than Heathenism, but it is not "the Truth," and we long for these Yoruba people to have not some-

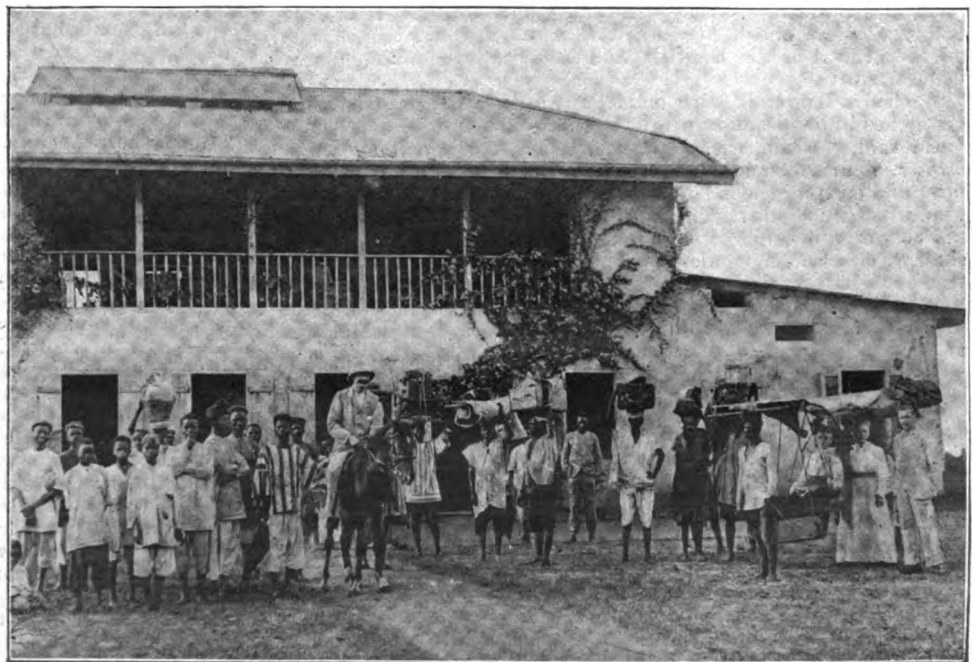
thing a little better than they have now, but that they may have the "Best"; that as they begin to see the vanity of their idols they may accept not Mohammed but Christ. But very rapidly the religion of the false prophet is spreading in this Yoruba country, and this makes it all important that we should be quick, be foremost in presenting the claims of Christ.

We stayed and preached in one village where the chief had told our native pastor of Ogbomoso nine months before that he would gladly receive a Christian teacher. We found him worshipping with the Mohammedans, and his sad reply to our question was, "No Christian teacher came, so I was bound to follow the teacher who was here to guide me." And the same story might be told of many another town in this country. More teachers is what we want; more European teachers, but for every European ten or twenty native workers.

Pray, then, for our Oyo Training Institution, for our evangelist classes at Abeokuta, and all kindred institutions; and pray also for the evangelists in their lonely work.



TUG OF WAR, OYO INSTITUTION.



SETTING OUT ON EASTER ITINERATION, OYO.

On the Way to Kano.

EXTRACTS FROM THE REV. A. E. RICHARDSON'S JOURNAL-LETTERS.

[The party of missionaries under Bishop Tugwell who are seeking to evangelize Hausaland in the West Central Soudan landed at Lagos, on the West Coast of Africa, and made their way across country to Jebba, on the Upper Niger. Crossing the river at this point they marched in a north-easterly direction towards Kano. From Jebba onwards they took a mixed caravan of porters, partly Yorubas, partly Hausas, between whom frequent quarrels broke out. The previous extracts from their journals given in the GLEANER left the party at Mamuji. The names of places, with but few exceptions, are not to be found in any published map.]

WE left Mamuji on March 12th, having spent a quiet, happy Sunday. The quietness was somewhat relative. The poor Bishop spent at least two hours in palavers.

We decided to sleep at Matajia on Monday night, and it was evidently very distasteful to the men.

At 11.15 we reached Yalwa (which is the Hausa for "plenty").

The village seemed to be absolutely deserted—all had fled at the news of our approach, except the king and a chief. The men said the houses were all empty, should they help themselves to food? We forbade this.

Then the women returned and sold food.

We found that there was both food and water ahead. So off we all went, followed by a few Yorubas, but not before the villagers had brought the men twenty-eight calabashes of food. It was three o'clock when we reached Matajia.

The king of Matajia was genuinely delighted to see us, although the English had pressed a number of his men into service as carriers. He said that last year he was Kontagora's prisoner for nine months, but escaped.

The people are not very familiar with English money; we therefore show the king of each place a 3d. and a 6d. piece, and fix their value in cowrie shells (600 and 1,200).

Our men buy their food, and then before we leave the place all women who prefer cloth to money can come to us and buy it. So we buy our money back again. This transaction is very profitable to us—it pleases the carriers and delights the women.

An Empty Town: a Foodless Caravan.

On Tuesday, the 13th, we started for Woshishi, a town recently occupied by the English, who are making permanent barracks there.

Two hours' walk brought us to the Kaduna river, which runs down from Zaria to Egga. It was quite a mile across, but now is very low. The actual water was probably 400 feet across, and nowhere reaching a depth of three feet. So we forded it, my horse expressly wishing to roll in it, much to my discomfort.

Woshishi is a walled town of some importance, four miles round. The people have done a great deal of slave-raiding on their own account. They give allegiance to the King of Kontagora, and one of his sons lives here. All the people fled on the arrival of the English, and even now the whole place is deserted.

We had a long talk with one fellow, a gigantic man six feet six inches in height and upright and muscular.

He said, "When we see 500 horsemen coming along with bows and arrows and spears—do we care? Nay; we go out, meet and conquer them. But when one white man comes with a gun, what can we do? The town is under his hand."

You will at once perceive that a difficulty is presented. What shall we do with 300 foodless men? If at our approach every one flees, how shall we get anywhere?

We therefore made friends with the Alkali (or judge). He promised to send a letter on to every place through which we are to pass, assuring them that there is no need for fear.

Troubles with the Porters.

We stayed a day or two at Woshishi, in order to diminish our caravan. On Wednesday we had a big palaver. We called up the head-man and said, "It is nineteen days' walk to Kano; we will pay you for twenty, i.e., 15s. If you do well, we will add 9d. each." Of course they fought the matter. Such a bargain would prevent all cause of delay on the road. If they wish to do only a short march, very well, we lose nothing. At last they gave way and agreed.

Then thirty-five Yorubas stole up and sat down. Their head-men said they wished to go back. They were afraid to go on.

Later in the day four Yorubas returned to Jebba. The others finding that we had not paid anything for Sunday, came up and

said, "Pay us our money, and let us return to Jebba." "Tomorrow I will do so," said the Bishop.

We at once set about seeking a fresh camping-place. A big *mallam* (religious teacher) conducted the Bishop to a huge empty house.

"This," said he, "will suit you."

There were wells, and great barns full of corn. The compound was strewn with mats and pots. All had been left behind when the owner had fled.

"Why did he flee?" I asked.

"Oh," replied the *mallam*, "he said he would never live in the same town with a white man; for the white man's character was not good, because he refused to allow wickedness."

On Friday we paid off our Yoruba men, sent them out of the town, and put a Hausa head-man to keep the gate.

The Hausa head-men came. They saw their opportunity, and made the best of it. After asking all sorts of things they went away to discuss.

They said they would come on. Of course they are very keen on going forward, and they fear lest the return of the Yorubas should cause us to relinquish all idea of going forward.

We cannot raise men here. All have fled. One man offered to go half-way. He said he was a slave in Kano, and dare not return, but would come as far as Zaria.

We left empty Woshishi on Monday the 19th as before prophesied, but did only a short march of seven or eight miles. We slept at Jangaru, a lovely place. The king has lost one leg and an eye, having been a warrior under the famous Naguamachi.

The Reception at Ugu.

We were delighted to reach Ugu at mid-day on the 20th. The town stood out like a Japanese picture, being on a slight incline.

The Bishop and Ryder were on in front, and as they entered the town, I could see the reception they met with. From every quarter one could see the people rushing out of their houses and running to the king's house. The *mallams* in their flowing robes hastily donned, and the children with none to "flow," all hastened to view the hated and dreaded English.

When I reached the palace—and a fine place it was for a mud house—I found the king's audience chamber nearly full and the Bishop and Burgin sitting wordless on the floor.

"We cannot speak a word," said they.

So I saluted the king, who replied somewhat coldly. Miller soon followed with Bako.

"Now," said the king to Bako, "what has he to say?" pointing to the Bishop.

We told him our mission and asked for a place to spend the night.

The king somewhat angrily replied, "There is no house, there is no water, our town is full. Every house is occupied by the men who have fled from Woshishi. Where does he wish to sleep, inside the walls or without?"

"Just where you think fit," said the Bishop.

"Good, show them a shady spot."

A titter went round, and we bade farewell to the king and followed his guide. On, on he went outside the city walls until we reached a dirty muddy pool and a broken irregular hill strewn with great black rocks, too unfriendly to sit on, and as hot as newly made cannon balls. The water was undrinkable, the shade conspicuous by its scarcity.

The king had told us that our letter had reached him two days ago, but he had not looked at it. We heard later that he had refused to receive it. Moreover, he said that the king of the Soudan, Kontagora, had sent word saying that we were coming and that we were his strangers and were to be sent on with two guides to Gwari.

This statement and our treatment seemed totally unreconcilable. However, there we were in a very humiliating situation.

Our house boys were the most indignant. "Nice people these—they offer us a place to rest in, and it is the house of the hyæna."

There was nothing for it but to wait. We sent a messenger to the king saying that we were not pleased with our situation, and then, very hungry and weary, got the boys to make us some tea.

At four o'clock, when the intense heat was abating, we secured an open place to camp in, piled up our loads and got out the tents. The ground was too rocky to allow of a peg being driven

in. We therefore put up our beds, and waited until a meal was ready. Meanwhile, women came out to sell food, and a few people gazed at us from a distance.

We gradually wore down all opposition. The inhabitants saw that we paid fairly for all we took, and that we did not fire their town. At length two *mallams* came to salute us, and later on three messengers came from the king with a gift of a fine white sheep and corn for the horses. This was encouraging. We sent a present of cloth in return: then people came out in numbers, and we talked freely with them.

A Tornado at Kagara.

March 21st.—We are now encamped at Kagara (Ungoi Karami as most people call it). The king received us politely, and gave us a shady spot outside the town—as is to be expected. The guides given us at Ugu are nice fellows—a man and his son. They were beside themselves with astonishment when Burgin shot a pigeon.

Soon after arriving at Kagara I had a chat with one of our carriers, and discovered that he was an Ugu man! From him I obtained an account of our treatment yesterday. He informed me that from the king downwards all the people were filled with fear, and were in doubt as to what they should do. Some were for flight, but the king did not agree. Hence his keenness on our camping without the city. His behaviour was the outgrowth of fear, and not of hatred. One can understand his suspicions; he thought we were treacherously endeavouring to obtain possession of his town.

I overheard a carrier just now asking one of our head-men if our loads did not contain guns concealed! It seems impossible for the native mind to conceive of truth and sincerity of purpose.

Friday, 23rd.—We are still at Kagara, owing to events over which we have no control. At midnight a tornado overtook us. Premonitions did not wake me, but I heard the scurrying outside, and Miller's voice crying, "Get up and fasten your tent!" Then all was bustle. Our tents were quickly tied up, and having little hope that they would stand the strain, I hailed three men to hold the poles, and hastily chose the shady side of a tree. Suddenly a hurricane sprang up, and down came torrents of rain. Lamps and small boxes were swept off their supports, and masts were whirled away; so I beat a speedy retreat, and sought the shelter of our tent, which marvellously held its own. Then came a splash; the Bishop's tent pegs flew in the air, and the tent fell with a crash, overturning bed and baggage.

Saturday, 24th.—To-day we really managed to make a start. At 5.30 we filed off. It is now necessary to take more stringent precautions against attack. Consequently, all were collected outside the place, and we went forward at close quarters to each other. Our plans were a little upset by our overtaking a caravan of 300 donkeys. It was a very pretty sight, but not a pleasing one. No one can conceive the difficulty of getting past donkeys heavily loaded on either side with salt, unless he has experienced it. The men who were conducting the party were extremely civil and agreeable. The head-man presented Burgin with a kola nut (worth 9d. here), and in many little ways they exhibited their pleasure at seeing us. They told us that the English had just defeated the Abujas, with the loss of three white men. This must be the Woshishi expedition. This news alone is sufficient to cause them joy, for it is these very Abujas who loot passing caravans.

We stayed at Ukusu for the Sunday. Robinson gives it twenty miles distant from Kagara, but either he must have sorely lost his way or overjudged the distance, for it is at the outside limit only sixteen miles.

Sunday, 25th.—Our Sundays are such happy, peaceful days. Although we are camped within the walls, yet all is quiet, while the view of the country forest stretching miles and miles away is charming. The village on the rocks is extremely picturesque. The amount of traffic on these caravan roads is astonishing. This morning a party of 140 men, all armed and carrying loads, filed past. Then very soon after a caravan consisting of 677 donkeys went on their way to Kano.

They overtook us yesterday again whilst we were at breakfast. When the drum came our carriers hailed it with screams of ecstatic joy and simply rushed at the man, formed a circle and danced madly.

We heard lions last night.

We are about 180 miles from Kano and 420 from Lagos.

The Mission-Field.

UGANDA.

"Mengo Notes."—We have long been familiar with the *Taveta Chronicle*, the little paper printed under great difficulties on the slopes of Mount Kilimanjaro. Now comes another Central African periodical, *Mengo Notes*, four pages only, but neatly printed, issued from what claims to be "the only press within 600 miles." The Indian currency is evidently making its way in Uganda, for the price of the little paper is "three aanas." The number before us gives, among other interesting matter, an account of the Industrial Mission on the hill of Nviri Bulange, close to Namirembe. The carpentering apprentices have made all the woodwork for the new hospital. The printer boys, besides the Mission printing, have done much work for the Government, proving themselves clever compositors in Luganda, and even in English, a language of which they know nothing. They need better tools and type, but even as it is this branch of the Mission is practically self-supporting.

PERSIA.

A Temporary Check at Kirman.—In June the Governor of Kirman forbade the Rev. A. R. Blackett to preach or teach or circulate books. Mr. Blackett took the advice of the British Consul and submitted, but was allowed to conduct an English service in the Consulate. Mr. Blackett then had an interview with the Governor, who finally said, "Teach the boys,—let them come, it is good—and preach." He also invited Mr. Blackett to call and see him sometimes.

INDIA: NORTH-WEST PROVINCES.

The Gond Orphans' Gift.—There was a Famine Fund collection amongst the Gond Christians at Patpara on Good Friday. The Gonds are for the most part very poor, but they gave most liberally. The collection included several hens (which were put under a basket while in church, so that they should not cackle), rice and other kinds of corn, eggs, a brass bowl, money, and a cow. The cow was not brought into the church. The most touching gifts were from the orphans and the lepers. Mr. Walker thus writes to the *North India Gleaner*:—

"The procession of orphans arrived showing every apparent token of having something worth offering, for each had a little bundle, and every face was smiling all over. . . . Where did the orphans, who get their day's allowance each morning, procure the rice they brought to church? They fasted on the Thursday, and kept their 'daily bread' in order that they might be able to offer something to God as a thankoffering for rescue from the famine and to give something for the relief of the poor and suffering of the present famine.

"Mr. Peters—the boys' friend—said when he heard of the self-denial, 'Oh, that accounts for the languid and inactive mood of the boys on Thursday.' This unselfishness was certainly not imposed on them by the missionaries; it was their own choice.

"The lepers in a similar way denied themselves and brought their gifts to the church door."

PUNJAB.

Death of Dr. Smit.—A telegram from Dera Ghazi Khan announces the death from drowning of Dr. Smit, of the C.M.S. Medical Mission. Dr. Smit was a very highly qualified and promising missionary. He was born in 1870 in Cape Colony, but educated in England. He took his medical course at Guy's Hospital and in Edinburgh. He went out in 1897 to the Punjab, and stayed at Bannu until July, 1899, when he took up the work at Dera Ghazi Khan.

A Strange Prayer-meeting for Rain.—The Rev. E. Guilford, writing from Tarn-Taran in July, says:—

"We had some heavy showers of rain here last week, amounting in all to 2.32 inches of rain. Thirty-six hours before the rain fell we held a remarkable prayer-meeting for rain on the open place in front of the C.M.S. house. We numbered about 500 in all, comprising Christians, Hindus, Sikhs, Moslems, and Chuhars, and a representative from each of the first four mentioned religions offered prayer, all being extempore prayer except the Sikhs, which had been written for the occasion.

"The whole crowd listened very attentively to the address which I gave at the beginning of the meeting, and then repeated after me, sentence by sentence, the first six verses of Ps. cxxx. and the first eight verses of Ps. cxliii.

"It was a remarkable meeting, and the people were much astonished at the speedy answer which we have received to our united prayer, for at the time the heavens were as brass, as they had been for many weary months before."

The Famine in India.

THE welcome news of the rainfall in North India foreshadows the end of the terrible famine. Its immediate effect, however, until it has caused the crops to grow, has been, no doubt, to make the transport of food for the starving multitudes more difficult than ever, by making the bad roads worse.

The development of relief work by our missionaries amongst the Bhils of Rajputana has been rapid. When the Rev. C. Stewart Thompson died so nobly at his post, the Rev. E. P. Herbert, from the Gond Mission, and Mr. J. C. Harrison, from Lucknow, immediately went to the rescue; and latterly two Punjab missionaries, Dr. Browne, of Amritsar, and the Rev. E. Rhodes, better known as a layman than under his new title, have gone to their aid. The Rev. A. E. Day was to have gone, but was prevented by an accident. Other missionaries have unselfishly added to their work in order to set their colleagues free to go to fight the famine.

The result has been that the numbers who are being fed every day have risen to 8,800. A further sum of £2,000 was sent out on July 13th, but much more will be needed. Nor must the hundreds of famine orphans be forgotten: they will need maintenance for years to come. We know that our friends only require to be informed of the need.

The cost of the famine is not to be reckoned in money alone. Noble lives have been laid down, both of missionaries and officials, in the fight. Lord Curzon has spoken in touching terms of those who died "while serving those over whom they ruled." The cholera which follows in the wake of the famine has carried off innumerable victims.

The following letter from the Rev. A. Outram gives a vivid picture of famine relief in one part of the Bhil country.

FEEDING THE STARVING BHILS.

A LETTER FROM THE REV. A. OUTRAM.

KHERWARA, July 5th, 1900.

At each centre one visits there is always a crowd of people in various stages of starvation, all clamouring to have their names written down. My plan is always to enrol all the children first, and then to pick out as many of the adult neediest ones as my grain supply will allow of.

Then the whole roll-call is called, and as each name is read out the owner takes his or her place in the assigned row. The rows are arranged according to eating capacity, and range from two and a half *chapatis* for adults to half a *chapati* for babies, with two, one, and one and a half *chapatis* for those of intermediate age. (A *chapati* is like a large thick oatmeal cake, each containing four ounces of flour.) When all are seated and in order, a little very simple Christian teaching is given by the missionary (if present), or a few texts taught by the master.

Then after a hymn comes the food distribution, no light matter in a large centre where 700 or 800 are receiving relief. At first one has to guard against the various devices employed to get food twice over by squirming into another line where food has not yet been given, or by snatching it from the smaller children; but very soon perfect order is obtained through firmness.

One set of helpers carry round the baskets of *chapatis*, and are followed by others bearing great earthen vessels full of a kind of porridge, which is poured into all kinds of receptacles—clay saucers, half cocoanuts, large leaves pinned into saucer shape with bits of stick, or on to the *chapati* itself. In the evening instead of the *chapatis* a thicker kind of porridge is distributed in the same way.

The cooking is done entirely by the stronger girls and boys, who also do all the water-carrying, the younger children having daily to bring in firewood. Each cook bakes about seventy-five *chapatis*. The grinders of the corn are strong women from the

villages, who are paid for this hard work in grain. Every one else receives cooked food only.

In my centres I hold the head-men of the village responsible for the safety of the grain, and they supply several of their strongest men to keep watch at night armed with bows and arrows. These head-men are very keen on the safety of the grain, for I gave them plainly to understand that if the grain were looted the distribution in that particular village would cease. They all say, "If you go we must all die."

I have now told all the men round the centres that we are going to give them eight to sixteen pounds of seed grain, according to the size of each field, as soon as the rains have softened the ground sufficiently to let them hack it up with *axes*, for all ploughing bullocks have died. It is touching to see the joy and gratitude on the men's faces at this unexpected gift. It seems to put new hope into their lives.

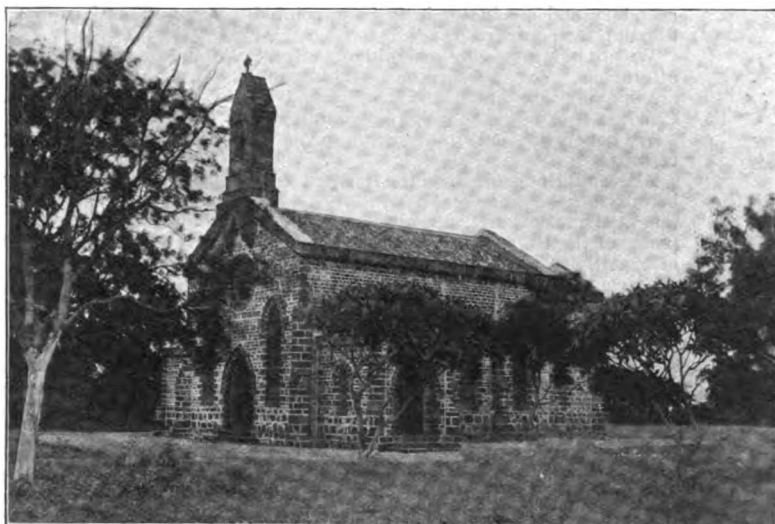
A very large number of the poor people have sold almost every stitch of clothing; to these, in their present weakened state, the rains and consequent damp, cold, and fever would bring certain death. We have therefore ordered a large supply of clothing, as worn by the people here, for distribution amongst the most needy. It is the poor women who have suffered most in this respect. Blankets are also to be distributed. It will be no light work distributing the clothing and blankets so that the worst sufferers receive them.

It is, however, the matter of transport which causes us the most anxiety. All these bales of clothing and blankets, together with fifty tons of maize (which the New York *Christian Herald* Fund has so kindly given us, as well as another fifty tons for the Gujarat side of our Mission), and several tons of seed grain, now lie at Udaipur Station. How are they to be got in here? Carts are few and carry so little (now that the few surviving oxen are so weak), and have to be acquired from outside. Camels are practically useless during the rains. Then again an armed guard of sepoy has to escort each grain convoy on its five days' journey and frequently can only get through with bloodshed.

It is impossible to give any adequate idea of the sufferings of these poor people or of the horrors with which one is surrounded. The wilder and most distant *pals*, or villages, seem to be quite deserted, the inhabitants having died or been driven away through want of water. One large village off the road, about twenty miles from here, which my wife and I rode round about six weeks ago, was absolutely without one inhabitant and no trace of water. The stillness was extraordinary; in valley or on mountain there was no sign or sound of living creature—man, beast, or bird.

To give you an idea of the daily scenes which we witness I will mention three which occurred yesterday. In the morning when we woke—my wife and I sleep outside in the verandah—within four yards of our beds lay the corpse of a child (already half eaten by dogs). The poor little thing must have crept up there in the night, and laid itself down only to die. Later in the day, at one of our centres, Kagdar, Mr. Westcott found a woman whose head was cut open by stones thrown by another woman, who wanted to kill her for the sake of the little clothing she still possessed. On the way home he came upon a man lying upon the road with his head terribly cut about, and it is doubtful whether he will live. He was carrying a little grain, for the sake of which he was attacked. Mercifully one gets wonderfully inured to these and similar scenes of daily occurrence.

It has been a great pleasure and an immense help to us to have the Rev. Foss Westcott, of the S.P.G., Cawnpore, here for the past month. We will be very sorry to lose him next week, when he finishes what was to have been his holiday, and returns to his work in Cawnpore.



MALEGAON CHURCH.

Besides the nearly 3,000 persons who in the out-centres are daily in receipt of relief, we are collecting orphans in Kherwara, the girls to stay here for the present under Mrs. Outram's charge, the boys to be drafted off to the Gujarat side, where arable land is plentiful. Besides the orphanage in Kherwara there is the dispensary and school work and all the storing and sending out of grain. No light matter, and yet Mrs. Outram has had to manage the whole while I have been away on my daily supervisions. To visit the six out-stations each once a week means a weekly average of eighty miles in the saddle.

In the above little account I have simply kept to the Kherwara side of the Mission. On the Gujarat side, where Mr. Herbert and Mr. Harrison have taken Mr. Thompson's place, the same kind of work is going on.

Traces of a Former Famine.

A LETTER FROM MRS. MACARTNEY, *Malegaon, Bombay, India.*

YOU will all remember what a terrible famine there was in this land of India about three years ago. Through the kindness of English people funds and clothing were sent out, so that we were able to relieve much suffering at the time, and the help which they received then has been a lasting benefit to many. I have no statistics before me, but, if I remember rightly, fifty were baptized in one year.

Many of these were men with their wives and families. We found them work during the famine time. After our relief works were closed some of these had to leave Malegaon and go in search of work elsewhere. Others preferred to stay here and do what they could. I am glad to be able to say they attend our Church services pretty regularly, and a few weeks ago forty of our members were confirmed by the Bishop of Bombay, and amongst them these new converts.

Those I wish more especially to write about are those in the group which I have sent, and which, I am sure, will interest not only the C.M.S. workers and helpers, but all those who helped by their liberality to save them from starvation.

Of the girls and boys in this group

some are motherless, others are fatherless. One boy has lost both parents, and a very troublesome boy he is.

When these children first came to us they knew nothing, not a single letter of the alphabet. Now they can read and write, and even the smallest of them can repeat texts of Scripture quite quickly. It is a pleasure on Sunday mornings to hear these little ones repeating the Lord's Prayer, the Creed, and other responses in the Church service. Some of the elder ones are very quick in picking up tunes, and can sing quite nicely. We often hear them singing in their homes the hymns which we have had in the morning. Of the four girls who are sitting in the chairs the one on the left, whose name is Maria, was married last February. The second from the right (Zara) is engaged to be married, but there are difficulties in the way as she was betrothed in infancy to a man who is still a Heathen, while she and her father have become Christians.

Since this group has been taken three new boys have been added to our flock. We have now twenty of these partly orphaned children to support, besides others belonging to poor Christians who need help in educating them.

Miss French and the ladies belonging to the Dublin Auxiliary have been very good in sending us out boxes of clothing, and with the money realized from the sale of these articles and the proceeds of my own working party we have been able to keep these children.

The needs are, however, increasing. Famine is again upon us, and grain is almost three times its usual price, all of which causes us a great deal of anxiety. Still we have cause for thankfulness for many mercies received.

This church, a photograph of which I am sending, is the one in which these children were all baptized. It is a Government church and my husband is honorary chaplain, but we are allowed to use it for our Marathi services. It cannot lay claim to much external beauty, but the interior is very pretty.

Years ago, when we first came to India, this church used to be filled with Europeans at our evening services; now, I am sorry to say, many seats are empty. The European population of the place has dwindled away, and we have only one or two families here besides ourselves.

At our Marathi services we can scarcely find room for our congregation. The number of Christians on our roll is nearly three hundred.



MRS. MACARTNEY AND GROUP OF FAMINE CHILDREN.



GLEANERS will be glad to know that arrangements for the Anniversary are progressing. Those who have already promised help include Sir John Kennaway; Canon Edmonds; the Rev. H. P. Grubb, of Oxton; the Rev. G. Denyer, of Blackburn; Mrs. H. T. G. Kingdon, and, it is hoped, Professor Moule, and Bishop Peel, of Mombasa.

One earnest Gleaner who uses the Cycle of Prayer regularly remarked to us recently, "I find myself sometimes remembering the day of the month by the subject in the Cycle. For instance, I say to myself, 'It is Ceylon day to-day, so it must be the 17th.'" We trust there are many whose use of the Cycle is as thorough, even though it does not show itself in this particular form.

We have received the following from a Gleaner. Perhaps some other Gleaners can give counsel:—

"I should be so glad if some fellow-Gleaners would give me their ideas on the subject of asking people to put into missionary-boxes who are not interested in Foreign Missions—possibly visitors who are not staying long enough to become much interested.—Gleaner No. 7,394."

The appended extract from a letter written by a Gleaner will be read with interest:—

"My method of trying to interest my Sunday class in missionary work has been this year, on the first Sunday in the month, which we call our missionary Sunday, to take three copies of *Awake* and give one to each side of the class and keep the other myself. Then we turn to the last page and the girls read the requests for praise and prayer one at a time, and as we read we turn to the piece in the magazine and either read it, or I explain, as time permits. In this way their intelligence, and I hope interest, in missionary work is directed over all the world. Every other Sunday they take it in turns to find a missionary text, and I am sometimes surprised at the intelligence and interest shown. In this way I hope they are preparing to be Gleaners by gleaning now from God's Word. Since we adopted this plan I think the Bible has become more of a missionary book to all of us. Last year we took the countries mentioned on the Children's Prayer Card month by month. I think it good to vary the plan, so next year I hope to have the Monthly Letter to Sunday-schools, which I am sure will be looked forward to with interest. I must just mention that we have our missionary-box, and whenever the girls put anything in I do so too, but not otherwise, as I want it to be their box, not mine."

Children's Organization in Belfast.

THE Rev. G. A. Stephenson, who until just recently was Association Secretary for the Northern District of the Hibernian C.M. Society, has sent the following notes concerning a successful children's organization which has been set on foot in Belfast:—

We have started seven bands of children numbering twenty in each band. These represent different countries, e.g., China, North-West Canada, India, Africa, Japan, Persia, and Palestine. Each band learns a well-known hymn in the language of the country which it represents. Costumes of the various countries are worn by the children at the different entertainments or meetings.

During the past six months we have held about twenty-five meetings in various parts of my district at which representations of the dress, language, &c., of the different countries were given. Short addresses upon the customs and manners have been given as well as short accounts of the progress of missionary work in the various spheres of C.M.S. influence.

It is well to note with respect to such an organization that, apart from the good work done—educational and spiritual—at the various meetings, the benefit directly accruing is two-fold.

(a) A missionary "atmosphere" is created in the homes from which the children come. The parents and older children must necessarily take an interest in a movement in which the younger ones are so engrossed.

(b) The younger ones are being themselves educated, and they are becoming educators of others. Through their instrumentality we have reached quite 6,000 people at the various meetings, and we have to this great number presented the missionary problem and its solution in a way both interesting and convincing.

These seven bands are the nucleus of a large children's choir which is now in process of formation. A roll of membership is kept and a

secretary and conductor is to be appointed. These offices have been filled up temporarily.

We are now arranging several large meetings of children for Saturday afternoons. For the purpose of interesting those coming thereto, we are making use of the "native" bands to which I have referred. Children thus become teachers of children.

We hope with God's blessing to spread this organization to outside centres.

Above all things we keep the spiritual aspect of the work prominently before the thoughts of all concerned. The young people are being taught that the work "must be begun, continued, and finished" in the power of the Holy Spirit. And each one prays daily for an outpouring of that Spirit both upon themselves and upon the work in which they are engaged.

Work amongst the Young.

SEPTEMBER is the month for blackberries. Last autumn some of the Sunday-school teachers of St. Stephen's, Cinderford, took the children on a blackberrying expedition; a considerable quantity of fruit was gathered; forty-three pounds of jam were made therewith, which, being sold, produced 17s. 6d. for the funds of the Society. Cannot many friends in country parishes make a similar effort this year?

A conference of C.M.S. workers among children was recently organized by the Bristol Committee for Work among the Young, and proved interesting and helpful. A paper was read on work in Sunday-schools, and also one on the Sowers' Band. The discussions which followed ran on the familiar lines, but were none the less profitable on that account. The Secretary of a Parochial Junior Association stated that the more frequent opening of the Sunday-school boxes had yielded encouraging results, the amount collected in three months in some cases being as large as that formerly given in twice the period. Unhappily it is difficult to persuade many of the friends of the C.M.S. to take the extra trouble which quarterly box-openings involve, although their institution would materially increase the income of the Society.

An important gathering was held in July under the auspices of the Bristol Committee. About 340 boys from public schools assembled by the kindness of the Rev. and Mrs. G. F. Whiddorne at the Priory, Westbury-on-Trym, and after some games and refreshment listened to an address by the Rev. L. H. F. Star, of Fuh-ning. The cards of invitation were distributed by some of the elder lads. Several garden meetings for boys and girls have been held with much success during the summer, and there can be no doubt that by such gatherings, and also by drawing-room meetings, many children of the upper classes can be influenced who are at present untouched. The initiative taken by the Committee referred to in organizing conferences for those engaged in C.M.S. work amongst the young, and in endeavouring to reach the boys, is deserving of general imitation.

The Birmingham and Midlands localized *C.M. Gleaner* tells of an experiment which has been tried with success in certain Sunday-schools. "Champion Boxes" were provided, of a larger size than those ordinarily in use, on which were painted appropriate texts with figures illustrating the work of the Society. These were held by the classes in the junior and senior schools which contributed the largest amount. It is said that by the introduction of these boxes many of the classes have been stimulated to greater efforts. A "Highest Progress" box has also been placed in each school, to be held by the class whose box shows the largest proportional increase.

WHAT NATIVE SOCIETY IN CALCUTTA THINKS OF CHRISTIANS.

A MISSIONARY from Calcutta writes as follows:—"Here in Calcutta the premier Association football team in public estimation, if not in skill, is Shobha Bazaar. It is very exclusive, only admitting as members recognized gentlemen and only playing European teams. It was a great surprise and pleasure to find that they were ready to play the C.M.S. High School, and we were proud to be one of the first native teams that they had ever consented to play. The boys acquitted themselves right well, playing as the school custom is without masters, and winning by a goal, our opponents very courteously putting a moderate team in the field. Talking to their captain, a thorough gentleman, before the game, I asked whether they had abandoned their old rule of playing only European teams. 'Oh no,' he said, 'we do not play native teams.' 'What about the boys?' said I. 'Oh,' said he, 'we know how your boys play and do not mind playing with them.' In other words he said, 'We are anxious only to play gentlemen, and regard Christians as such.' Perhaps this was the most pleasing undesigned testimony to the ever-increasing influence of the Christian community in Calcutta that I have come across."

The Harvest of the Sea.

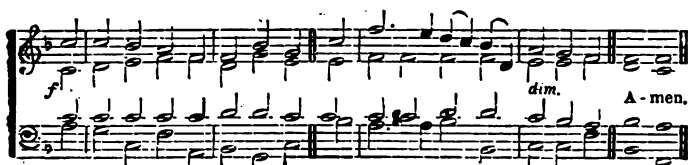
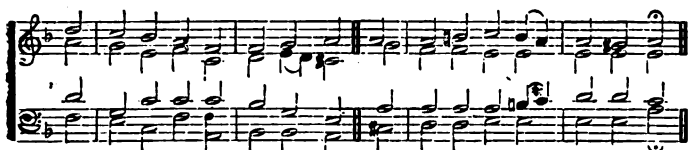
BY THE REV. J. J. HUNT, Vicar of St. Barnabas, Birmingham.

[Our readers will be glad to know of this Hymn, which introduces not only the thought of the sea, but also of the missionary harvest-field beyond the sea. Copies may be obtained from Mr. Hunt, the profits of the sale being devoted to the C.M.S.]

GENNESARET.

WALTER WALE.

A la Chornle.



mf Almighty God, whose boundless love
Pours every blessing from above;
Who holdest in Thy Sovereign hand
er The waves that roar at Thy command;
f Accept the praise we render Thee
For the rich "harvest of the sea."

mp Father, we pray Thee, safely keep
Our brethren labouring on the deep;
er Let the sweet sense that Thou art near
Mid storm and wave their bosoms
cheer;

mp In loneliness soothe, from danger free
f The gallant "toilers of the sea."

mp Saviour, in harvest-fields afar
Souls whom Thou lov'st in darkness are;
er Forth at Thy word Thy servants go
The treasures of Thy grace to show;
f Prospered and kept may the- all be
Who cross the "waters of the sea."

mf Spirit of power, on Thee we call—
Thee who at harvest-tide didst fall—
er Throughout our land grant fruits of
grace;

di Oh! sanctify and save our race.
f Thus ever shall ascend to Thee
Praise from the "islands of the sea."

f Great Triune God, we humbly pray,
Speed, speed that glorious harvest day,
er When, in the new-formed heaven and earth,
Co-sharers in a wondrous birth,
f Thy gathered saints shall dwell with Thee
Beyond the "raging of the sea." Amen.

Home Notes.

ON July 17th the Committee had interviews with the Rev. E. Corfield, of the Punjab Mission, and the Rev. N. T. Hamlyn, of the Yoruba Mission, recently returned from the field. Both were able to give interesting and hopeful accounts of their work. The Rev. T. B. Holland, who is proceeding to work in the Moosonee diocese, supported by diocesan funds, was present, and spoke, and he, with the returned missionaries, was commended in prayer to God by the Rev. Preb. Webb-Peplow.

The Society has lost an Honorary Life Governor in the death of the Rev. Canon Stewart, D.D., of Limsfield, and an active member of the Committee has also passed away, the Rev. H. Sharpe, Vicar of Holy Trinity, Hampstead.

C.M. Unions, &c.

In connexion with the Lay Workers' Union for London, a Conference of Superintendents, speakers, members, and other Lay Workers was held on July 9th, to consider the subject of "Missionary Addresses in Sunday-schools." Addresses were given on "Organization," by Mr. E. J. Readdy; "The Superintendent's Standpoint," by Mr. S. W. B. Row, and "The Training of Speakers," by Mr. Elliot Howard.

The members of the Worcester County Union met at Malvern on July 27th, under the presidency of the Rev. Canon Newton. The Chairman spoke of the work of the Union for the past year, and pleaded for extension and development; and the Rev. W. E. Burroughs pointed out the scope and possibilities of such a Union, and dealt with the present position in China, and urged more earnest efforts on the part of members. Short addresses were also given by the Rev. H. D. Williamson, and Mr. Bourne, the Hon. Treasurer.

On Saturday, July 7th, the Twentieth Half-yearly Conference of Missionary Bands was held at All Saints', Camberwell, some 117 members being present. The subjects discussed were "Two Essentials of a

'Live' Band: (a) Work, (b) Spirituality," and "The Bands' Attitude towards the Increasing Needs of the C.M.S." Papers were contributed by Mr. A. H. Caesar and Mr. D. B. Miller on the former subject, and by Mr. G. A. King on the latter. The Conference concluded with a service in church, when the Rev. H. L. C. de Candole preached.

A Joint Meeting of the Gleaners' and Lay Workers' Unions for Bristol was held, by the invitation of the Rev. and Mrs. G. F. Whidborne, at the Priory, Westbury-on-Trym, on July 7th. Mr. Whidborne welcomed the 600 members who availed themselves of the invitation, and he spoke warmly on the work of the two Unions. Addresses were also given by the Rev. I. H. F. Star, of Fuh-Kien, and the Rev. W. E. Burroughs.

Sales of Work have been held as follows:—Chesham, St. Mary's, July 26th, £16; Colgate, £13; Jesmond (Juvenile), £58; Lintzford, £29; Long Ashton, £33; Stowmarket; Teign Royd, £15; Tonbridge; Walmer, £46; Walton, £34, &c.

The following have been accepted as missionaries of the Society during the past month:—The Rev. H. J. Smith, B.A. Durham, Curate of St. George's, Newcastle-under-Lyme; Miss Violet Constance Saunders, as an honorary missionary; Mr. Alfred Ernest Ball, a student of Islington College; Mr. James W. Lloyd; and Mr. C. J. Phillips, a member of the C.M. House staff, for work as an accountant and business agent in Uganda. The Committee also recorded the acceptance by the Canadian Church Missionary Association of Miss H. McKim.

A cook in the service of a West End clergyman has been earning money for missionary work in a somewhat novel way. Her mistress gave her materials for making a particular kind of cake. This was sold, and the proceeds used for making more cakes. Members of the congregation came to hear of these "missionary cakes," and sent in orders, with the result that at the end of one year a large number of cakes had been made and sold and a profit of £4 realized and sent in to the C.M.S.

MISSIONARY PICNICS.

GLEANER 24,710, a Branch Secretary, who lives in a country town, sends us the following description of a form of missionary endeavour which is well worth copying:—

"We have been very much helped for the last few summers by having an annual missionary picnic. It consists of tea in a field, followed by a meeting with two or three short addresses and hymns. The picnic is held in a different district each time.

"We send out in the name of our Branch about 150 invitations to Gleaners belonging to various other Branches within a few miles radius, telling them the time and place of meeting. The Branches invited make their own arrangements for reaching the rendezvous.

"Nothing is charged for tea, as many Gleaners give a cake, or buns, or a loaf of bread each, also packets of tea and sugar, and milk. The Branch which sends out the invitations provides the food in this way. A collection is taken at the meeting to cover extra expenses, such as hire of cups and saucers. All profits go to the C.M.S., and the profits have always been considerably greater than the expenses. We have usually been able to contrive to choose a place which has a schoolroom, barn, or other room at hand in case of rain. One great gain about the picnic is that Gleaners of various Branches become better acquainted with each other, and the bond between us is strengthened. The informal open-air meeting also interests and draw in some non-Gleaners who would not go to an ordinary one. We pray much for our yearly picnic in all its details, and God has answered and blessed it."

THE WEEKS OF PRAYER.

IT is hoped that friends when making arrangements to take part in the world-wide season of Intercession will select that time within the three weeks (Nov. 25th—Dec. 16th) which may prove most convenient. There is no intention at headquarters of interfering with what may prove most convenient locally.

It is suggested, to secure as far as possible united action, and to make largest use of the help of those who promise their aid, that the week Nov. 25th—Dec. 2nd should be for London and the twelve-mile radius; the week Dec. 2nd—9th for the Province of York; and the week Dec. 9th—16th for the Province of Canterbury, exclusive of London as above.

W. E. B.

VALEDICTORY MEETING.

THE arrangements for the Valedictory Meeting are as follows:—
Tuesday, Oct. 2nd.—Public Meeting at Exeter Hall at seven p.m. to take leave of the missionaries proceeding to West and East Africa, Egypt, Palestine, Persia, Bengal, N.W. Provinces, Punjab and Sindh, Western and South India, Travancore and Cochin, Ceylon, Mauritius, and Japan.

Wednesday, Oct. 3rd.—Holy Communion at St. Bride's Church, Fleet Street, E.C., at 11.30 a.m.

Financial Notes.

FOUR months of the current financial year have now passed, so we think it time to state how the funds are coming in. At the end of that period the receipts from Associations were not so good as at the same time last year, but were somewhat above the average for the same period for the last five years. We should be glad to see a larger increase under this head. Benefactions stood slightly under the amount of last year, and the average of five years. Legacies were much in excess of last year and of the average, and the total of general receipts was some £6,000 more than last year, owing to the high figures under Legacies and Interest. We regret to notice that Appropriated Contributions were nearly £1,000 behind last year, and that the expenditure was between £7,000 and £8,000 more.

May we urge upon the Society's friends the need of very earnest efforts to increase the receipts during the remainder of the year, and thus meet the large extra sum which is needed before the year closes to prevent an adverse balance?

Again we venture to remind our readers that a very large number of the new missionaries of the year remain unallotted for support as "Own Missionaries." Indeed, comparatively few have as yet this year been so taken up for support. We make this statement with great regret because the special support of the new missionaries goes a long way towards meeting the ever-increasing expenditure involved in the present policy of the Committee of accepting all suitable candidates for missionary work who offer themselves to the Society. For several years prior to last year almost every new missionary was supported. Last year there was a great falling off in this respect. We are most anxious that the falling off should not be repeated this year. The Lay Secretary will gladly afford all information to friends willing to undertake the support of missionaries.

The following anonymous contributions are thankfully acknowledged:—

One who hopes to be a missionary, £2; T. S., £5; Arthur and Bertha, for Ceylon Mission, £1; Friend, B. H., 5s.; E. A. O., £2; Profits of Poultry Keeping, 10s.; Anonymous, 4s.; In Jesus' name, 2s. 6d.; J. N., Sheffield, 3s.; Friend of the C.M.S., 5s.; Anonymous, £1 5s. 4d.; Armagh Gl., 23, 45s., Thankoffering for many mercies, £1; Gleiner, 2s.; Self-denying League, for Fuh-Kien, £1 7s. 6d.; Gl. 70,019, £1 5s.

Sales of Jewellery, &c.—Gleaner 339, sale of coins, £1 10s.
For Indian Famine Relief Fund.—Anonymous, 10s.; "That take and give for me," "Hungry, and ye fed me," sale of silver, £9; Anonymous, £25; J. C. Durham, for Bhils, £1; Ednam, for Bhils, 5s.; Gl. 79,436, 3s. 6d.; K. for Bhils, 5s.; J. P., £1 1s.; J. H., £1; E. W., £1; M. C. S., 10s.; F. W., for Bhils, 5s.; G. C. A., for Bhils, £2; Northampton Y.M.C.A., 16s. 9d.; Anon., for Bhils, 6d.; F. S., 2s.; H., 5s.; J. N., Sheffield, 3s.; M. E. B. L., 2s.; A. W., 10s.; Friend and Sympathizer, 3s.; Gl. 339, sale of coins, £1; Anonymous, £5; Two Friends, 2s. 6d.; E. A. T. H., £1 10s.; Norfolk Gleaner, 5s.; Thankoffering, 3s. 3d.; Few St. Thomas' Gleaners, Stafford, 18s.; Miss C., 2s.; Gleaner, 5s.; A. E. H., £1; From a little boy's pocket-money, 1s.; A. B. 5s.; Liverpool Gleaner, 12s.; Friend, 2s. 6d.; Two Friends, 10s.; Streatham Gleaner, 5s.; Lily, 2s.; Koko, 2s. 6d.; E. S., 10s.; Thankoffering, A. B., £1; R. A. J., sale of pin-cushions, £1 1s.; Readers of the *Gospel Magazine*, £2; St. Mark's, Forest Gate, Gleaners' Union, 5s. 4d.; Gl. 101,068, 5s.; E. S. B., a servant, 5s.; Hadley Wood, 10s.; In Memory of late Rev. C. S. Thompson, 2s. 6d.; Mrs. G. H., 3s.; Trinity College, Cambridge, £1 10s.; Friend, 10s.; Gl. 115,208, 2s. 6d.; B. M., 5s.; A. G., 5s.; Per St. James', Hatcham, G.U., 10s.

A source of income for the Society which is capable of considerable extension is that from Foreign stamps. Already the sales of these stamps realize every year a sum which suffices to support three or four missionaries, but still more could be done if more of our friends who have Foreign stamps would forward them for sale. They should be sent to the Lay Secretary, Church Missionary House, Salisbury Square, Fleet Street, London, E.C. *Ordinary English stamps which have passed through the post are quite useless.*

The Rev. C. F. Jones, 6, Sefton Road, Rice Lane, Liverpool, who kindly undertakes the disposal of the Society's Foreign and other stamps, will gladly send packets or single stamps on receipt of postal order addressed to him as above.

Packets of Foreign, Colonial, &c., stamps are gratefully acknowledged from the following friends:—

General Grove, Miss Palmer, Miss A. H. Boyson (album), Rev. H. Sykes, Miss V. N. Watts, Miss A. C. Sandford, Rev. C. H. Stileman (2), Mrs. Connor, Miss S. Crisp, Mr. W. W. White, Rev. W. P. Buncombe, Mrs. Clowes, and three packets from anonymous friends.

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

Very effective water-colour drawings executed by a lady exhibitor at the Royal Academy, &c., from 4s. to 15s. each.

Ancient glass from a lately-discovered rock-hewn tomb at Beit Jebrin (Libnah). The glass is Grecian or Roman, about 2,000 years old. It is all iridescent from age, and some pieces are of unusual design. Genuine guaranteed. Price from 10s. to £3 each piece. Also small Roman lamps, 2s. 6d. to 5s. each.

A "Thomas" sewing machine, with treadle table.

Spotted cowrie shells, 3 or 4 inches long, 6d. each.

A number of autographs. (Lists on application.)

A copy of Cassell's *Egypt*, in parts, *Views in Syria and the Holy Land*, *Burkitt on the New Testament*, *Matthew Henry's Commentary*, 3 vols., and other books.

A tennis net, full size.

We are asked to make a correction of a regrettable mistake in the Annual Report just issued. The contribution from Hackthorn, near Lincoln, was inadvertently printed as 10s., whereas it should have been £10.

INTERESTING OTHERS.

To the Editor of the GLEANER.

SIR,—To all who love the C.M.S. the grave financial position, referred to in the August *Intelligencer* and *GLEANER*, calls for prayer and action. A warm Kerry friend of the Society writing to me a few days ago gave me a workable aim and suggestion, which is worth handing on: "Try and interest some one person daily in the C.M.S." The Society wants more friends.

And, could not some of us give more? More definite prayer and money? How many who may read these lines are giving till they feel it?

Dublin, Aug. 1st, 1900.

J. H.

Publication Notes.

ANY friends who may still be on holiday and would like to distribute copies of the *C.M. Gleaner*, or other magazines, can be supplied with copies for this purpose by sending a post card with name and address, and number of copies they can use, to the Lay Secretary, C.M. House.

The following additional Parts of the *Extracts from Annual Letters of the Missionaries* for 1899 are now ready:—Part XIV., containing Letters from Sierra Leone, Yoruba, and Niger (part) Missions, 48 pp., price 3d., post free; Part XV., containing Letters from the Niger (completion) and Palestine Missions, 32 pp., price 2d., post free; Part XVI., containing Letters from North-West Provinces of India Mission, 48 pp., price 3d., post free.

One of the best papers issued by the Society to explain its aim and objects, and why it should be supported, is entitled *The Church Missionary Society: What is it? And why should we help it?* by the late Rev. A. H. Arden. This has just been revised, and re-set in new type, and friends are invited to send for copies with a view to circulating the paper widely.

An excellent little book on child-life in an Indian home, entitled *Little Wheel*, has just been added to the stock of other publishers' books kept by the Publishing Department, Salisbury Square. It is written by a lady of the L.M.S., but can be used equally well by C.M.S. friends. In cloth covers, price 6d., post free. It is very suitable for interesting children in Missionary Work.

Will friends kindly note that the Memoir of the late Rev. J. Callis, of Uganda, entitled *In Uganda for Christ*, can still be obtained from the Publishing Department, C.M. House? Published at 3s.; supplied to friends for 2s. 6d., post free.

The *C.M. Gleaner* may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. *Price One Penny* (1d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

NEWCASTLE CHURCH CONGRESS.

Missionary Breakfast.

FOLLOWING the precedent of the past few years, the Newcastle and District C.M.S. Younger Clergy Union has arranged to hold a Breakfast during the Church Congress week, for C.M.S. friends (clergy and laymen), on Wednesday, Sept. 26th, at 8.15 a.m., in the Jesmond Parochial Hall. Tickets at 1s. 6d. each may be had from the Association Secretaries, Secretaries of the Younger Clergy Unions, or from the Rev. T. Sherwood Jones, 30, Ashfield Terrace West, Newcastle-upon-Tyne.

PRaise AND PRAYER.

PRaise.—For protection vouchsafed to our missionaries in China (p. 130). For the work of Chinese Native Christians (p. 131). For the work of the Oyo Training Institution (p. 136). For the self-denying efforts of the Gond orphans (p. 139). For the rainfall in India (p. 140).

PRayer.—For those mourning the loss of loved ones (pp. 129, 139). For the missionaries and Native Christians in China (pp. 136, 137). For the students past and present at Oyo (pp. 136, 137). For the Hausaland party (p. 138). For the workers at Kirman (p. 139). For the famine-stricken in India and for famine orphans (p. 140). That the Church of God may be ready to make use of the coming opportunities in China.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

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The

Church Missionary Gleaner

OCTOBER 1, 1900.

ANDOVER THEOL. SEMINARY
NOV 10 1900

Editorial Notes.

THE eyes of the civilized world are still fixed upon China, though their gaze is less anxious than it was a month ago. The Legations being relieved, the Allies in possession of Peking, and the Chinese Court somewhere in the far interior, it does not exactly appear what is the next step to take. Differences of view have already arisen, and some mutual distrust among the Powers has naturally resulted. We frankly regret that at this juncture the great body of Protestant missionaries congregated in Shanghai, many of whom doubtless have suffered in person or property through the disturbances, should have taken upon themselves to advise the Government as to its course of action. To interfere with politics in this way is to do exactly what is so justly condemned in the missionaries of another church. It must be admitted, in extenuation, that the missionaries now in Shanghai are men who have received much provocation, and that the course they suggest is reasonable. The feeling among Christian men at home (and unquestionably the feeling of our own Committee) is that missionaries and missionary societies should refrain as far as possible from political action, merely taking care that the public and the Government should be set right as to facts. In this way a joint manifesto of the missionary societies, signed by three representative secretaries, and published in the press, is calculated to correct false impressions as to the position and conduct of missionaries in China.

To turn to our own Missions in that country. We are thankful to report that without exception all our missionaries are in safety. The West China missionaries were collected from stations some of which were several days' journey away from the capital of the province of Si-chuan, and were piloted in safety two thousand miles down the Yang-tze River to Shanghai. That none of them suffered violence on that immense journey is a matter for both wonder and thankfulness. Of the other missionaries, those at Pakhoi, Canton, and Hing-hwa have been able to continue at their posts, and Dr. Kember remains at Hang-chow. The others have been congregated at Hong-Kong, Fuh-chow, and Shanghai. The telegrams received from the two southern centres report continuous quiet, while the letters from men so experienced and cautious as the Rev. W. Banister and Archdeacon Wolfe show a strong desire on the part of the missionaries to return to their stations. The Committee are profoundly thankful for the spirit which is thus displayed, but at the same time feel that the present is not an occasion on which undue risks should be run: in the present inflammable state of the Chinese, the murder of a missionary in the south might be just the spark needed to kindle a new conflagration.

In Mid China the present number of the GLEANER gives evidence of considerable destruction, not amounting, however, to loss of life either of missionaries or converts. Distressing as these attacks are, they may be traced to local causes, and give little reason for general alarm. We deeply sympathize with the brethren, both European and native, who have suffered loss, and trust that the successes of the Allied Forces in Northern China will have taught the local authorities the wisdom of checking similar lawlessness.

The immunity which our own Society has enjoyed stands out in strong contrast to the terrible losses of others. By the middle of September the China Inland Mission counted twenty-three murdered missionaries, of whom seventeen were ladies, besides whom several children had perished. The Society for the Propagation of the Gospel had lost three men. Since then the total reported has been rapidly mounting. The *Times* of Sept. 10th contained the names of sixteen missionaries and children, chiefly Americans, massacred at two small stations in Chih-li. On the same page, Yu Hsien, the Governor of Shansi, is represented as having boasted that he had put to death fifty-one foreign missionaries within his province, or, according to another version, that the Empress-Dowager had had that number executed in his *yamen* at T'ai-yuen-fu. Two days later the newspapers were full of most distressing details of outrages on missionaries in T'ai-yuen-fu, Pao-ting, and elsewhere. This news inclines us to accept the statement which the American Bishop Graves is said to have made on Sept. 7th at Shanghai, namely, that 167 British and American missionaries were known to have been killed, and that over a hundred more were still missing; or the careful estimate of the American Consul, Mr. Goodnow, that ninety-three have been killed and 170 are missing. Both calculations, it will be observed, practically coincide as to the total number, and neither includes the Roman Catholic priests and nuns, whose losses there does not seem to be any means of ascertaining. Whether these estimates be correct or not, it is an unquestioned fact that the martyrdom of missionaries has been on a scale unparalleled in the history of modern Missions. We doubt if even in the fierceness of the ancient persecutions so many ministers of the Gospel were ever killed within so short a space of time and within such an area. The hearts of all readers of the GLEANER will go out to those who have been bereaved or are still racked with the long protracted agony of suspense; and our earnest prayer will be that this noble band of martyrs may not have died in vain.

The state of affairs in Hausaland which we summarize this month is no doubt discouraging. Since the missionary party have failed to get a footing in Kano, a place selected as the most suitable headquarters for the Mission, one member of the party has died, another has been invalidated home, the other three have suffered severely from fever, and the time is approaching when the Bishop must return to his other duties, leaving Dr. Miller and Mr. Burgin behind. On the other hand, discouragements have before this been the prelude to great blessing. The first party of missionaries sent out to Uganda suffered still more severely. Of the party of eight who started on that journey into the unknown—a far greater venture of faith than the Hausaland expedition—two died, two were killed, and only three ever set foot in Uganda, one of them after being ordered back on account of illness. The early years of the Mission were full of sorrows and unfulfilled hopes. Yet how great the harvest has been! May we not trust that God has in store some golden future for Hausaland also?

The losses of the Committee by death during the holiday months have been severe. Last month we mentioned the death of the Rev. Henry Sharpe, of Hampstead. This

month we have to record the home-call of the Rev. H. E. Perkins, the Rev. E. Bachelor Russell, and Mr. F. Peterson Ward. Mr. Ward was an active member of the Committee even when his increasing infirmities might have justified a lightening of his labours. Mr. Russell, a man who was conspicuous for his personal holiness of life, had more than once done direct service in the field by going out as a "winter missionary" to India.

The Rev. H. E. Perkins had had a singular history. He spent thirty years of his life in the Indian Civil Service, rising to the important position of Commissioner of Amritsar. In his official capacity he displayed to the full that appreciation of and co-operation with missionary effort which is traditional among the British rulers of the Punjab. In 1886 he resigned his high position, and became an honorary lay missionary amongst the people whom he had ruled. Two years later he was ordained. He remained in the service of the Society for eight years. When he came home he assisted temporarily in the Secretariat at Salisbury Square, and gave most invaluable help in Committees and by contributing to the magazines. Almost his last words were concerned with C.M.S. business. We lose in him an unwearied helper, a wise counsellor on Indian affairs, and one whose view of every question was both spiritual and full of kindness.

By Whom, and How?

"I will run the way of Thy commandments, when Thou shalt enlarge my heart" (Ps. cxix. 32).

JUST at this moment, when the old century is dying and the new century is about to live, the cause of Foreign Missions presents to thoughtful minds some serious, if not anxious, aspects. The progress of missionary work abroad has been more than paralleled by the progress of missionary information at home. The past twenty-five years are remarkable for nothing more than for the spread of missionary literature, and the increase of opportunities of missionary knowledge. When 198 Bishops uttered such trumpet-notes as sounded from Lambeth in 1897, and when the Primate of all England and almost every Bishop of the Anglican Communion cease not to press upon the Church the duty of the world's evangelization, we can no longer shelter ourselves behind the excuse of ignorance. To our age must belong the deepest condemnation if this work be undone or but partially done—the condemnation of those who knew their Master's will and did it not.

Every reader of the *GLEANER* knows by this time that the Church Missionary Society has not for some years past received an *ordinary income* sufficient to meet its ordinary expenditure; and we close this wonderful century with notice that we shall need an income larger by at least £50,000 than last year's if the accounts of that one hundred years are to close without a deficiency.

Some people tell us that this is not to be hoped for. Certainly "with God all things are possible," and "all things are possible to him that believeth," with a faith which worketh by love.

The man who penned our little text found a difficulty just such as now faces us. He recognized his obligation to obey and serve the Lord God; he realized that his Lord had revealed His will to him in "commandments," which formed a very pathway of life, broad, and straight, and true. But he was "let and hindered" in running that way. Not ignorance, but feebleness, was his difficulty; his want was not a clearer declaration of God's will, but a larger heart! Granted this (and only God who made his heart could enlarge it), and the Psalmist would run the way of God's commandments. Does not all this closely and clearly apply to us here and now?

1. God's child, God's servant speaks. To none other does He give His commandments. The Egyptians had no Decalogue written with the finger of God, nor had Israel while still in Egypt. But when emancipated from bondage, Israel received the Law of God, to do and keep. It is God's own children, not the unloving and unbelieving world, who will do His commandments, hearkening unto the voice of His word (Pa. ciii. 20). Jesus Christ owns this when He says, "If ye love Me, keep My commandments" (St. John xiv. 15). And that love springs from a sense of forgiveness (St. Luke vii. 47). Reader, are you one of that "little flock," who being forgiven much, love much, and loving much can do or dare or give much for Him?

2. To such God has given His commandments—the expression of His will for them, the purposes which He would accomplish by them. We cannot afford, for our own sake, to neglect "the least" of these. Certainly we must not neglect that which, judged by many tests, is "the greatest of all," and most involves God's glory and man's eternal salvation. This missionary command is no longer hidden from our eyes: we know it. But is it by us being obeyed up to the limit of our powers? Who can doubt that if each reader of the *GLEANER*—its issue is now more than 80,000 copies a month—were truly God's child, and intent on running in the way of His commandment, there would not be enough, and more than enough, to meet the yearly needs of this work? Reader, are you and I doing "all we can"; telling all we may, praying as we might, giving as we could?

3. The Psalmist's confession, albeit a silent one, may well be ours. He confesses to a contracted heart. He asks not for larger brain to think, swifter feet to go, or more open hands to give. Nay, he touches the spring of all when he says, "Give me a larger heart." This very gift is in Old Testament the subject of Divine promise and of human experience (Isa. lx. 5). "Thine heart shall . . . be enlarged" (cf. the connexion of the promise with missionary work); and, "God gave Solomon largeness of heart, even as the sand that is upon the sea-shore" (1 Kings iv. 29). This which the Psalmist longs for God can give—God has given. How big is His own heart of love! It takes in the world, the lost world (St. John iii. 16). St. Paul realized such a great expansion of heart when he wrestled in prayer and pains for those who had never seen His face in the flesh (Col. ii. 1). It may be given only to the missionary to love the individual African "boy," or the timid Hindu girl, or the devoted Chinese convert; but it may be the privilege of us all to love the Heathen for His sake who loved them and died for them. Oh, for largeness of heart!

The Prayer Book Version gives us another thought. "When Thou hast set my heart at liberty"—the heart tied and bound by some chain! Self in some of its Proteus forms! Ah, whose pen will dare to explain what that may mean to some dear readers of these lines? Oh, the foolish, silly things which are to-day holding some from larger gifts to God! We love them, we like them; they are our playthings! Nay, they are our masters; they hold our very hearts enchained. Shall we not ask Him who came to "open the prison to them that are bound," Him who has bidden our dead souls live, to loose us and let us go to that fuller, freer, heartier service which this day of opportunity provides and demands?

4. What a prospect opens before the Psalmist thus blessed and set at liberty. "I will run the way of Thy commandments." Here is swiftness, progress, delight. How easy to preach to such people! What Gleaners' meetings under such conditions! 'Twice in the history of God's work the largeness of heart of His people almost led to an embarrassing supply of means, viz., when the Tabernacle was building, and when David gathered for the Temple of the Lord. Yet both these were to perish in the using. The Tabernacle waxed old as a garment; the Temple and its glory passed away, not one stone was left.

another. To-day He commands us to build a spiritual temple which shall never perish, whose stones are "living stones," immortal as "the Lord of the Temple." Shall we not lend a hand, yea, two hands, to such a work? Shall we not lay aside every weight, every easily besetting sin, and pray and resolve as he of our text once did? "I will run the way of Thy commandments when Thou shalt enlarge my heart."

W. E. B.

Captured by Chinese Robbers :

A MISSIONARY'S EXPERIENCE IN MID CHINA.

FROM A PRIVATE LETTER BY THE REV. W. E. GODSON.

T'AI-CHOW, MID CHINA, July 16th, 1900.

I HAD a rather trying experience last Friday (13th), but God in His infinite love protected and delivered me.

I was going from Hai-mên in a boat with my cook to Sugyiao, when about ten li* from Hai-mên we suddenly ran into a lot of armed men who, seeing me, made a rush for the boat. They were all armed with guns or swords or spears, and seeing that they meant mischief, I jumped into the canal and swam across, hoping to make my way back to Hai-mên.

A respectable man the other side of the canal helped me up from the canal, but just as I reached the road a robber rushed up with a gun and seized my watch-chain, snatching the watch and chain from my coat. Whilst he was putting it in his pocket, seeing the coast looked clear, I made a dash along the road.

My clothes were of course wet and hindered me from getting up much pace. The fellow who had my watch dashed after me and sprang on to my back, bringing me heavily to the pavement, himself rolling into the paddy-field. I rose again and made another dash for it, but after going about fifty yards the road suddenly ended, and there was nothing for it but to plunge into the canal, which was about thirty feet wide, and swim.

At the other side three respectable-looking Chinese stood, and one helped me out. Instead of letting me go, however, he held on to my clothes, and in a very short time several robbers came up. In the struggle everything was torn from me except a singlet and one sock. They then fastened a thin rope round my neck, tied up my left hand, and led me off. Then my trousers were given back to me.

Going about a hundred yards they came to a halt, and more robbers rushed up crying out, "*Sah! sah!*" (Kill! kill!). One fellow pointed his gun within half a yard of my chest, but I seized the muzzle and turned it on one side. He did not fire. Two others, murderous-looking ruffians, made a very determined rush to get at me with their swords, but were restrained by some of the others. One fellow struck me heavily in the ribs with his fist, another immediately after in the stomach, and then another on the head with his flat hand. During this some of them were fiercely crying out, "Kill! kill!"

They then led me into a farmhouse and tied me up to one of the house posts, where my trouser pockets were rifled. One brute struck savagely at my bare foot with the stock end of his gun. Seeing his intention I just raised my foot in time to save it from being smashed, and received only a bruise just above the toes.

They then led me away with the rope round my neck and left hand tied up, bare headed, and one foot bare, the other in a sock, with a pair of trousers and the singlet torn down the back and front, a fellow with a drawn sword in front and six more with guns behind. One unarmed fellow wanted to lead me to Hai-mên, but the rest objected, and led me off into the country.

After about half an hour's walking I asked one of them for a hat and shoe, both of which they gave me, and after another interval they cut the rope from my neck.

* A li is about a third of a mile.

They marched me here and there for about four hours. We met several groups of armed men at different times, some of whom wanted to "kill!"

At one time we went to a lonely farmhouse, and they led me into a dark room, and then into another dark room, where they asked me to smoke opium. Finding that I did not smoke they gave me some tea to drink.

I very soon discovered that they believed me to be Monsieur Lepers (a Roman Catholic priest), and there was no one to prove that I was not. If they asked me once whether I was a Roman Catholic they asked me fifty times. I mentioned the names of some of the principal men I knew down here in the district, 'O-kying-fu amongst them, but it was all useless.

At last we came to a little place named San-kae, where they took me upstairs and gave me pen and ink and paper to write a note to Mr. Thompson (C.I.M.), of Wông-ngæn, which they did not send. They afterwards took me downstairs, and three robbers and myself sat down and had our evening meal.

About 6.30 a man named Nyün arrived, and I saw at once that he was superior to those with whom I had so far dealt. He asked me various questions, but did not tell me who he was or what he had come for.

Then they brought me a small Chinese coat, and we walked down and had another meal. This Mr. Nyün then escorted me to a boat, into which they helped me, and others then got in and we rowed away.

Two things struck me as very strange. One was they none of them appeared to have any weapons of any kind, and another that they promised to take me to Wông-ngæn, while, judging from the position of the moon, which was shining brightly, we were going right in the opposite direction to Wông-ngæn.

We arrived at last at 'O-dzing, and they took me into a house where as I passed through a room I saw a Christian almanack hanging against the wall, and I began to feel that perhaps after all I was in a place of safety.

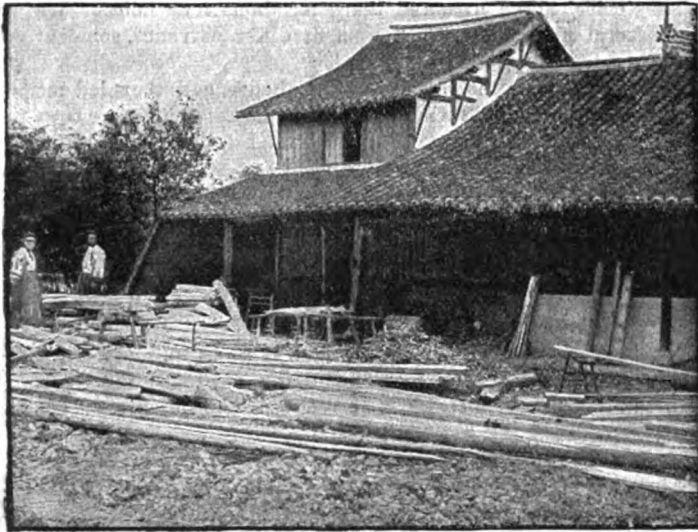
Arrived upstairs I saw two Christian Chinese books on the table, and then the truth came out. A man had gone over to 'O-kying-fu's place and told his people about my capture; they, with the people at Da-din-wông, had immediately written a letter to Mr. Nyün telling him of what had happened, and asking him to do his best to help me. With this letter they sent another to my captors, saying that unless they released me at once they would send over a thousand men to rescue me and burn the house down in which I was detained, and that fifty armed men were all ready to start. Mr. Nyün, with eight or nine China Inland Mission Christian members, immediately hurried over with this letter and effected my release.

It had been the intention of the robbers to hold me until they had obtained a ransom, but receiving this letter about the thousand men they were frightened and let me go. All this latter part I did not discover until later on, as Mr. Nyün did not tell me who he was nor what his business was until we had arrived at his house.

The Wông-ngæn magistrate was in a great state when he heard about me. The officials are all most kind. They have warned us not to leave the walled cities without escort. The T'ai-chow Chih-hsien refused to allow Thompson to come down to Wông-ngæn, as he wished to do, when he heard of what had happened.

We shall certainly have to take care for the present. Rumours are all over the place to the effect that I am killed.

I fear the hatred towards Monsieur Lepers, because they took me for him, and the wild rumours from the north of thousands of foreigners being killed and driven away, together with the fierce disposition of some of the Wông-ngæn people, was the cause of my being seized, plundered, and carried off. "All's well that ends well." "If God be for us, who can be against us?"



MISSION BUILDINGS AT TS'ING-YANG DAO.

A Local Riot in Mid China.

LETTER FROM THE REV. E. THOMPSON.

T'AI-CHOW, NINGPO, MID CHINA, July 3rd, 1900.

SINCE the troubles of last year about which I wrote in my annual letter, our hopes had been monthly rising that at last a more orderly state of affairs was dawning. In May, however, an outrage surpassing everything previous was perpetrated upon Ts'ing-yang-dao church.

There is but very little doubt but that the intention was to seize and take the life of the resident pastor (Yü). By God's grace, however, he had the same day left to join Pastor Dzing and myself at Wan-ky'i, some ten miles distant, to assist in the examination and baptism of converts there.

The news arrived during prayers the following morning. Pastor Yü was giving an address, and though the messenger entered the house and delivered his errand with characteristic Chinese bluntness, the former, with equally characteristic imperturbability, continued and finished the service.

The Attack.

The story of the attack is somewhat as follows:—Shortly after midnight there was a violent knocking at the door, followed by its being

smashed in with a stone mallet. The schoolmaster, who had hastened downstairs, was met with cries of "Where is Pastor Yü?" and was forced back again at the points of sword and gun. The assailants, some forty in number, then proceeded to remove everything of value, and when they came to a tin of petroleum half full they said, "Take it downstairs; take it downstairs."

The work of loot accomplished, still keeping every one within doors for fear of an alarm, they went on to distribute faggots before each door and to sprinkle them with the petroleum, concluding by setting fire to each pile and decamping. Those on the ground floor now escaped without much difficulty, but the schoolmaster, by some way not quite clear to himself, got out by flinging himself into the canal at the back of the premises, crossing it and hiding himself, practically naked, in a wheat-field.

The glare of the conflagration aroused the neighbourhood, and the people combined with the Christians in extinguishing the flames, aided by the striking coincidence that the wind, which had been hitherto blowing from the west, veered round to the east.

The whole of the west wing (two stories) is burnt to the ground. This includes pastor's dwelling, vestry hall, the C.M.S.



WEST WING: PASTOR'S RESIDENCE, SCHOOL-HOUSE, AND MEETING ROOMS.

school, and the quarters for foreigners.

The church, a substantial building, once a Nunnish temple, forming the centre, is half burnt, considerable damage over and above being done by the efforts of the people to make a sufficient line of demarcation in order to arrest the progress of the fire.

The building stood in a district which is little else than a vast rice plain—an alluvial tract extending to the sea. The countryside is dotted with buildings similar in construction, perfectly unprotected from assault save here and there by a thin bamboo hedge. The schoolmaster, a young fellow but recently passed out of Ningpo Training College, has lost his all; the pastor likewise, with the exception of the articles at his wife's residence at Ningpo, and his winter raiment, which he had previously removed to the house of a neighbouring Christian to avoid damp. The total loss is \$1,550.

The district magistrate has been approached, and with the kind assistance of Consul Wilkinson, of Ningpo, the authorities have refunded \$1,450.

There is but little doubt that the origin of the assault is to be traced to lawless individuals acting under the name of the French Church, and the more one inquires the more it is impressed upon one that the outrage is but a continuation of the Van-teh troubles of last year.

The Pictures.

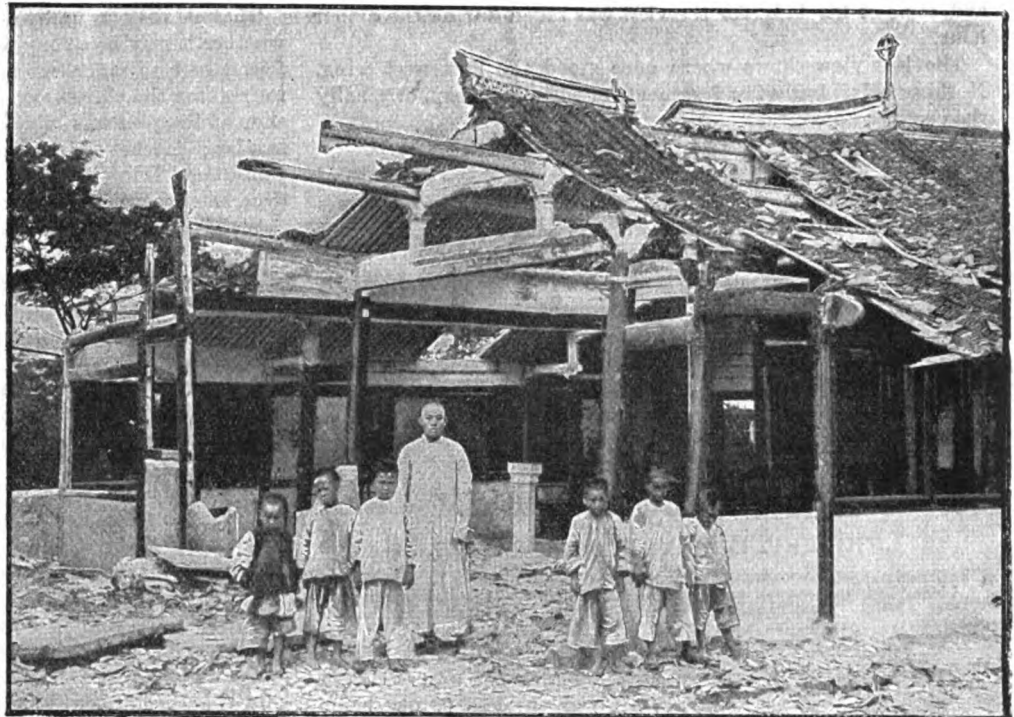
The views I send will give some idea of the extent of the disaster.

The building originally had an east wing. The centre, or temple, was handed over by the Christians some six years ago, and the idols were sent home to England by Mr. (now Bishop) Hoare.*

The first picture shows the west end of the church and timber. The upper story contains two rooms for a foreign missionary.

The second

* Several of the Buddhas now in the Church Missionary House are, we presume, the identical images referred to by Mr. Thompson.—Ed.



THE REMAINS OF THE CHURCH.

picture, practically a continuation of the first, was taken two days before Christmas, 1897, and shows the east wing, then used as a C.M.S. school, and part of the church. The foreigner is Mr. Jose; the foreground shows the school lads.

At this time the Christians were building the west wing, to be used for pastor's residence, school-house, and meeting-rooms.

The third, taken in the spring of the following year, shows the west wing nearly completed. Pastor Yü is standing second from the left with hands clasped.



RUINS OF WEST WING.

The fourth gives some idea of the remains of the church, showing the line of demarcation prepared by the people. The stone font is intact, and the reading-desk and lectern are rescued. The Communion dais (being east of Jerusalem our congregation face west) was wrecked, and the Holy Table and chairs were looted. In front is the schoolmaster, who has pluckily returned to continue his school in the old east wing,

and some of his lads, for the view was taken during the dinner hour.

The last view shows where once stood the new west wing. Nothing is left but a few fragments of tile and a heap, originally the cooking apparatus.

After the Riot.

In spite, however, of these disorders, we still have evidence of the good hand of our God upon us. In the month of May it was my privilege, with the assistance of the senior pastor, to admit twenty-three adults to Holy Baptism.

We need the prayers of brethren at home in no small measure, not so much that men may be stirred to inquire after the Gospel of Christ, though that is sadly needed in the radius of the city, but rather that the inquirers may be stirred to exert themselves to continual inquiry, not resting content with the pre-baptism teaching; also that the older baptizees may be kept faithful to their Master.

The Looting in Chu-ki.

THE REV. H. BARTON'S NARRATIVE.

[The Chu-ki district, as appears in the course of the narrative, is near Hang-chow, Mid China. It is the centre of an area in which the progress of the Gospel has been most hopeful. Yet it has often been turbulent. The notes within square brackets are by the Rev. J. B. Ost.]

SHANGHAI, July 11th, 1900.

THANK God no lives have been lost, nor has any one been injured. Yet we are grieving over the loss of our home and the destruction of our things, for last Thursday morning about 300 people belonging to the city broke into the house and utterly looted it, carrying off what they could, and what they could not breaking up.

On June 30th visitors in the compound were quite rude and insulting to me.

On Sunday, July 1st, some commenced stone throwing at the ladies' entrance and into the girls' school, and during afternoon service they knocked several holes in the wall I have recently built near our neighbour's house.

On Saturday, the Rev. Nyi Liang-ping [the native pastor of Western Chu-ki, the pastorate in which the city of Chu-ki is situated.—J. B. O.] went to the mandarin to report that we thought steps should be taken for the security of the Christians and their property, and he promised a guard. As this guard did not come on Sunday, and having had some trouble, I sent again, with the result that three soldiers came to view the school, door, and wall. On Monday they again came to consult about rice, wages, &c.

On Tuesday we again had stone throwing, and my wife being on the upper verandah was threatened by a man outside the compound. The same day a catechist who was passing through Chu-ki to Hang-chow said that in all the rest-sheds people were talking about killing the foreigners. Christians also came in from the country because they had heard that we had been killed and the house destroyed. Hearing all these rumours I realized the great responsibility resting with me, a young man having just passed his second language examination—the only male foreigner, with a wife and child and two ladies looking to me for safety and protection—and I could feel the anxiety and suspense telling upon me physically.

On Tuesday also, Pastor Nyi left for Hang-chow to consult with the Bishop as to what could be done for the protection and security of life and property of the other Christians.

Before leaving he brought me a "Boxer" placard which had been found posted on the wall of the Family Hall at Fong-zü-Dong and brought into the city to him by Ah Dzu [the warden of the Santu church, which is near the village of Fung-zü-dong.—J. B. O.].

That it was put up by a Boxer we do not believe, but wonder whether it may be a copy sent by a Boxer in the north to some friend in Chu-ki, or whether it was made up and written locally to frighten the Christians. We also heard that Ong Ling's drug shop at Ling-pu was raided and all the contents stolen [Ling-pu is a large market town on the river side about half-way between Chu-ki and Hang-chow. One of our Chu-ki Christians has had a drug shop there for some four years.—J. B. O.].

Wednesday morning was quite quiet. About 12.30 a special messenger arrived, sent by the Bishop, with a letter ordering us all to leave as quietly as possible. He also told us not to encumber ourselves with too much baggage. We hastily put a few things together, called boats, and got off about four p.m. on the same day.

Although we got off as quietly as possible a good crowd collected in the compound and followed us to the river, hooting and shouting, but attempting no violence. Passing under the bridge our boat was first. The second boat, in which were the Misses Onyon and Biddall, was stoned by people on the bridge.

The schools had not dispersed, so we had to send them away as quickly as possible. Kyng Ngo [the schoolmistress, a daughter of Luke Chow.—J. B. O.] came down to Hang-chow with us.

Our feelings coming down to Hang-chow I cannot describe, the dread of what was perhaps before us in Hang-chow was awful. What a relief to our suspense and anxiety to find not only the Bishop but Mrs. Moule and the two Misses Moule there! All seemed quiet in Hang-chow, but it is difficult to say, as all over the country trade is almost at a standstill.

On Friday morning one of our Christians arrived from Chu-ki with a letter from the Rev. Dong Dao-fah saying that the morning after we left our house was wrecked, of which I have already written.

THE SPREAD OF THE RIOTING.

BISHOP MOULE'S ACCOUNT.

Mr. Barton got my letter on the 4th July. The party got off safely, but in the midst of much insolent hooting, on the afternoon of the same day, and they reached us safe and well next day. On that very day the roughs of the city utterly wrecked and pillaged the houses, schools, and chapel. The mandarin tardily, when all was done, posted three or four soldiers and "sealed up" the doors by way of protection. Our poor guests heard of the destruction of all their belongings just before they left us for Shanghai.

News of the unresisted riot soon spread twenty miles to Fong-gyao, the seat of the Pastor (Tai) of East Chu-ki.

On Saturday, July 7th, he was attacked in his house by roughs of the town, beaten, and more or less pillaged. He had the countenance and help, however, of two gentlemen, high graduates, who assisted him in stowing some of his valuables in a place of safety, took charge of his house, and helped him to make his way to a boat, in which he came down with his wife and family on Sunday, the 8th.

On the 11th the families of Nyi (Pastor of West Chu-ki) and of Dong Siensen (ordained native missionary) arrived with hardly anything but their clothes, having been warned to fly from Chu-ki city by the military officer, who said he was quite unable to protect them against the insurgents, who were close at hand. Dong Siensen, who was ill, came with them; Nyi Siensen remained to prevent extremities if possible. He had one or two narrow escapes from the vindictive spirit of the crowd, who burnt not only the C.M.S. buildings, but the dwellings, rented or otherwise, of pastor, assistants, and every Christian they could identify, wantonly destroying, rather than plundering, much valuable property.

Nyi Siensen, travelling on foot by by-paths, made his way to

Shaon-hing, whence he telegraphed to me. On Friday, the 13th, he reached me in sad distress and excitement. The three families were accommodated, as well as could be managed, in school buildings, just now vacant for the holidays.

I was anxious, however, from the first to get them to move on to Shanghai, both with a view to other refugees requiring their room and also to the possibility of insecurity here. But at first they quite declined to move.

Fugitives coming down every day brought word of heart-rending destruction outside the city of Chu-ki. The new church at Lokko was burnt; the houses of all the Christians at K'an-deo were also burnt; so also was the substantial house of a leading Christian at Vu-nyi Tu, used (part of it) as a chapel. The "mother church," so to speak, of all Chu-ki at Great Valley was also burnt down, and likewise the good house built only a few years ago by Luke's elder brother, Pao-hing, driving the old man, his sons and their mother and wives, homeless fugitives, into the hills.

It is impossible to give anything like a complete account of our poor friends' losses and sufferings. Some thirty or forty refugees have come to me, taken shelter for a few days in such buildings as we have vacant, and then gone back to see if they could possibly get safely to their fields to reap or to till. About a dozen are still being fed here.

Throughout I have had the zealous help of the Consul.

We need the support of our brethren's prayer, which I know is not denied.

A Humble Martyr.

LETTER FROM ARCHDEACON WOLFE.

FUH-CHOW, SOUTH CHINA, July 30th, 1900.

[Other narratives which we publish this month deal with the destruction of property; this is the only martyrdom. We regret it none the less because it seems to have had a purely local origin. Other similar cases occurred in South China several months ago.—Ed.]

I DEEPLY regret to tell you that one of our dear converts in a village near, not very far from Fuh-chow, has been brutally martyred, not, I must say, in connexion nor in consequence of this present state of feeling about the Boxers.

For a year now, or a little more, our Church of over one hundred adherents in this village have had to endure the most persistent persecution from Romanists and Heathen combined. The poor people have been beaten and plundered by these men under one plea or another.

During the last month this persecution had become much worse if possible. Two or three days ago a party of the persecutors attacked four of the Christians as they were reaping their rice harvest, and killed one of them on the spot, and seriously wounding the others.

The man who was thus killed was a young man and a most earnest Christian, recently baptized. His elder brother is also a Christian. Though his aged father has not yet given up his Heathenism he sometimes attends the services in the church, and is in a very hopeful state of mind.

This persecution has kept many of the adherents away from the services, but between twenty and thirty of the men are standing up nobly for Christ, and now one of them has laid down his life for the Lord's sake.

"The Queen's African Godchildren."—Mrs. Nicholson, the wife of the Rev. L. Nicholson, who was a missionary of the Society in West Africa from 1862 to 1878, sends to us some additional details of Sarah Bonetta Forbes and her daughter. The latter, now Mrs. Randle, was given a most liberal education by her parents, until the death of her mother in 1880. Mrs. Nicholson was then honoured by an interview with Her Majesty, who consulted with her what was best for the child. The outcome was that the Queen undertook to complete the education of her godchild's daughter, and sent her to Cheltenham Ladies' College for that purpose.

The Mission-Field.

UGANDA.

Uganda joins hands with Egypt.—We quote from *Mengo*. Notes the following:—

"Government stations have been established at Mruli, Fajawo, Foweira, Dufile, and Fort Berkeley (not far from Lado). We hear that the Uganda Administration has entered into a contract with the Indian trader Ali dina Vissram to open stores at all these places, as well as at Masindi (Bunyoro). He is to supply cloth, wire, and beads for paying the troops, and will no doubt do a good business besides. We are happy to think, however, that the opening up of the Nile Valley is not to be left to Government officials and traders. The Bishop, we understand, is in communication with Dr. Harpur at Omdurman with a view to meeting him a few months hence at Lado: the object being to visit the Shilluk, Shooli, and Dinka countries, with a view to opening them up to missionary enterprise."

MOHAMMEDAN LANDS.

Anything for Baksheesh.—The following is an illustration of the difficulties under which Mission work in Mohammedan lands is carried on. We suppress names and details, because experience has proved that to do so is to draw the attention of the Mohammedan authorities to the work, with disastrous results.

One of our missionaries was proceeding with some important Mission buildings for which the Government sanction had been formally obtained. The municipal court, however, wanted to get some money out of the missionary. Not satisfied with his promise that if all went well he would give them a small present when the work was finished, they induced a Moslem of bad character to declare that part of the land belonged to him. The man brought an action before the *cadi*, who rejected it at once, the title deeds and authorization being quite complete. The man then took his action to the municipal court itself. This court at once sent the missionary an order to stop the building. The missionary at once went to a high legal official, who told him that the order of the municipal court was quite illegal and that he ought certainly to go on with the building. When the president of the municipal court heard of this decision, he went to the missionary, and told him that if he would give the claimant £150 he would withdraw his claim. The missionary of course refused. Next day two members of the court, an officer, and three soldiers appeared on the ground, and ordered the work to stop. The missionary was on the ground and told the officials the facts. They said however that the work must stop and the masons must go to prison. The missionary then told the officer that they were trespassing, and turned him off the premises. The legal authority supported the missionary in his action. The municipal court still continued issuing summonses and so forth, but the consuls and the higher Government officials supported the missionary and told the municipal court pretty plainly what they thought of its shamelessness. The only result for the missionary was a great deal of correspondence, loss of time, and anxiety. One wonders what would have happened if the court had had the slightest plausibility in their action, or if the higher officials had not been straightforward.

Yezd.—Dr. White sends word that the Governor of Yezd went over the hospital, and after his visit sent a donation of £40 towards its support.

The Printing Press.—The American missionaries at Tabriz, in Northern Persia, have written warmly about the tracts and books issued from our printing press at Julfa. They circulate them among the educated classes, who read Persian, though the common vernacular is Turkish.

INDIA: NORTH-WEST PROVINCES.

The Working of the Leaven.—In an out-station of the Muttra district, the catechist related the following story to the Rev. P. M. Zenker. A Government land agent visited the village on business. He came in contact with the catechist and took an interest in him, the reason being that the land agent had been educated at a Mission school, and had taken his B.A. He was still a Heathen, yet remembered his Bible lessons, and proceeded to test the knowledge of the catechist's son from memory. In the evening he called all the villagers together. At first they discussed the land question, but he afterwards turned the question round to Christianity. The life and works of Christ were talked over in quite a friendly spirit. He was puzzled over the question; How can one man atone for the sins of another?



IMAGE OF BUDDHA, AMIDA IKE TEMPLE, OSAKA.

Buddhist Scenes from Japan.

BY MISS OCTAVIA JULIUS.

MISAKI, NEAR TOKIO, JAPAN, April 27th, 1900.

SO much has been written about Japan that I shrink from sending a contribution to the GLEANER for fear of its readers exclaiming, "We have heard that a hundred times." But even so I may be giving something to relate that will interest a few who are not quite so well up in the news of the Land of the Rising Sun.

Devotees of Fudo.

There are many strange customs connected with Buddhism, the religion which has the largest number of adherents in Japan. Among them is one which struck us very much. Each year, in the coldest weather, for one month, you may hear at night the tinkling of bells and get a glimpse of white-robed figures running quickly by; these are devotees of the god Fudo. In old times there used to be thousands of them running round perfectly nude to the different shrines put up to Fudo, saying a short prayer, clapping the hands, bowing the head, and then off to the next, going a distance of some miles. Before starting, they pour cold water over their bodies and are often fasting. Some fall down exhausted. The effect of this treatment on others tends to severe colds, which not unfrequently end in consumption, a most common complaint here.



RED CROSS NURSE AND PATIENT.

What is supposed to be gained by all this hardship? It is thought to be pleasing to Fudo and to secure for his followers health, strength, riches, and success in trade. Oh, that our Christians might be as earnest to please the living God as these are to serve a false one!

The God of Wealth.

The favourite deity worshipped is the god of wealth. An old woman, in whose house we are just now living, teaches her children and grandchildren that they should do anything to get money. Truth, honesty, purity,—nothing matters as

long as the desired end is gained. And yet two, we trust, are being gleaned from this dreadful doctrine: her son and his wife have both expressed their belief in the true God and a wish for baptism.

We are staying in a pretty village by the sea. All the inhabitants are fishermen, and are most superstitious and hard to reach. They cannot see the use of worshipping a God who will not ensure their catching a good haul of fish every time they go out! In the evening, after a day spent in the boats, they are terribly given to drinking, quarrelling, and gambling. Very few of the adults can read. Oh, that some might be gleaned for the Master! What different lives they would lead! An old catechist and his wife have lately been stationed here to work among them. God can do what seems to us impossible: may He do it through His two old servants!

The Buddhists and the Jews.

Many of the Buddhist customs resemble those of the Jews. Infants are taken to the temples to receive a name; a light is kept burning inside the buildings, and a large stone basin containing water is placed near the entrance; a high priest appears in gorgeous apparel; a few years ago in the most important temple was a chamber into which only priests were allowed to enter; and in many other ways one can see a resemblance to the old Jewish ritual. A priest much interested in Christianity called the other day and talked and questioned for more than two

hours. He told me that educated Buddhists worshipped the one great, invisible, sinless Creator Amida, and those who deify all sorts of men, animals, birds, and other creatures, and worship them, are only the ignorant who know no better. By what a little we seem separated from those who hold such a doctrine! And yet that little is truly much, for it includes a Saviour and a holy life, and these they will not for a moment allow as necessary,—in fact thieves will go to the temples and pray that they may be successful or “get on.”

A Fishermen's Priest caught in the Gospel Net.

Now a few words about some who have come out of darkness into light. A Shinto priest lived in a country town near Tokio. He had a large “parish” of 2,000 souls, and used to bless the fishermen's boats, and pray for their safety and success as they started off for their daily voyage. For doing this he received large sums of money annually, and was much looked up to. This man was himself caught in the Gospel net, gleaned by a faithful native worker, and giving up his *all*, including reputation and means of livelihood, became a humble-minded Christian, keeping himself by working as the head of a gang on the railway. Surely such a case shows the old Gospel has in no wise lost its power. May He who has begun a good work in that man's heart continue it until he is safely gathered home! The greatest trial by far of a Japanese missionary, and the most frequent, is to see the converts, so earnest at first, grow cold and fall away!

A Red Cross Nurse.

I enclose a photograph of my first Japanese godchild. She was one of a large family, and employed while quite young by one of our country catechists, as a little maid to help his invalid wife. The child heard the Bible every day at the family prayers, and herself became a little worker by going out before the Sunday services and leading old women to church. She was baptized about twelve years ago. I am sorry to say her life has not been so bright as a Christian's ought to be, and she called herself my “prodigal daughter.” After some years she came to Tokio, and entered the Red Cross Hospital in the lowest stage. By dint of hard work of body and brain (for the examinations are by no means easy) she worked

up to the top and got a certificate for a head nurse. A few weeks ago she called to say she was going to Formosa to be one of the heads of a hospital the Japanese have started there. We had a little earnest straight talk and prayer together, and she begged us to continue to pray for her as she did so want to start afresh in the new place, and follow her Master more faithfully, and be used by Him to bring in others.

Fellow-Gleaners, the harvest is ripe and the time is short. In whatever corner of the field you may be, oh, work while



IMAGES OF FUDO AND HIS FOLLOWERS IN THE EXHIBITION, NARA, JAPAN.

you have opportunity, so that the garner may be filled, and Christ “see of the travail of His soul, and . . . be satisfied”!

The God Fudo.—According to Sir M. Monier-Williams, Achala, which means “immovable” (Fudo translates this meaning exactly), is a name of the Brahminical god Siva. “Fudo is identified with the god of wisdom; it is a common error to suppose that he is the god of fire. The sharp sword which he grasps in the right hand is to frighten evildoers, while in his left hand he holds a rope to bind them with.” Fudo is generally represented attended by his two chief followers, Seitaka Doji and Kongara Doji. The most important temple of Fudo is at Narita, about thirty-five miles east of Tokyo. Actors and other entertainers are his most ardent votaries.—(*Murray's Handbook on Japan.*)

On the Way to Kano.

EXTRACTS FROM THE REV. A. E. RICHARDSON'S JOURNAL-LETTERS.

[Continued from our May, July, and September numbers.]

ON Sunday afternoon (March 25th) the king of Ukusu came to say that some clothes had been stolen to the value of 15s. 6d. (he said 30,000 cowries, of course). We could not search the clothes of 140 men, so we paid the king in cloth, and said the money would be deducted from the carriers' wages.

This made our men very angry. Almost immediately two men came to our tents—one the biggest and most powerful of all and the other possessing one of the most criminal of faces I have ever seen. They had stolen the things, and fearing detection or a mobbing from their fellows, had brought them back. They could not bear to see innocent men paying for another's sin. One would have imagined that these men would be punished and then all would be over. But that is not how the African mind works. The men still murmured over the Bishop's threat of deducting from their wages.

And when on Monday morning we were ready to start, we were surrounded by angry groups of men all discussing the situation. They said they would not go on, but "Back to Jebba" was their cry. This was serious, but they must not know, so we cheerfully replied, "Bring your numbers and go." Twenty men at once handed in their zinc tickets and asked for their money. This we refused them. "You have broken your contract and you get no money."

Off they went, each man with 7s. 6d. owing to him, which he will never get. No doubt they intended to come back later in the day, and smile at our plight, and then exact their own terms. But apart from our uniform kindness to the king, he had received great relief from a painful ailment. When, therefore, we begged him to lend us twenty men to carry our excess loads to the next town, he gladly complied with our request and expressed the greatest sorrow that his trouble had been so great a loss to us. In short time the men came—eighteen of them, for two of our fugitives had sneaked back again.

Friendly "kings."

We made rather a late start, but succeeded in reaching Nassarawa without difficulty. Owing to danger on the road from slave raiders and caravan wreckers, we had to promise the king of Ukusu that we would not endeavour to persuade his men to go further than the first town.

The king of Nassarawa, on hearing of our difficulty, and being asked to help us, replied, "What! Shall Ukusu help you and we refuse? Certainly you shall have men."

So we easily reached Wurikinkina the next day.

Here again men were provided us without demur, but the king warned us that at Kirrinku we should be unable to secure similar help. He wished his men to go on, but they evidently did not like to run the risk. Moreover, all these towns very much dislike their strong men leaving the place even for a day. They fear attack from the Benas.

During the night a hyæna entered the town and stole a dog. Our "boys" are terribly afraid of the hyænas every night, for we usually sleep out. They come very near, but dare not approach the tents.

The next morning a Kano warrior, mounted on a well-caparisoned horse, accompanied us. He had evidently been sent down to spy out our movements.

We stopped at Bugai. The king seemed delighted to see us. He said that the caravans had brought news of our approach. Moreover, he told us that two days ago four of their men had been taken off as slaves by the Benas. Their intention was to raid the magnificent caravan of donkeys which had overtaken us, but hearing of the white man's approach had taken themselves off.

The neighbourhood is strewn with bones of horses and men, the result of a great fight two years back. One man told me that the people were not a bit frightened at our arrival until Ryder turned up with his dark spectacles on, and then they fled. "Why, those eyes can see us through and through!" said they, in terror.

Once again we got the help of twenty carriers to take on our loads, but when we reached Kirrinku they said they dare not go on. A great man in Kirrinku called Maitakobi ("he with the

daggers or swords") threatened to cut off their heads if they refused to accompany us.

Guari.

So on Friday we made our way to Guari, twenty miles over a very hilly country and along a very rocky broken path. At half-way the Bugai men said they were going back! We talked very straight to them, and at last they came on.

We reached Guari about three o'clock. How greatly it has changed, as its ruined walls witnessed! It must have been a town of enormous dimensions not long ago. Now it contains only 2,000 or 3,000 people. It is beautifully situated. We were well received.

On Sunday morning a well-dressed man sat down near our breakfast table, so we talked with him. We discovered that he had been sent by the king of the Soudan to bid the people of Guari not to be afraid at the white man's approach.

He said that when we were delayed six days at Woshishi a messenger had hastened to Kontagora with the news that five white men were on their way to Kano. He promptly sent a runner to Ugu and one to Guari, ordering his people to receive us well and give us food. Thus it always happens—when our own plans are brushed aside it is for our own advantage.

How we fretted at our delay at Woshishi, and yet those six days gave ample time for a runner to reach Kontagora and for the king's reply to be sent to Ugu and Guari.

Kontagora's position is rather a mystery. He has conquered all the towns from Woshishi to Guari. He has in every case deposed the king and placed another in his stead. The warriors he has gathered round his standard. In the towns on the road to Guari this King of the Soudan has put men to watch the road. Their duty is to secure the safe transit of caravans from village to village. A town like Kagara will provide 100 horsemen to convey the passing traders to the next town. Of course they demand a good toll—£12 or £15 from a big caravan.

At Zaria.

Saturday, April 7th.—Zaria. I have not been able to write you a detailed account of events this week, having been very seedy with dysentery, which has hung about me the last fifteen days. Fortunately I have not delayed our march a single day, as we have a hammock in which sick people can travel. I think I am well on the mend now.

Well, here we are, six days off Kano. We arrived here yesterday. A tornado visited us again on Sunday evening, and on Monday, about seven o'clock, we got away from Guari, passing through most lovely country but along an exceedingly difficult road.

On Wednesday evening we camped at Karishi, where we received a splendid reception. The old king expressed the greatest pleasure at seeing us; in fact, he did all he could to supply our wants.

We sent on Bako with a messenger with a letter from us to the king of Zaria to say we should reach his town in two days' time. The next day we received a letter from Bako to say that the king was delighted with the letter and had provided us with a house. Then on Friday we made our entry to Zaria.

It was an entry! Hitherto we have not been gazed at over much. But on passing the city gates it was obvious that we were to endure the fate of royalty. The streets were lined with rows upon rows of people. Every point of vantage was seized by curious spectators. The excitement was intense. Probably I came in for a greater amount of scrutiny, for being unable to ride, I was carried in the hammock. Everywhere I was hailed with "Kai!" "Kai!!"—the expression of surprise. The people surged after me, striving to peer beneath the side-cloth to see what sort of creature was inside that most weird of all objects.

One of the head-men with his polished brass rod, and my boy Audu with a stout stick, literally beat the crowds off.

At last, through heat and dust, dirt and smell, we arrived at the king's house, after half an hour's tramp through the narrow streets.

An Interview with Royalty.

I was not fit to be amused by the jests of royalty, but the others were ushered into the king's presence. They passed through a house or two and courtyards in which were drawn up some 300 soldiers with guns, spears, and bows and arrows in profusion. A most imposing sight. At last the king's audience

chamber was reached. A fine-looking fellow he is too—some forty years of age. A small boy of four years of age was constantly at his side. The caresses the monarch lavished upon his son were an evidence of his great affection. After a little preliminary conversation every one was ordered out of the room.

Then the king said, "You must know that the people are afraid of you. Now, you have your customs and we have ours. Your task in this country is to put things to right. In doing so, see to it that you do not overturn them."

Next Wednesday is the day appointed for the great feast, and our carriers wish to stay and celebrate it here. However, after much persuasion, they have promised to come on. We have secured nine donkeys to replace the eighteen Guari men, who have returned.

One thing is very clear, and that is the wonderful way in which God has been leading us. Things we regarded as evils and misfortune have invariably turned out to be blessings. For example, the return of our 130 Yoruba carriers—it was a great blow to us, but now we see that it would have been impossible to have got through the country with so large a body of men.

Most of the towns through which we passed were quite incapable of providing food for more men than we have at present with us. What would have been our plight had we had 130 hungry Yoruba men on our hands! We are devoutly thankful to God for all His mercies.

When Miller called to-day (Sunday) to say that we proposed to leave to-morrow, the king said, "I am surprised to see you to-day; did not you say this was your rest day?"

One householder brought me a bound copy of St. Luke and a written copy of St. Matthew in Hausa, which he said Canon Robinson had given him. He professed to have read them.

Thursday, April 12th.—We came to terms with our carriers yesterday, and should have left here to-day. Unfortunately Miller met with an accident yesterday evening. He was out riding, and whilst reining in his horse from the gallop, one of the stirrup straps broke, and he fell heavily to the ground. He is in great pain, but as far as can be ascertained, nothing is broken. He is badly bruised on his right side.

Latest News of the Hausaland Party.

WITH the present instalment our series of extracts from Mr. Richardson's journal comes to a close. Two mails containing letters which carried on the narrative were lost. Since his return to England Mr. Richardson has written a full and most graphic account of the reception of the party at Kano, its expulsion from that city, and its subsequent experiences until he left them. This account, which to our great regret we were unable to find room for in the GLEANER, was printed in full in the C.M. *Intelligencer* for September. Readers of the GLEANER were informed in our August number (p. 123), that the party, returning from Kano, arrived at Gierko, a village forty miles south-east of Zaria, where an outpost of British troops under European officers was stationed. There, on June 1st, the Rev. J. C. Dudley Ryder died of dysentery, and shortly afterwards the Rev. A. E. Richardson was invalided home. Later letters from Bishop Tugwell show that he was passing through deep waters. He, and the other two members of the party, Dr. Miller and Mr. Burgin, were ill of fever, and Dr. Miller's attack was the most severe and continuous of the three. When he last wrote, all were better. The "king" of Gierko gave them a house on a good site, and Col. Kemball and other officers were most kind in administering to the comfort of the party.

On hearing of the sad plight of the party, and having in view the fact that Bishop Tugwell would be obliged to return to his ordinary diocesan work at the end of the year, the Committee have sent a telegram to the Bishop that they were free to return if so guided. The Committee knew that the facts described in the letters were quite two months old, and realized that affairs might have changed very considerably in the interval. They were therefore unwilling to order the party to withdraw, and preferred to leave the decision in the wise and judicious hands of Bishop Tugwell. If the party elect to remain, two recruits are ready to join them.

N.B.—Letters intended for members of the party should now be sent c/o the Royal Niger Co., Lokoja, Northern Nigeria, West Africa.

Candidates and Vacancies.

OWING to there not having been any meetings of the Committee to deal with offers of service since we went to press last month there are no acceptances of missionaries to be recorded now.

This month our thoughts are necessarily drawn by the letters from our friends in China to the Far East. Do our friends realize what it means that Japan is now taking rank as one of the world powers?—a young (though ancient) nation, with the vigour and enterprise of youth, but not even Christian in name, and with the vast majority of its people utterly and entirely ignorant of Christ, millions of them never having even heard His name. Readers of the Annual Report may remember how Mr. Buncombe, of Tokio, illustrates the state of affairs by saying that he and one other gentleman, who have to superintend the affairs of the Mission in the South Tokio Jurisdiction, live a long day's railway journey apart, and that it is as though two men living in London and Plymouth had to superintend a Mission in London with a few out-stations in Essex, Devon, and Cornwall, and no stations at all between.

May we therefore this month ask for special prayer for reinforcements in Japan? To take one need which may illustrate many others. Mr. Buncombe needs a colleague for work in the city of Tokio. He must be a well-educated man if he is to seize the opportunities for work among the thoughtful cultured classes of Japanese society in the city. There is work to be done among professional men, business men, and students, as well as among the poor and ignorant; and it needs the very best that the West can offer of cultured Christian men and women.

Candidates-in-waiting who read this month's GLEANER will surely have one thought especially impressed upon their hearts and consciences, viz., the necessity for counting the cost. It is one thing to be stirred up by an enthusiastic missionary meeting, or to catch the warmth and glow which comes from living in a missionary-hearted parish, and mixing with others who are full of energy and zeal for the Lord's work, but it is another thing to continue in loneliness, month after month and year after year, earnestly working and yearning for the souls of those who seem to care little or nothing for the message, and who hate or mistrust the messenger,—and yet this is the lot of many a missionary. It is one thing to sing—

"Love so amazing, so divine
Demands my life, my soul, my all."

It is another thing to go on working and praying day after day and week after week knowing that that "life" may at any time be violently taken by those among whom one is living,—and yet this is the lot of many a Native Christian, and has even been that of many missionaries. It is one thing in perfect health and peaceful circumstances to think that it would be a privilege to suffer for Christ; it is another thing to patiently endure painful illness and utter discomfort far from home and friends, and among those who have no sympathy or care for one, but for whose souls' sake one has suffered the loss of friends and health,—and yet this is often the missionary's lot. True, there is a gloriously bright side to missionary service, but those who seek to enter upon it must have counted the cost and be fully prepared to take up any cross that the Lord may lay upon them. Times like the present crisis in China are a special call to this reflection.

D. H. D. W.

"SMALL THINGS."

A LADY in the South of England already keenly interested in Foreign Missions determined, after attending a Missionary Mission held in her own neighbourhood, to do something to interest a totally new set of people. Accordingly she wrote to the schoolmistress of a village far away in the North of England and sent her some shillings in penny stamps, asking her to get her children to trade with them for the C.M.S. This village, which is very remote, had in years gone by been well known to this lady, and her name was still remembered there, but she herself did not personally know the mistress or the children. After some considerable delay in the delivery of her first letter, encouraging responses began to come in, and various C.M.S. publications were sent to those whose warm hearts prompted them to take part in the little scheme. It has been our privilege to see some of the letters received by our friend, and we print one of them below for the encouragement of others who might like to imitate similar efforts. Who can tell how much real missionary desire may not have been created by this prayerful attempt to introduce missionary zeal into a remote village? Once more we learn that we dare not "despise the day of small things" in missionary service.

LETTER FROM ONE OF THE PENNY TRADERS.

"Miss —, now I have traded with the penny. I bought one egg for 1d. and set it with some more eggs with a hen and got a chicken. Sold it for 3d., and bought five eggs for 3d. Set them, and got five chickens. Sold them for 1s. 3d., and then set nine-pennyworth of eggs. Took care of the 6d., and got six chickens; sold them for 1s. 6d., making 2s. altogether. I enclose a postal order for 2s."

Along the Hang-chow River.

THE scene of most of the disturbances described in the earlier part of this number of the GLEANER is in Mid China, and within reach of the city of Hang-chow. The Rev. G. W. Coultas has been for some years engaged in visiting the villages along the Hang-chow River—a great broad estuary, though it does not look so on the small-scale maps which we commonly use. He has recently been assisted by the Rev. T. C. Goodchild. The lovely mountain scenery moved Mr. Goodchild to admiration, but even more so did the simple, earnest character of the rural Christians he met with.

Their Strength was "eaten up."

"As an instance of this," writes Mr. Goodchild, "Mr. Coultas and I were rather amused to hear the experience of two of these dear Christians. When they first began to serve God they felt at once that they must use the Prayer Book. So these two men used to kneel in a little dark, dingy room, and read through the whole of the Morning Prayer Service. This included the Easter Anthem, all the Canticles, the 'Prayer for all conditions of men,' and the 'General Thanksgiving,' and they were kneeling (probably without any support) all the time. One of them told Mr. Coultas that when they had finished they used to feel *ch'ih lih*; that is, their strength was 'eaten up.'"

The Prayer Book teaches how to pray.

"May I remark here how very useful our Prayer Book is found to be as a means of teaching these 'baby Christians' how to pray?"

During last summer a missionary of the China In-

land Mission, a very decided Baptist, asked me to get him some Prayer Books. He did not believe in the Prayer Book for his own use, but he wanted them for the purpose of teaching his converts the use and meaning of prayer."

A Descendant of Confucius.

"Almost the first Christian we visited in our circuit was a very poor woman in an obscure village. She could only read a very little, and so could not learn much of the Bible, but she was the only Christian within a radius of many miles. She is kept by the grace of God a bright light amidst humble and dark surroundings.

"In another place we visited a house in which there were three or four Christian women. We both remarked how exceedingly bright they were in comparison with ordinary Chinese women. We noted the effect of their Christian teaching.

"Mr. Coultas was a little uncertain as to their surname, on account of the village having a different clan name to what he expected, so he asked their name.

"The oldest woman replied, 'Kong,' the 'Kong of Kong-fu-ts'; that is, 'Confucius.'

"The old lady spoke rather proudly as she pronounced the name, and if birth and descent have any right to pride she had good reason for it. The family was descended from the almost regal clan of Confucius. They could trace their descent back through more than 2,000 years."

The three pictures which we give represent some scenes along the route, and are explained in the notes appended to each.

Widespread Starvation.

[Last month we printed a letter from the Rev. A. Outram, showing the terrible needs of the Kherwara district of the Bhil country, North-West India. The following article by Dr. A. H. Browne takes up the story from the Bilaria side of the same Mission. We trust that many of the scenes described will soon be things of the past, for the first harvest after the rains has come. But the orphans and the destitute will need help for a long time.—Ed.]

BILARIA (FIFTY MILES FROM PARANTIJ),

VIA AHMEDABAD, BOMBAY, Aug. 6th. 1900.

THE two divisions of Bhil Mission are for all practical purposes quite distinct from one another; they are in different states and have different men in charge.



"SOWING BESIDE ALL WATERS."

[The Rev. G. W. Coultas, while on a journey, is preaching on the roadside during a halt for lunch. The man with a cloak thrown over his shoulder is Ah-wu, an old evangelist. He is engaging another group in conversation.]

I am now writing simply about the Gujerat section of the Mission, situated in the Native States of Idar and of Vijenagar. We have six stations—Lusaria, Baulia, Bilaria, Chitaria, Ghoradar, and Sarsan—where about 6,400 persons are being fed twice daily; but to these figures another 700 meals twice daily have to be added for the native workers.

In the whole of the districts in which our feeding places are situated the only native or other help I can hear of is that of

the Rao of Vijenagar, who feeds at Ghoradar fifty persons daily.

The Maharaja of Idar is doing a great deal, I believe, but in quite another part of Idar State. Whole districts outside the influence of our food centres are reported to be devastated by death, but much as we longed to push forward our hands were tied by the vast amount of work to be done here by our meagre staff, and the scarcity of money.

For the last fortnight we have been obtaining precious rain, and already the face of the country is beginning to look different, but the advent of the rains has nearly quadrupled our death-rate. This is hardly to be wondered at when one sees the condition of the people on relief; a large number is composed of living skeletons of women, girls, boys, and—comparatively speaking—a few men. You see a gaunt figure just composed of bones covered with loose skin. The limbs are just long straight bones covered with skin. The ribs stand out, and long trench-like depressions of the skin mark plainly the spaces between them. The cheek-bones are very prominent through sinking in

of the cheeks, and the eyes appear to be starting out of their sockets.

As for clothing, generally speaking very many of the women and elder girls have dirty shreds of rags hanging around their loins; some are a little better off and have old pieces of coloured cloth over their chests (*saris*). At night time the poor creatures have to lie on the bare ground; those women who possess remnants of *saris* or *chaddars* carefully spread them on the ground and lie on top, thus having something between the damp cold earth and their skins, but there is no covering for the body.

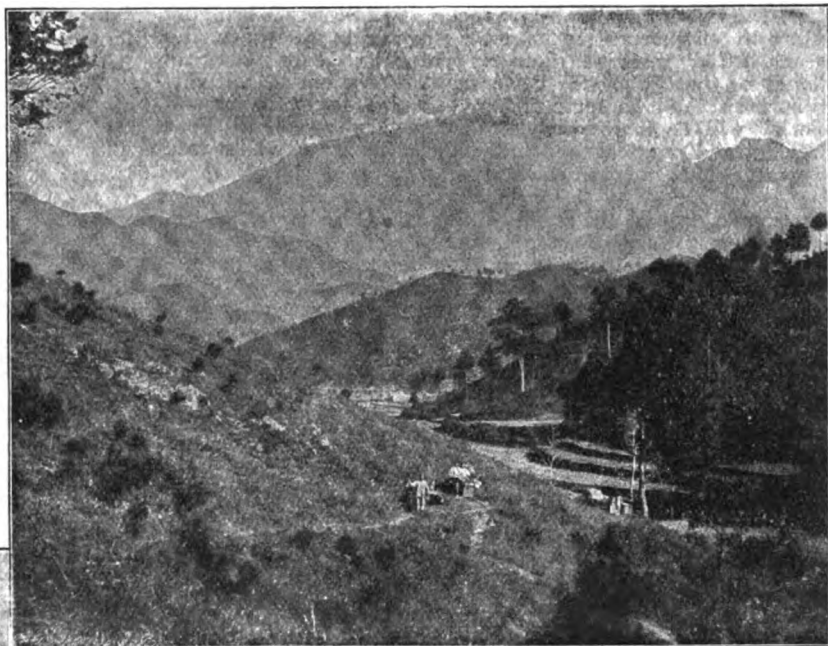
Is it to be wondered that many die through the night, and that if there has been any rain the number of deaths is greater?

About three or four times a day I go round about the jungle near our Mission compound to see if any corpses are to be met with. Two mornings ago ten were picked up lying in one place or another under the trees, and six were taken out of my little hospital. The same afternoon, while I was feeding the hospital patients, three died before my eyes, and four more during the afternoon died outside. At night time, as usual, I went round to see that all was right, and to try and find if any corpses were lying about, so as to have them protected from dogs and other animals till the body burners came on duty at

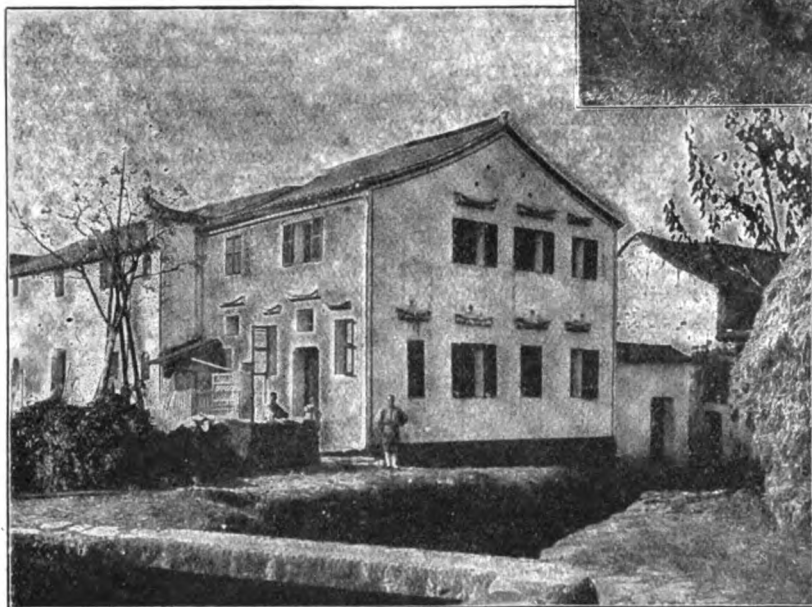
And so it goes on day by day—death, disease, and famine-stricken all around one.

We are losing by death from about eighteen to twenty-five persons daily: up to nine a.m. to-day eleven deaths were reported and there were then a number just at their last gasp.

And this happens at Bilaria, probably the best organized and managed station in the district. The same story of death and misery meets one on our visits from one station to another.



THE ROAD FROM TS'IN-TS'AO TO NYIEN-WU.



MISSION PREMISES AT TS'IN-TS'AO.

[The main entrance leads into the church. The smaller door to the left behind the fence is entrance to the girls' school. The larger main building on the left is the "churchwarden's" house.]

daylight: I found the body of one woman, beside which three or four children were sitting.

Yesterday morning I went out soon after six a.m. Seven bodies were found lying in one place or another, and four came from the hospital. Up to two p.m. six more corpses were picked up, and a few more came from hospital.

This morning one of the bodies I met with outside the Mission grounds was that of a boy about fourteen years old. The fire where the corpses of the previous day had been burnt was still warm when I visited the place before the day's work began. The boy (with a bit of a loin rag only) had evidently sat in front of the embers for warmth, and there he died where I found him.

It has become a habit with me now to go to any person whom I notice lying stretched on the ground to ascertain if life is present or not. Usually life is there, but perhaps on an average I find four or five dead persons daily this way.

It is needful to give continual supervision to everything and to every one about the place. The men cannot even be trusted to dispose of the corpses properly, and now and then a surprise visit is paid to the fire (which is burning most of the day) to count the bodies thus being disposed of.

And my little hospital too grieves me, to the heart. A little shed (bought from a Native) with a tile roof, three sides partially closed with bamboo-matting covered with a layer of mud to lessen the draughts, and one side quite open. The place is large enough for about twelve or fourteen adults, and I rarely have less than seventy in it, although of these perhaps thirty are children. Very many others ought to be in it, but we have no room.

The hospital patients are like the other people as regards paucity of clothing and other necessities, but we have managed to put empty grain sacks under the children, and some of them are also partially covered with old sacks. The rest lie on the bare ground with what clothes they may happen to possess.

We have 202 boy orphans crowded into a little shed; there are scores and scores of other waifs wanting to be taken in, but we have no room. And lots of young widows and elder girls are going about destitute.

Both my colleagues, the Rev. E. P. Herbert and Mr. Harrison, are suffering from the great strain of work thrown upon them, but I hope to keep them above board while the stress lasts.



THE holiday season is over, and work is beginning in earnest. May we press upon all Secretaries of Branches the importance of the work that lies before them? The Society is bringing before its supporters the need for increase in both men and means, if God's work is to go on and prosper; and surely Gleaners should be those who will be foremost in seeking that, if God wills, both shall be forthcoming. To this end "Prayer and Work" will be increasingly needed, and we trust that our Branches and our scattered individual Gleaners may be stirred to greater effort in both fields of gleanings.

In connexion with the supply of means, a Gleaner writes suggesting that "every Gleaner should be asked to deny himself something for the missionary cause during the last week of the century," and adds, "if every Gleaner would co-operate we could easily supply more than one of the wants that have lately been brought under our notice." We pass the suggestion on to our readers, only remarking "self-denial" either of "men or means" will only result, as with those of New Testament days, from self-consecration (2 Cor. viii. 5).

Another correspondent writes as to the great need of "more definiteness in prayer in many Branches of the Union." We think it possible that this lack is not confined to Branches, but that we may well all take the matter to heart: at the same time Secretaries might do much in this direction in guiding their members. Our correspondent continues, "we are trying to get one or two to undertake to ask definitely to be shown one each week to whom to write or speak on the subject of the foreign mission-field and its needs."

We are glad to be able to present a Draft Programme of the Anniversary Arrangements. Full copies will be ready about the middle of October. The usual invitation to Branch Secretaries will, we hope, reach them about the time that this number comes into their hands:—

THE ANNIVERSARY: DRAFT PROGRAMME.

Wednesday, Oct. 31st.

Morning. Prayer and Devotional Meeting.
Conference of Secretaries.
Afternoon. Conference of Secretaries resumed.
Evening. Meeting for Male Gleaners.

Thursday, Nov. 1st.

Morning. Communion Service and Sermon at St. Bride's.
Afternoon. Meeting at Exeter (Lower) Hall. Lady Speakers.
Evening. Anniversary Meeting at Exeter Hall.

New Local Branches of the Gleaners' Union.

Southwark, St. Paul's: Sec. the Rev. H. E. Boulton, 85, Burton Road, Brixton, S.W.
Gateshead, St. Cuthbert's, Benham: Sec. the Rev. E. F. Every, Benham Vicarage, Gateshead.
Normanton: Sec. Miss E. Walmsley, Normanton Vicarage, Derby.
Stockport, St. George's: Sec. Mrs. W. E. Hodgkinson, Cale Green, Stockport.
Muff, Co. Donegal: Sec. the Rev. J. H. P. Goselin, The Parsonage, Muff, Co. Donegal.
Little Heath, Christ Church: Sec. Miss H. J. Sherrington, Claybrook, Little Heath, Potters Bar.

WOMEN'S CONFERENCE IN DUBLIN.

A CONFERENCE of Women Workers of the Hibernian C.M.S., which promises to be both interesting and important, will (D.V.) be held in Dublin from Oct. 23rd to 26th. It is being organized by the Women's Departments in England and Ireland. Mrs. Peacocke, wife of the Archbishop of Dublin, has become president, and the opening reception is to be given in the Palace, when the Archbishop will speak. The wives and daughters of the Irish Bishops and the Primate's daughter are Vice-Presidents. Miss Helen Bradshaw is acting as the Hon. Sec. of the Conference. The railway companies are issuing tickets at reduced fares to all Conference members. The deputation going over from England includes R. Maconachie, Esq., late Deputy Commissioner in the Punjab; Miss Mary Maude, Miss C. Storr, Miss G. A. Gollock (who will take the chair), Miss M. C. Gollock, and possibly Miss Baring-Gould. The prayers of all friends are earnestly asked that God would richly bless this Conference.

THE AUTUMN VALEDICTORY MEETING.

A PUBLIC farewell to missionaries will be held at Exeter Hall on Tuesday, Oct. 2nd. The chair will be taken at seven o'clock by the President, the Right Hon. Sir John H. Kennaway; and the address will be given by the Rev. H. Woffindin, M.A., Vicar of Holy Trinity, Tulse Hill. A limited number of Seats, Reserved and Numbered, Tickets One Shilling each (Body of Hall and Platform Tickets free), may be obtained on application to the Lay Secretary, C.M. House, Salisbury Square, E.C. Holy Communion will be celebrated at St. Bride's Church, Fleet Street, on Wednesday, Oct. 3rd, at 11.30 a.m. for the outgoing missionaries and their friends, with an address by the Rev. H. G. Grey, M.A., Principal of Wycliffe Hall, Oxford.

List of missionaries to be taken leave of:—

Those marked thus (*) are going out for the first time.

This List is liable to alteration.

SIERRA LEONE—
Miss H. Bisset.

YORUBA—
Rev. and Mrs. T. Harding.
Rev. and Mrs. N. T. Hamlyn.
Mrs. H. Tugwell.
Miss H. J. Duncum.
*Miss A. Robinson.

NIGER—
Rev. J. D. Aitken.
Dr. A. E. Clayton.
Miss E. A. Warner.
*Rev. G. F. Bargery.
*Mr. A. E. Ball.
*Mr. H. Vischer.

EASTERN EQUATORIAL AFRICA—
Mr. and Mrs. E. W. Doulton.
Mr. J. Haselwood.
Mrs. D. Decker.
Miss M. A. Ackerman.
Miss E. Lockett.
*Miss A. M. Austin.
*Miss A. M. Barnett.
*Miss H. G. H. Malone.

PALESTINE—
Rev. and Mrs. C. T. Wilson.
Miss L. W. Lewis.
Miss E. A. Cooke.
Miss F. L. A. Roberts.
Miss E. A. Lawford.
Miss A. Cooper.
Miss M. B. McConaghy.
*Miss B. S. Brock.
*Miss H. J. Dewe.
*Miss N. K. Fisher.
*Miss E. M. Thorne.

PERIA—
*Rev. W. H. Walker.

BENGAL—
Rev. H. M. Moore.
Rev. L. A. McC. Newbery.
*Rev. S. H. Clark.
*Rev. A. F. Ealand.
*Miss E. M. Brown.

NORTH-WEST PROVINCES—
Rev. R. J. Kennedy.
Rev. J. M. Challis.
Miss K. C. Wright.

NORTH-WEST PROVINCES (continued)—

*Rev. P. Armitage.
*Rev. W. Hodgkinson.
*Rev. G. T. Manley.
*Mr. G. O. Vyse.
*Miss V. Saunders.
*Miss T. O. Stratton.
*Miss Ellwood, fiancée to Rev. H. B. Durrant.

PUNJAB AND SINDH—
Rev. and Mrs. C. H. A. Field.
Rev. A. E. Rodman.
Dr. A. Jukes.
Mrs. T. R. Wade.
*Rev. A. H. Abigail.
*Mrs. E. Inglis.

WESTERN INDIA—
*Rev. A. D. Henwood.
*Rev. Hector McNeile.
*Rev. H. J. Smith.

SOUTH INDIA—
Rev. and Mrs. B. F. Ardell.
Rev. and Mrs. F. W. Breed.
Rev. J. C. McL. Hawkins.
Mrs. H. J. Schaffter.
Mrs. H. D. Goldsmith.
*Miss M. L. Pawson.

CEYLON—
Miss E. M. Josolyne.
*Mr. G. A. Purser.

SOUTH CHINA—
Miss M. Johnstone.

MID CHINA—
Dr. and Mrs. D. Duncan Main.

JAPAN—
Rev. and Mrs. H. G. Warren.
Miss A. O. Bosanquet.
Miss E. S. Fox.
Miss F. M. Fugill.
*Rev. S. Hesalett.
*Rev. G. W. Rawlings.
*Miss J. Mackie.
*Miss E. L. B. Norton.
*Miss G. A. Reid.

The following Missionaries have already left for their stations since June 1st, or will have left before Oct. 2nd:—

SIERRA LEONE—
*Rev. T. Rowan.

YORUBA—
Bishop and Mrs. Johnson.
Mrs. J. B. Wood.
Miss C. C. Boyton.

NIGER—
Rev. and Mrs. T. J. Dennis.
*Rev. G. T. Hasden.
*Miss E. A. Hornby.

EASTERN EQUATORIAL AFRICA—
Rev. H. Cole.
Dr. E. J. Baxter.
Mr. E. Luckock.
Mr. and Mrs. L. J. Vale.

UGANDA—
Rev. and Mrs. F. Rowling.
Rev. G. B. Blackledge.
Mr. T. B. Fletcher.
Mr. H. B. Lewin.
*Rev. H. T. C. Weatherhead.
*Rev. J. J. Willis.
*Mr. E. C. Davies.
*Mr. A. G. Fraser.

UGANDA (continued)—
*Mr. A. W. Kemp.
*Mr. C. J. Phillips (Accountant).

PALESTINE—
Miss M. A. Daniels.

BENGAL—
Rev. A. Le Feuvre.
Rev. and Mrs. D. M. Brown.
Rev. and Mrs. H. J. Jackson.

NORTH-WEST PROVINCES—
*Rev. and Mrs. R. S. Bennerts.
*Mr. G. Agnew.

JAPAN—
Miss K. A. S. Tristram.
Miss H. S. Cockram.
Miss E. A. P. Sells.
Miss B. J. Allen.

NORTH-WEST CANADA—
Ven. Archdeacon and Mrs. Phair.
Rev. E. J. Peck.
Rev. and Mrs. J. R. Lucas.
Rev. and Mrs. B. Totty.
Rev. and Mrs. W. G. Walton.

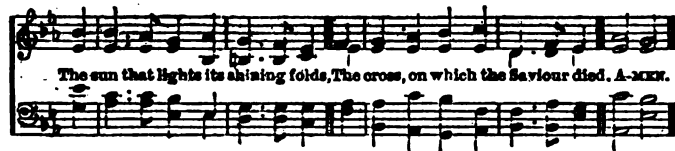
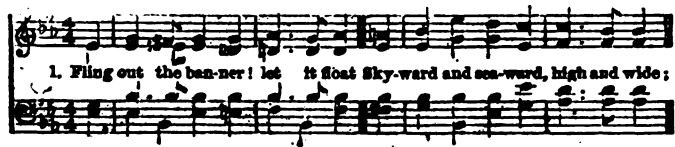
BRITISH COLUMBIA—
Rev. and Mrs. A. J. Hall.

An American Missionary Hymn.

G. W. DOANE.

WALTHAM.

J. B. CALKIN.



2 Fling out the banner! angels bend
In anxious silence o'er the sign;
And vainly seek to comprehend
The wonder of the love divine.

4 Fling out the banner! sin-sick souls
That sink and perish in the strife,
Shall touch in faith its radiant hem,
And spring immortal into life.

3 Fling out the banner! heathen lands
Shall see from far the glorious sight,
And nations, crowding to be born,
Baptize their spirits in its light.

5 Fling out the banner! let it float
Skyward and seaward, high and wide,
Our glory, only in the cross;
Our only hope, the Crucified!

6 Fling out the banner! wide and high,
S-ward and skyward, let it shine:
Nor skill, nor might, nor merit ours;
We conquer only in that sign.

Work amongst the Young.

ALTHOUGH few distinctively C.M.S. Seaside Services are held, Foreign Missions are generally brought prominently forward by the workers of the Children's Special Service Mission. A welcome contribution has recently been received from Worthing, the amount not of a collection, but of gifts brought specially by the children after the missionary day, for the C.M.S.

Several Beach Meetings were held in the Isle of Wight during August with encouraging results. The first took place at Totland Bay on Aug. 20th, where a capital number of children and others were present. The Vicar—one of our Association Secretaries—gave the address, taking as his subject, "The Five-barred Gate," which he illustrated by a large picture. On the following day a similar address was given at Shanklin. Aug. 22nd was very windy at Sandown, and the tide too high for the meeting to be on the beach, so the Vicar, the Rev. W. Townsend Storrs, and his curate very kindly made arrangements for it to take place in his Parish Room. A very happy hour was spent there, and in some ways the room proved even better than the beach. This was also true of the meeting at Ventnor on the 23rd, for the heavy morning rains prevented the beach being resorted to. The Rev. G. P. Bassett-Kerry and his helpers got a room full of children and people, and once again "The Five-barred Gate" proved an instructive and interesting subject. Local circumstances prevented the arrangements for Ryde being carried out, but by the kind help of the Rev. J. Bailey and the Rev. W. Boxall, the meeting at Cowes on Aug. 29th proved a good success. During the tour seventeen boxes were taken, books to the value of £1 13s. were sold, and the interest shown proved that the effort was useful. C.M.S. seaside services were also held at Mundesley and Overstrand, the Rev. H. S. Mercer being the speaker.

The following letter, which was recently received from a young friend in Jersey, mentions a novel method of raising money for missionary work:—

"I am sending you some stamps, 1s. 1½d. The way I got the money to pay for the stamps was collecting snails. My father gave me a penny a dozen. To-day I collected eight dozen and a half. Please take it for the famine in India."

The usefulness of Children's Sales of Work is evident from figures published in the *East Kent Gleaner* concerning the Margate Junior C.M.S. Association. They show that the amount raised for the Society by thirty-six sales has exceeded £5,000, and it is stated that several former members of the Association and other helpers are now at work in the foreign field.

The returns of an Association Secretary show that of the 158 parishes in a certain northern diocese which assist the Society, in only seventy-seven is any contribution forthcoming from the Young. We fear that many other dioceses would show a similar proportion. What an unworked field!

The Missionary Alphabet with music has recently been given with great success by the young people of St. John's, Higher Broughton. We

are interested to hear that the employment of costumes, while of course adding to the realism, in no way lessened the seriousness of the effort.

Home Notes.

THE Society has suffered severe loss by the recent deaths of three of its active members, the Revs. H. E. Perkins and E. Bachele Russell and Mr. F. Peterson Ward. Mr. Perkins' career is briefly described in our "Editorial Notes." Mr. Bachele Russell, the Vicar of Leyton, who was killed in a cycle accident in Scotland, was for a time a C.M.S. missionary in India. Mr. Peterson Ward was for many years a regular attendant in the Committee Room.

The Rev. H. J. Gibbins has been appointed Senior Tutor at the Church Missionary College, Islington, and the Rev. C. H. Druitt, Curate of Christ Church, Torquay, Junior Tutor.

C.M. Unions, &c.

Colonel Williams presided at the Annual Meeting of the Compton Valence Association, which took place on Aug. 14th. After the chairman had spoken a few hearty and earnest words, and Archdeacon Moule, the Rector of the parish, had read the statement of the year's accounts, which show an encouraging increase, the Rev. W. St. Clair Tisdall gave a most interesting account of his work in Persia. The Bishop of Salisbury, who also was present, said in a few words how glad he was to have been at the gathering, and concluded the meeting with prayer and the blessing.

Sir Thomas Salt has accepted the presidency of the Stafford Association in succession to the late Earl of Harrowby, and occupied the chair at the Annual Meeting, which was held at Stafford on Sept. 3rd.

The Anniversary Meetings of the Shropshire Association were held in Shrewsbury on Sept. 10th. The Report was read by the Rev. A. C. Thiselton, and among the speakers were the Mayor of Shrewsbury and the Archdeacon of Salop. The meetings, it is said, were more than usually impressive.

Sales of Work have been held as follows:—Chapel-en-le-Frith, £31; Studland, £11; Walton, Ipswich, £34; Wingfield, £20; Chalford; Filton; Stansted, &c.

A frequent experience of the summer months is the visit of friends from a distance to Salisbury Square. One of these who was thus welcomed at the C.M. House a few weeks since was Mr. Sakutaro Mori, President of the City Council of Osaka, Japan, a friend of our missionaries in that city.

FOREGOING A HOLIDAY.

[A warm-hearted Irish friend wrote to us some time ago enclosing £1 with the following letter.—Ed.]

AFTER reading the Rev. L. B. Butcher's account of the famine in Western India, there have been three words which have remained on my mind ever since. Whether he or the Rev. C. S. Thompson said them I am not quite sure, anyhow they have left a deep impression on my heart, and have led me to think much about those poor people. The words were these, "My poor Bhils." I fancied I could hear them say, "They have bread enough and to spare and I perish with hunger." I had saved up a few shillings for a holiday by hard work (I am a shoemaker) and thought I would like to see Killarney, but with this scene pictured so vividly before me I could not spend the money, so I have taken two days nearer hand, and have great pleasure in sending you £1 for this work, and as I read that the Rev. Stewart Thompson's people are not under the direct rule of the British Government, I should prefer him to get it. It is only a little for His sake, who has done such great things for me, whereof I am glad.

"Penny Trading."—Will the lady who wrote to D. P. at the end of July kindly send her address again, as D. P. has unfortunately mislaid it?

Publication Notes.

THE C.M.S. *Sheet Almanack* for 1901 is now ready. The arrangement is quite new, designed to make the Almanack more attractive generally. The pictures are:—Buying a Bible in Uganda; A Service in an Eskimo Hut; A Jungle Journey in West Africa; An Afternoon Call in Japan; A Talk with Out-patients in the Punjab. Price 1d. (1½d. post free); 12 copies, 1s., post free; 100 copies, 7s., post free. Further information will be supplied on application. The Almanack is also arranged for localizing; a specimen copy, with particulars of prices, &c., will be sent to possible localizers on receipt of a post-card.

The C.M. *Pocket Book* for 1901 (with Diary), roan, gilt edges, 1s. 4d.

post free, and the *C.M. Pocket Calendar*, paper covers, 3d. (4d., post free), will be ready by the end of October, or early in November. A further announcement will be made next month.

A new Christmas book for young people is in the press; also a new book on the Punjab and Sindh Mission. Full particulars will be given in our next issue.

The *Extracts from the Annual Letters of Missionaries* for 1899 are now approaching completion. Part XVII., containing North-West Provinces (completion) and Central Provinces of India, 48 pp., price 3d., Part XVIII., containing Bengal and New Zealand Missions, 48 pp., price 3d., Part XIX., containing North-West Canada Missions, 48 pp., price 3d., and Part XX., containing West China and British Columbia Missions, 32 pp., price 2d., are now ready. Part XXI. will complete the series, and will be ready early in October; it will contain Letters from the Mid China Mission, and an Index to the whole series; 48 pp., price 3d., post free.

The Publishing Department has still a supply of *C.M.S. Centenary Medals* on hand, which it has been decided to offer at the following reduced rates:—*Aluminium*, 6d. per dozen, or 3s. 6d. per 100, post free. *Bronze medal in case*, 1s. 6d., post free. *Silver medal in case*, 3s. 6d., post free. It is hoped that, at these rates, many friends may be enabled to become possessed of these interesting souvenirs of the Centenary, who have not hitherto been able to purchase them.

The *Annual Sermon*, preached at St. Bride's Church, on April 30th, 1900, by the Right Rev. Bishop Johnson, can be obtained in separate form, free of charge for a few copies. The Sermon is bound up with the Annual Report.

Sunday-school Missionary Lesson, No. 6, is now ready. It is entitled "Made in the Image of God," by the Rev. G. Denyer. It is supplied on terms already announced.

The game of *Missionary Lotto* (2nd Series) has undergone slight revision in order to bring certain of the questions and answers up to date. The revised issue is now on sale, price 1s. 6d., post free.

A friend offers the *C.M.S. Reports* (paper covers) for the past sixteen years to any supporter of the Society who would like to have them, for payment of the carriage. Communications to be addressed to the Lay Secretary, C.M. House.

The *C.M. Gleaner* may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. *Price One Penny* (11d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

Financial Notes.

THE financial outlook has not materially brightened since last month. To the end of August the comparison with last and recent years showed little sign of improvement. Under all the principal heads of receipts but legacies the figures were unpromising, whilst expenditure was rapidly advancing. In face of all this we must not allow our faith to waver, but pray and labour that the means may be forthcoming in the Lord's own time and way for carrying on the work.

One item in our acknowledgments list this month is especially worthy of notice, viz., a sum of £3 15s. sent "towards meeting the increasing expenditure." The sender adds, "the Lord hath need of it." The example thus set will we trust be abundantly followed, so that out of a gift, not small in the Lord's eyes, given in faith and love may come a rich supply for the needs of the work. It is hoped the heading "Towards meeting the increased expenditure" may be continued, with many items under it, from month to month during the remainder of this financial year.

The following letters respecting the collection of money are interesting and may perhaps furnish hints for increasing contributions to the Society's funds:—

A Fund for False Feet.

"I beg to enclose a cheque for £7 10s. as the half of the outcome of our Missionary Festival, Sale of Work, and Missionary Exhibition (held on July 25th), for which the C.M.S. kindly lent us many things. I am glad to say that we cleared just £20, £5 of which went for the special children's stall in behalf of Foh Yung, a little cripple girl in Shanghai, to provide her with a pair of false feet in order that she may go out as a Bible-woman; the other half of the remainder (£15) has gone to the Church Pastoral Aid Society, leaving £7 10s. for each Society as arranged."

A Garden in the School Playground.

"It may be of interest to you to hear of a novel way of getting money for the C.M.S., which has just been started in a country village in this county of Somersetshire. The inhabitants of the pretty village of Chilcompton, near Bath, have for some time past taken a great interest in C.M.S. work, and a number of boxes have been taken. Three years ago a Sowers' Band was started, a meeting being held every Saturday afternoon from November to May. The girls do plain and fancy work, and the boys fretwork, carving, netting, wool balls, &c. This year they had a sale of the winter's work, with a tea-stall furnished by friends, and the sum of £6 13s. 6d. was realized. Now the village school-mistress has converted a corner of the school playground into a kitchen garden, where

she grows all sorts of vegetables to be sold for the benefit of the C.M.S. The children take the deepest interest in digging up the hard ground, in planting and watering (a fine stream of water runs close to the playground). Already many well-grown vegetables of different sorts have been sold to friends in Bath, as well as in the place, and the money put into the missionary-box."

The following anonymous contributions are thankfully acknowledged:—

Gl. 101,068, 10s.; M. W., Profits of Knitting since Sept., 1899, £3; Parish of Beldon, 5s.; Sheet, M. Box, £1 10s.; Anonymous, £1 10s.; Gl. 44,518, 10s.; Well-wisher of the C.M.S., for work amongst children in China, £3 10s.; Gl. 4,148, thankoffering for family mercies, £10; God's Tenth, 10s. 6d.; Anonymous, 4s. 6d.; A. H. C., £2 10s.; Returned Income-tax, 5s.; Gl. 40,132, M. Box, 4s.; J. M., for O.O.M., 2s. 6d. Towards meeting the increasing expenditure.—S. H., the Lord hath need of it, £3 15s. For Indian Famine Relief Fund.—Two Sisters, 5s.; Two Friends, £2; Philos, £1; Liverpool Gleaner, sale of Guinea, 18s. 6d.; Torquay, £3; Gl. 76,355, 5s.; Unprofitable, 2s. 6d.; Gl. 47,579, 4s. 6d.; A. W. W., Hythe, 10s.; Clacton-on-Sea Offertory Plate, 2s. 6d.; Gleaner staying at Whitby, 2s. 6d.; Few Swansea Gleaners, 10s.; Gl. 109,667, 4s.; Miss J. T., 2s. 6d.; J. J., 4s.; R. O. W., 2s.; Mrs. L. M., 5s.; T. C., 5s.; G. M., 6s.; Anonymous, 1s. 6d.; Belfast Gleaner for Christ's sake, 1s.; G. E. R., 5s.; Canadian Gleaner, for orphans, 10s.; M. P., 5s.; L. L., Brighton, 7s. 6d.; J. W. thankoffering, 10s.; Miss L. E. R., 5s.; Friend, Immanuel Church, Birmingham, £1; M. S. A., 1s. 6d.; E. H., 10s.; Ten weeks, 6d. a week, 5s.; E. B., 1s. 6d.; E. J. M., 2s.; Anonymous, 5s.; J. H., 5s.; Gl. 19,807, 5s.; Friend, £1; Anonymous, for Sinto Mission, 5s.; M. L., 1s. 6d.; Miss M. T., 8s. 2d.; B. A. T. H., £1 1s.; L. S., 5s. For the Bible.—Gl. 15,370, 5s.; A. S., per Miss P., 5s.; F. S. T., Pensance, 2s.; P. Q., £1; O. I. S., 5s.; Rev. J. E. N., 5s.; Miss E. M. L., Thankoffering, 10s.; A. C., 1s.; L. S., 1s.

For East Africa Famine Fund.—Gl. 76,355, 5s.

A source of income for the Society which is capable of considerable extension is that from Foreign stamps. Already the sales of these stamps realize every year a sum of over £200, but still more could be done if more of our friends who have Foreign stamps would forward them for sale. They should be sent to the Lay Secretary, Church Missionary House, Salisbury Square, Fleet Street, London, E.C. *Ordinary English stamps which have passed through the post are quite useless.*

The Rev. C. F. Jones, 6, Sefton Road, Rice Lane, Liverpool, who kindly undertakes the disposal of the Society's Foreign and other stamps, will gladly send packets or single stamps on receipt of postal order addressed to him as above.

Packets of Foreign, Colonial, &c., stamps are gratefully acknowledged from the following friends:—

Gleaner from Monkstown, Miss Hewett, R. Holbrook, Gleaner, Kent, Miss V. B. J. Doxat, Miss Powley, Miss M. Hington, Mrs. Welch, Miss James, Mrs. Matheson, J. M. K., Ipswich, Gl. 72,790, Lady Bailie, O. L. Field, Miss Ada Radford, Mrs. Farley, Gleaner E. M. B. (also album); J. B. Webb (also album), Gl. 71,655, Mrs. Love, Belfast, Gleaner, A. K. K., Miss Thomas, and three packets from anonymous friends.

The following articles are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

Very effective water-colour drawings executed by a lady exhibitor at the Royal Academy, &c., from 4s. to 15s. each.

Ancient glass from a lately-discovered rock-hewn tomb at Beit Jebrin (Libnah). The glass is Grecian or Roman, about 2,000 years old. It is iridescent from age, and some pieces are of unusual design. Genuine guarantee. Prices from 10s. to £3 each piece. Also small Roman lamps, 2s. 6d. to 5s. each.

A "Thomas" sewing machine, with treadle table.

Spotted cowrie shells, 3 or 4 inches long, 6d. each.

A number of autographs. (Lists on application.)

A copy of Cassell's *Egypt*, in parts, 10s.; *Views in Syria and the Holy Land*, Burkill on the New Testament, Matthew Henry's Commentary, 3 vols., £1; and other books.

The Receipts of the Gleaners' Union for the months of May, June, and July, are as follows:—Enrolments, £5 17s. 6d.; Renewals, £12 19s. 4d.; Expenses of Union, £42 15s. 9d.; Our Own Missionary, £39 9s. 10d.; to General Fund, £27 16s. 4d.—Total, £128 18s. 9d.

Miss Etches' Canadian Tour.

MISS S. M. ETCHES, of the Women's Department at Salisbury Square, is about to proceed to Canada, on a visit, to carry on work in connexion with the Canadian Church Missionary Association and the Deaconess House, Toronto. Prayer is asked for a great blessing on this effort.

PRAISE AND PRAYER.

PRAISE.—For the safety of the Society's missionaries in China (pp. 147–149). For the life-long labours of devoted friends of the Society now called to their reward (pp. 145, 146). For the reinforcements of the year (p. 158).

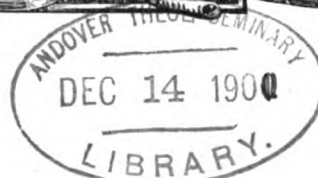
PRAYER.—That the noble band of martyrs in China may not have died in vain; that all that has happened and is happening in that country may be overruled for the furtherance of the Gospel (pp. 150, 151). That the Native Christians in China may have grace to stand firm in this time of bitter persecution (pp. 147–150). That the Hausaland party may be specially guided at this juncture (pp. 154, 155). For reinforcements for Japan (pp. 152, 153).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang.

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The Church Missionary Gleaner

NOVEMBER 1, 1900.



Editorial Notes.

"THESE from the land of Sinim." Affairs in China make but little progress. Heartrending accounts of outrages committed months ago continue to be published, but nothing new has happened. Diplomacy drags its slow length along, even in the vigorous hands of the German Emperor. The patience of all who love Missions in China will, we fear, be strained for months to come. There is no sign yet of re-opened doors. Meanwhile, for the encouragement and continuance of our prayers, it is well to remember the wealth of promises contained in that forty-ninth chapter of Isaiah which we have quoted. It is a light thing for the Messiah to restore Israel—so runs the message—He is to be God's salvation unto the ends of the earth, to release the prisoners, to give light to those in darkness, to feed the hungry, to shelter and to guide His people. The passage teems with promises. When we ask who are to be the recipients of these blessings, we find that those from afar, from the north, and from the west, are alluded to in general terms, but that one nation is mentioned by name—this land of China.

The success of the Medical Committee in systematizing and developing our Medical Missions is known to all our friends. The educational and industrial sides of our work are now to have the advantage of similar assistance. The General Committee, at its October meeting, established two Committees, for Educational and Industrial Work respectively. The Society's schools of various grades number 2,000, and the scholars 104,000; while industrial work is carried on in a large number of our Mission stations, though generally on a small scale. In neither case has there been a general and continuous policy at home, and many hindrances have occurred in consequence. Both groups of agencies will now be under the care of bodies of experts. An additional advantage of the change will be the scope given to supporters of both methods at home. Medical Missions have appealed to the sympathies of large numbers who were not stirred by purely evangelistic agencies; and in like manner, we may expect that the philanthropic aspect of Educational and Industrial Missions, now that it is more effectively presented to our friends, will call forth new interest.

The hesitation about Industrial Missions which exists in some minds arises, we imagine, from a feeling that they are secular in character, and that however valuable their work it is inferior to that of preaching the Gospel. It should not be forgotten, however, that an Industrial Mission and Mission trading have no necessary connexion. The former offers an inducement to the Heathen to listen to the Gospel, just as Medical Missions or schools do, or trains converts to earn their own living; the latter may exist for the support of the Mission. We believe it will be found that the chief inconveniences and dangers arise from the latter form of Industrial Mission, which is by no means the kind which the C.M.S. is likely to contemplate. An interesting illustration of the first kind of industrial work on a small scale is given in Mr. Molony's article on a later page.

The extension of interest which we anticipate from the

formation of the two new Committees is an illustration of what we believe to be the best solution of the financial problems which are justly exercising the minds of many of our friends. Assuming that certain of the supporters of the Society are expending on it all the prayer, time, and money that in the sight of God they think they ought, there yet remain vast untouched or only partially worked sources of supply. Of those who help, how many there are whose help does not represent what they could do if their interest were fully roused! Of parishes which contribute, in how many is the interest confined to a small fraction of the earnest communicants, leaving a large number who ought to be reached but are not! In how many parishes is missionary work among the young, that fruitful source of help for the present and the future, unattempted or attempted but feebly! To tap new sources of supply while drawing more deeply from the old, must be our aim.

A most enjoyable afternoon was spent on the first Saturday in October by those who travelled down to Limpsfield for the prize day at the Church Missionaries' Children's Home. Despite a few slight threatenings of rain, the day was bright. The crowd that made an unusual stir at Oxted station, and made its way up the hill to the Home, contained many members of the Committee and other tried friends of the children. As they climbed the steep path through the Home premises, they caught sight of the new building for the younger children, now in course of erection. The views of the country round, brightened by the autumn tints of the leaves, were very beautiful. Inside the Home all was cheerful bustle. When greetings were over, and some refreshment provided for the visitors, a short service was held in the school chapel; then came the prize-giving, presided over by Mr. E. Brodie Hoare, whose unopposed re-election to the House of Commons was the subject of many congratulations; lastly came a sale of the children's work, and a hurried tea before the visitors left to catch their trains for London. We have noted elsewhere the successes of the Home children in recent examinations—a guarantee that the instruction given at the Home maintains its high level. Those who went down to Limpsfield that day must have come away with the conviction that the missionaries' children have a true home where they are well and happily trained.

We wish to call attention to our *Sheet Almanack*, just published at a penny. The pictures this year are from sketches by Mr. A. E. Norbury, who has great experience in Eastern scenes, and pains have been taken to render the letterpress as complete as the space allows. An artistic Card Calendar, suitable for drawing-rooms, will soon be ready, price sixpence.

A new book for young people, written by Miss Baring-Gould, is about to be published by us. Its title is *With Notebook and Camera*, and it describes scenes and incidents met with in the author's recent travels in India and the East. The illustrations are to a great extent reproductions of Miss Baring-Gould's own photographs. We venture to recommend the book strongly.

We are glad to see that a life of our late missionary, the lamented Miss Irene Petrie, has been written by her gifted

sister, Mrs. Ashley Carns-Wilson, and published by Hodder and Stoughton, price six shillings. In addition to Miss Petrie's personal life, the volume contains the information which should be found serviceable by students of the Kashmir Mission.

The Death of Imad-ud-din.

"WE are grieving to-day," writes Miss E. Wauton from Amritsar, in the Punjab, on Aug. 29th, "over the loss of our good Padri. It has come rather unexpectedly, as till Sunday he had been going on fairly well and there seemed every hope of recovery.

"He said to his attendants when they were trying to place him in a position where he would be able to rest, 'Don't lay me on this side or that side. I want to have my face looking upward towards the Gate of the City, so that when the call comes I may go straight in.'

"And so we saw him on Monday evening with a calm expectancy on his face as if he were just listening for the call to come. When it did come, they say he opened his eyes and looked with a glance of happy recognition as if seeing some one he knew, and then passed peacefully away. He was laid in the cemetery the next evening. The Rev. Rowland Bateman came so as to fulfil his wish that one of the '*buzurg Padries*' [senior or leading clergy] would read the service over him."

In such Christian calm, at the age of about seventy-five, passed away the Rev. Imad-ud-din, D.D., pastor of the C.M.S. congregation in Amritsar, once a leading Mohammedan preacher and fakir, and for more than thirty years the most prominent Indian champion of Christianity as against Islam. "I question," writes the Rev. P. Ireland Jones, "if there has been any more remarkable convert from Islam, one who has done more by voice and pen for the cause of Christ's truth." As long ago as 1884 Archbishop Tait conferred upon him the degree of Doctor of Divinity for his learned writings.

A most interesting and thoroughly Oriental account of Imad-ud-din's life, written by himself, is published by our Society.* He has not long survived his friend and leader, Robert Clark.

May God raise up many such men to proclaim the Gospel truth to the Mohammedans of India.

Christ's Repeated Command.

"Pray ye therefore" (St. Matt. ix. 38).

"Pray ye therefore" (St. Luke x. 2).

"GOD hath spoken once, yea twice have I heard this." To David's mind and heart it was conclusive when anything had been said twice by God. Repetition of a command implies its importance, its urgency, its incumbency upon those thus twice charged. Or it may mean that it falls on ignorant or inattentive ears. "God speaketh once, yea twice, yet man perceiveth it not" (Job xxxiii. 14).

The command contained in the two texts which head this paper is a repeated command. Like the Lord's Prayer, which was given twice (St. Matt. vi. 9-13; St. Luke xi. 2-4), this equally important prayer was twice given. A comparison of the two passages is very interesting. The incident recorded by St. Matthew comes first in point of time, and belongs to the earlier months of our Lord's ministry. He was then in North Galilee—doing pioneer work—for already His great forerunner was imprisoned (chap. xi. 2), and Jesus was labouring alone. But success attended Him there, in those small towns and frequent villages, and "multitudes" flocked to Him and followed Him. Very touching is the picture drawn in the verse imme-

* *A Mohammedan Brought to Christ*, being an Autobiography of the Rev. Imad-ud-din, D.D. Price 1d. Church Missionary Society, Salisbury Square, E.C.

diately preceding our text. "But when He saw the multitudes, He was moved with compassion on them, because they were tired and lay down, as sheep having no shepherd (ver. 36, marg.). He wanted help; the net was breaking, He must have some "partners" in His toil—some "workers together with God" (2 Cor. vi. 1). Hence this first command. It was to His "disciples," who might be themselves the answer to their own prayer, that Jesus spoke. The sons of Zebedee were so to pray. St. Peter and St. Andrew in their lake-side dwelling were to put up the same petition. Strange must it have been when, perhaps next day, these disciples were named "Apostles" (St. Luke vi. 13). There had been "disciples" before; John the Baptist and others had such; it was for the great "Apostle and High Priest of our profession" (Heb. iii. 1) to inaugurate a *new* office, and to bring to light a *new* duty.

No doubt this appointment of Apostles was for Home Missions. Jesus always taught that home claims ever came first (St. Matt. v. 15; St. Mark v. 19); and perhaps—as Godet suggests—the number of Apostles was designed to remind of duty towards "the twelve tribes of Israel" (cf. St. Matt. xix. 28).

But the second time that Jesus gave the command, "Pray ye therefore," the whole circumstances were changed. Jesus was in the south of Palestine. His mission and message had been made known through the Jewish population. They had not been "Christianized," but they had been "evangelized," and now the Master's time was come for a wider effort. The Gentiles were to be included in His work of Redemption; they, too, should have their special messengers.

This was no new thought in the Master's mind. At the opening of His ministry, in His first sermon in the synagogue of Nazareth, He had more than hinted that the Gentiles should share, and even for a time monopolize, the blessings which He came to bestow; and the very suggestion had led to the second attempt to kill Him (cf. St. Luke iv. 24-30). In pursuance of this Divine purpose Jesus proceeds to select His second and larger band of missionaries—seventy in number, with possibly a reference to the Jewish idea that that number corresponded to the world-wide peopling of the earth, viz., Japhet, 14 divisions; Ham, 30; and Shem, 26 = 70. But when He had made His selection, for the material was ready for His purpose, He once more asks for prayer—asks it of the seventy chosen missionaries—prayer for a larger supply, that more quickly, more effectually, the way "before His face" might be prepared, for assuredly thither "He Himself would come" (ver. 1). This fact is not often grasped. We think of the friends at home praying while our beloved missionaries are labouring. The Master would bid the workers to pray, for they, more than we, know the urgency of the need, and the utter inadequacy of the supply; and they must not be so intent upon their own corner of the field as to forget the vast reaches—"white already to harvest"—where no reaper as yet has thrust in his sickle nor any gleaner has gathered in a sheaf. "Pray ye—ye labourers—the Lord of the Harvest that He would send forth labourers into His Harvest."

Remember—it is the Lord who owns the Harvest; it is the Lord who wants the Harvest gathered in; it is the Lord who alone can thrust forth the labourers.

Three weeks of prayer! What might not such secure? A hundred years ago there was no need that C.M.S. should pray for means. Men gave their money before a single missionary was on their list, and while still almost the whole world was closed against the Gospel. Entering on this New Century we have no need to ask for "open doors"; they lie wide open on every hand. We do need to pray for labourers. Many have fallen where they were harvesting for Christ, and vast tracts—the "promised land"—lie untouched. But we need specially to

pray for means. It is a question in some hearts whether it may not be needful to refuse the labourers who offer, because God's people will not give for their support—because they *will not*, not because they *cannot*! Let prayer be for ourselves at home—we *need* it. And oh, may these prayers return into our own bosoms with mighty spiritual influence and result!

(1) Let us pray with full purpose ourselves to obey the plain and definite command, "Pray ye."

(2) Let us pray with fresh and real sense of the great and pressing need. Harvests perish if they are not reaped.

(3) Let us pray with a heart full of the Promise and Purpose of God—"the Lord of the Harvest."

(4) Let us pray with resolve that we—you and I—shall bear our personal and self-sacrificing part in its performance. Lord, teach us to pray!

W. E. B.

The Famine amongst the Bhils of Western India.

AS we pointed out last month, the Indian Famine is not done with. Though the actual dearth is over, the effects will long continue. Not only will the thousands of famine orphans remain to be taken care of, not only will many of the sick and incapacitated need time before they can recover, but the whole country side, with its inhabitants swept away by entire villages, will not resume its wonted aspect for years to come.

Total Breakdown of Workers.

We regret to say that almost the whole of the staff of workers who had so manfully gone to the rescue of the Bhil Mission have broken down under the strain of painful scenes, unhealthy surroundings, and ceaseless labours. They had to combat famine and cholera together. We can judge how sleeplessly vigilant the famine workers had to be from a phrase in Mr. G. W. Tyndale-Biscoe's letter quoted below: "... seeing the people fed properly, which they are not, when there is no sahib about."

The story is much the same in each case. One after another they were found by their colleagues battling on in spite of illness, and only induced to give up when the strain had reached breaking point. Mr. J. C. Harrison, Dr. A. H. Browne, Mrs. Browne, the Rev. E. P. Herbert, the Rev. and Mrs. A. Outram all suffered severely. Mrs. Outram's was perhaps the worst case: she was taken to Agra only just in time to give her a chance of recovery. Mr. and Mrs. Outram have now returned to England, in very poor health still.

How a Fresh Staff was provided.

Of the staff on the Bhil Mission only the Rev. E. Rhodes remained. Dr. Orbison, of Lahore, "a chance but providential visitor," came to the rescue. Mr. G. W. Tyndale-Biscoe, brother and helper of the Rev. C. E. Tyndale-Biscoe, of Srinagar, providentially landed at Bombay just in time and went up country, and with him went the Rev. J. W. Goodwin. One of the Indian medical assistants from the Amritsar Medical Mission, named Wilson, joined Dr. Orbison. The Rev. A. E. Day was at length able to start on his delayed journey. Last, but not least, an earnest Christian soldier (thank God we have such in India!), Sergeant J. S. McArthur, of the King's Own Scottish Borderers, Cawnpore, obtained leave from his regiment and volunteered his services.

Mr. Tyndale-Biscoe writes an interesting letter from Kherwara, on Sept. 1st, describing what may be called

The Fag End of the Famine.

"I spent three pleasant but rather damp days with Mr. Rhodes at Kalba, seeing the people fed properly, which they are not when there is no sahib about. Besides this, we clothed a few of the scantiest clad and doctored a few sick, not to

say wounded, as the Bhils seem fond of cutting each other about with their swords and things.

"Every man goes about fully armed. One can't send a messenger or coolie a couple of miles without an armed man to protect him.

"The people seem to be suffering a good deal from dysentery, due partly to their eating too much, or rather to their not being able to digest their food, and partly to cold, the weather being wet and chilly. Ophthalmia too is rampant. I am employing my time to a certain extent going to the kitchens at feeding time with a bottle or two of chlorodyne in my pocket, and eye lotion. One finds fifty or sixty pairs of bad eyes at each station.

"It is curious to see three or four hundred people sitting as they do in lines waiting for their food in *absolute silence*, half of them children too. It seems as if they had only one thought—food.

"The children are very nice, but very solemn. It is difficult to get a smile out of any of them. I have never seen one attempt to play. They have hardly come out of the valley of the shadow yet.

"Mr. Rhodes has made great friends with the people in Kalbai and Bokla, the latter a noted robber village. It seems a great pity he cannot speak to them.* There seems a much better foundation to work upon in these people, lawless robbers though the men are, than amongst the effeminate hypocritical Hindus.

"There has been beautiful weather lately for the crops, rainy days alternating with bright sunshine. In two or three weeks the people will be harvesting a self-grown crop of some millet. This ought to relieve us a good deal."

The Sympathy of Indian Christians.

We have noticed a reference in a letter from Mrs. A. E. Ball, of far-off Quetta, which tells of the sympathy of the Indian Christians for the suffering Bhils. It is a type of what is being done in many other parts of India. She writes:—

"Our Christians here in Baluchistan are nobly helping to bear the burdens of the dying, starving millions in India by sending liberal contributions out of their own poverty; and all my women are busy making garments to clothe the naked in Gujerat."

Ourselves.

Thick Paper Edition of the "Gleaner."

FROM time to time we receive complaints from our readers that the transparency of the paper on which the GLEANER is printed makes it difficult to read the pages at the back of the illustrations, while the glossy surface is trying to many eyes, especially under artificial light. We have had to explain to our kind correspondents that we are obliged to have a thin paper, because the GLEANER, with a wrapper, is even now as close as we can go in safety to the limit of weight for the halfpenny post. The smooth surface is essential for the proper printing of our pictures.

Being anxious, however, to meet the needs of our readers, we have arranged to have a certain number of copies printed on a superior art paper, which will be quite opaque and at the same time less glittering, while the illustrations will be produced with much greater delicacy and beauty. Those who keep the GLEANER for binding will find this edition most suitable for the purpose.

The price of the Thick Paper Edition will be 2d., or 3d. post free. It will be first issued in January. Orders should be sent in early.

Change of Day of Publication.

Will readers of the GLEANER and those friends who are concerned with its distribution kindly note that the Magazine will be published ordinarily on the 26th of the month in future instead of the 25th, as hitherto? We mention this to anticipate complaints from subscribers and others who may not receive their copies quite so early as usual. Every effort will be made to insure delivery of copies on or before the last day of the month. This change is rendered necessary by the increased number of localized editions of the GLEANER. We cannot go to press earlier, so we are obliged to publish later.

* Mr. Rhodes came temporarily from the Punjab, where a totally different language is spoken.



A CARAVAN OF DONKEYS.



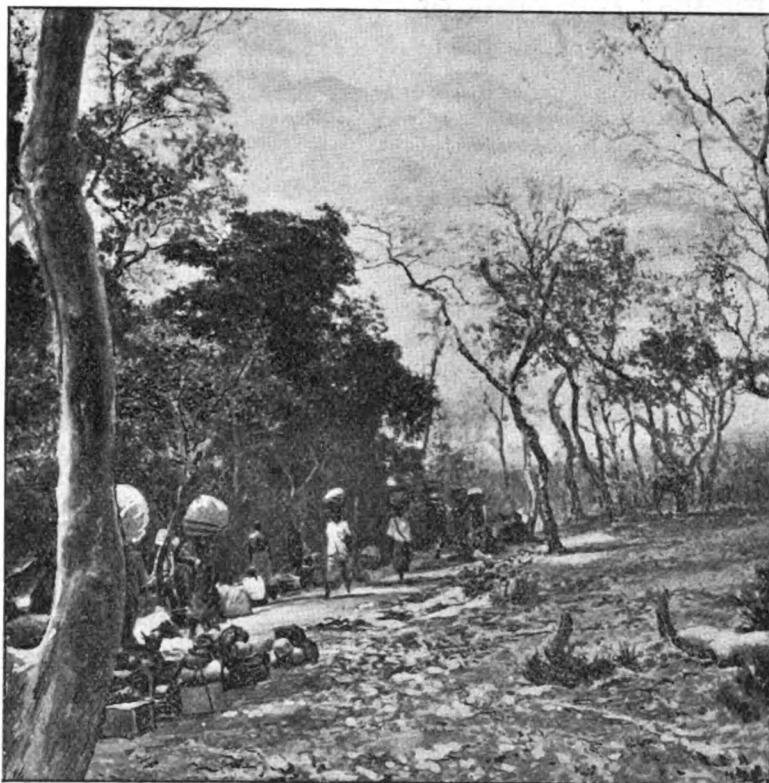
THE GATE OF A WALLED VILLAGE.

Hausaland Photographs.

BY REV. A. E. RICHARDSON.

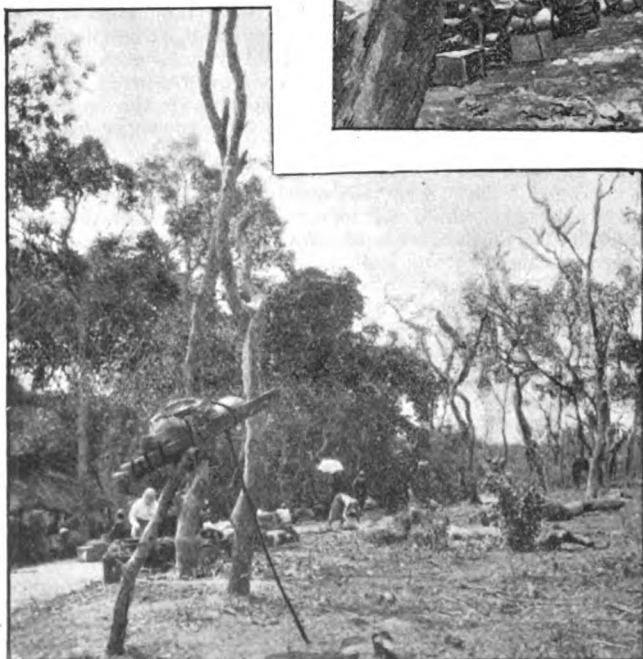
[By the kindness of the late Rev. J. C. Dudley Ryder's family we are able to present our readers with some more views which he took on the journey with Bishop Tugwell's party from Jebba, on the River Niger, to Kano, in the Central Soudan. Several of the photographs relate to camps and carriers, while the others depict scenes along the line of march. Readers of Mr. Richardson's journals will welcome these illustrations of them. He has kindly added a few explanatory notes.—Ed.]

It was our custom to start early so as to get as much marching as possible done before the heat of the day. About 10.30 each morning we rested by the roadside to eat our breakfast, which had been cooked overnight. The large



A PASSING CARAVAN.

picture which shows us thus resting was taken just as a caravan of women was passing. Any other opportunity for a rest by the way (as in the ninth picture) was always welcomed. The carrier drinks enormous quantities of water. He does not object to it because it happens to be bright green or brown in colour, nor does he mind his fellows bathing in it first. The Hausa finds the greatest difficulty in picking up his burden from the ground, so he wisely (?) carries a pole five or six feet long with



A PROP FOR A CARRIER'S LOAD.



HAUSA CATTLE.



OUR LOADS STACKED IN CAMP.

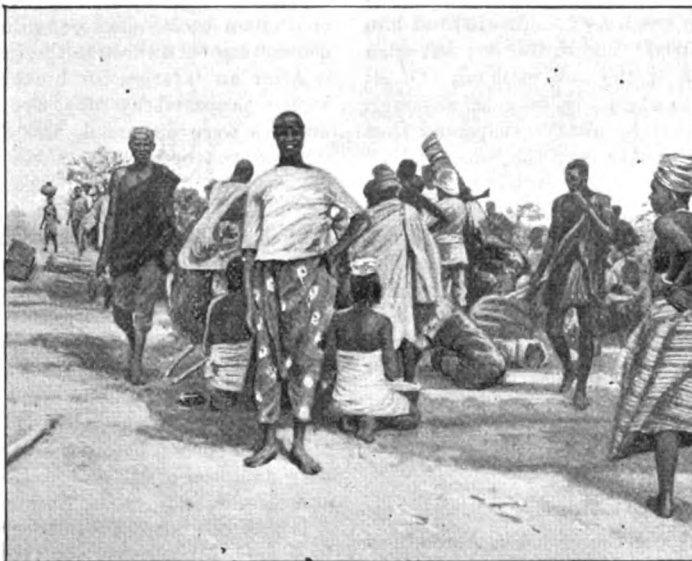


THE ENTRY INTO ZARIA.

which to prop up his load whenever a rest is possible. The corner picture on the opposite page shows such a load propped up during a rest.

At night time the loads were stacked together, as in the sixth picture, as a protection from rain. A shady tree is not always available.

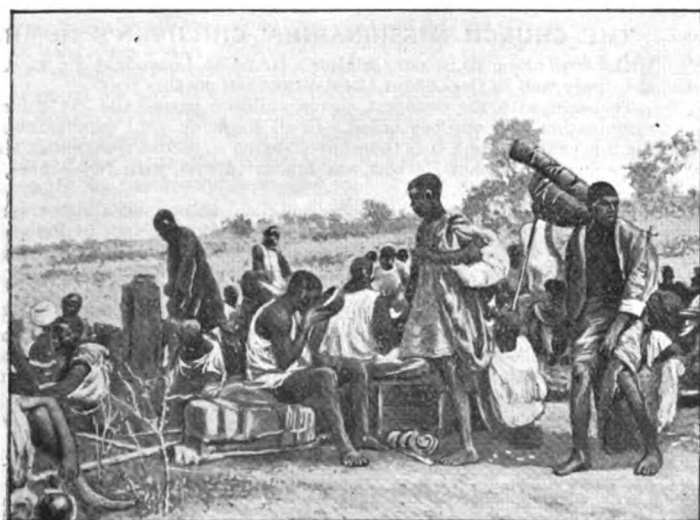
Mr. Burgin, upon whom fell the arduous duties of "mess president," may be seen in one picture searching the boxes for suitable provender for the party. In this capacity of "mess president" Mr. Burgin never lost a chance of bartering for food in the native market. He is very busy in the centre picture on this page. The man approaching on the left side



BARGAINING.

wearing a black cloth round his waist and over the left shoulder is Ali. He came as guide from Jebba and was invaluable in marshalling the men. He fought in the Bida, the Ijebu-Ode, and the Ashanti campaigns. He also was sent to England for rifle practice. Having left the army he offered his services to us.

An interesting scene *en route* was our encounter with a caravan of 300 donkeys passing through Kagara, carrying salt and hoes. Upon the rocky hills in the background live the former inhabitants of the plain, the heathen Ananis, who to-day are the chattels of their powerful conquerors. The



CARRIERS AT THEIR MIDDAY MEAL.



FROM OUR HOUSE DOOR IN ZARIA.

people of Kagara frankly told us that they had no farms. They all carry coils of rope fastened to the sheaths of their swords, the rope being used for binding any unfortunate travellers who may fall into their clutches. In other words they are slave-raiders. There is little wonder that caravan guards carry arms or that the villages are protected by walls.

The city gates, like the walls, are built of mud. A beam of wood supports the roof. Often the gate tower possesses two doors. During an attack the space between these doors is filled with stones. In the second picture a string of women is sallying forth from the gate of a walled village. The women about Gwari plait small straw cushions to place between their heads and their loads. The groove of the cushion protects their hair, which is plaited to form a ridge in the middle of the head. In the picture of the entry into Zaria the walls are seen, with their curious rounded battlements. The walls in this case were thirty feet thick at the base.

We were often attracted by the sight of Hausa cattle, such as those in the fifth picture, far superior to those at home. When bulls are taken through the streets the owners are obliged to lead them with a rope tied to the horns or neck and another fastened to a hind leg. Often a drummer runs in front crying, "Sa! sa! sa!" (i.e., bull), whilst he vigorously beats his drum.

In the picture of our entry into Zaria Mr. Bako, our interpreter, is seen riding his horse in the foreground. Behind him follows the man with the "open box," that is, the box left open to put in any stray article found at the last moment. Of all things a carrier disliked to have to carry this because, although it might actually be a light burden, he always suspected that more might be added to it. In it may be seen the "demi-john" in which we carried water to be used in the event of failure to discover any on the march.

The last view was taken from the door of our house at Zaria. One of our "house boys" is in the centre of the picture. The road was comparatively clear at the moment of photographing it, but was usually thronged with excited but good-natured spectators. One old lady remarked, after a prolonged stare at us, "Kai! (an expression of surprise) our very eyes will drop out with gazing!"

A Missionary Conference within the Arctic Circle.

THIS is the day of Conventions and Conferences, Assemblies and Synods, but there has been none to compare, in some respects, with a Missionary Conference held at St. Matthew's Mission, Fort McPherson, in the Mackenzie River diocese, North-West Canada, on the last two days in June. It was in the "uttermost parts of the earth"—at one of the most remote posts in the British Empire—within the Arctic Circle, at the time when there is perpetual sunlight, in almost tropical heat, notwithstanding the high latitude.

All the clergy were present with the exception of one. The Rev. I. O. Stringer had travelled over 200 miles from his station in the Arctic Ocean, in a boat manned by Eskimo. The Bishop had come in the *Ella Ya*,* nearly 800 miles from an opposite direction, picking up the Rev. and Mrs. W. Spendlove on the way; and the absentee, the Rev. T. J. Marsh, would have had to travel more than 1,000 miles. It was the intrusion of French priests amongst his people which prevented his presence.

The Conference opened on St. Peter's Day with Morning

* The *Ella Ya* is a little "open" steamer, capable of holding three or four people, which the Bishop bought in 1898 of some miners who had no further use for her. "It is a small affair," he writes, "and not quite so commodious as I could wish; but I have bought it at less than half what it has cost to bring it hither, and I think it will do good service and enable me to visit the Missions at my own convenience, instead of being dependent on the Hudson's Bay Company."

Prayer and Holy Communion. The church was crowded with Indians, although the service was in English. As the Bishop's sermon, a plain simple address to the clergy and Christian leaders, on Phil. iv. 1—8, was interpreted as he went along, they would feel that they had some part in it. The music was entirely vocal. The Christian workers alone partook of the Sacrament, and the offertory, which amounted to eighty-five dollars, was given to the newly formed native endowment fund.

In the evening, after service in the Tukudh language, a prayer-meeting was held whilst the midnight sun was shining—a novel sight to the visitors from the Southern stations.

The next day, after the meeting had been opened with a hymn, prayer, and the reading of a portion of Scripture, the Bishop gave his address, and this was followed by one each from Mr. Spendlove, Mr. Stringer, and Mr. Whittaker. The Archdeacon followed with a note of praise and gratitude for success granted that he had lived to see, and been instrumental in, the spread of the Gospel light in all that region. Down the mighty Yukon as far as Behring's Strait, up towards its head waters amongst the now famous gold-fields, along the banks of the Porcupine and Peel Rivers, there are many who, themselves or their fathers once heathen, can now say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." He also spoke of the danger of relapse on account of the influence of the miners, and urged the formation of a chain of Missions extending into the regions beyond, and connecting with those in the Selkirk and Caledonia dioceses.

After an interval for luncheon provided by the Bishop and kindly prepared by Mrs. Spendlove, some business and other matters were discussed, and an enjoyable and profitable Conference was brought to a close with a hymn and prayer, the Bishop pronouncing the Benediction.

Sunday, with its services in four languages, Sunday-school, Bible-class, Baptism, and Private Communions, was a very full day, but as the work was divided no one was overtaxed, excepting, perhaps, the Archdeacon.

One or other of the Church leaders conducted prayers every evening, and two of them, who are really eloquent preachers, are studying under the Archdeacon in the hope that they may be raised to the diaconate in a few years.

One little incident must not be forgotten. Almost the last act of the Bishop before his departure was to baptize the newly-born daughter of Mr. and Mrs. Whittaker, the Rev. I. O. Stringer and Mrs. Spendlove standing sponsors.

It may be added that but for the help rendered by the *Ella Ya* it is doubtful whether the Conference could have been held at this time and place.

THE CHURCH MISSIONARIES' CHILDREN'S HOME.

THE boys and girls at our Children's Home at Limsfield did exceedingly well in the Oxford Local Examinations this year.

To begin with the youngest, eleven children passed the Preliminary examination, and one boy failed. In all England, 3,391 candidates sat for this examination; it is therefore pleasing to record that, out of that large number, Miriam Herbert was bracketed first, with two others, in Religious Knowledge.

In the Junior examination, three obtained second-class honours, six passed, and two failed. Seven distinctions were gained, in Religious Knowledge, English, Latin, and Drawing. Out of the 4,455 candidates who sat for this examination Grace Neve was bracketed third in Religious Knowledge.

Only the girls stay long enough at the Home to enter for the Senior examination. Seven sat, and four passed, two of them with third-class honours. Besides honours in English and German, all four girls obtained honours in Religious Knowledge, Mabel Williams being bracketed first out of a total number of 1,929 candidates.

Our readers will be thankful to know that the general education of our missionaries' sons and daughters is so efficiently carried on, and in particular that the religious teaching is so signally thorough as these successes show.



The Missionary Farewell.

WHY is it that Exeter Hall fills to overflowing when we bid farewell to our missionaries every autumn? Of course many friends of the missionaries are present; and when, as this year, more than eighty missionaries are on the platform their friends account for a considerable portion of the audience. What brings the others? Not, we think, a desire to be sentimentally stirred by a parting scene in which they have no direct concern, but rather a wish to honour the men and women who are going forth and to participate in that refreshing spiritual atmosphere which pervades these meetings.

The Farewells of this year were modified because of the disturbances in China. No new missionaries are going thither, and only Dr. and Mrs. Duncan Main and Miss Johnstone are returning, the latter to her work in South China, the two former to Shanghai in the hope of returning soon to the great Hang-chow Mission Hospital. Accordingly it was thought best to hold only one Exeter Hall meeting instead of two. The result was to give us a very closely packed meeting on Tuesday, Oct. 2nd, while the addresses were such as to make it deeply interesting.

The prevailing note of the meeting was struck by the opening hymn, Miss Stock's well-known—

"Let the song go round the earth,
Jesus Christ is Lord."

Another set of most appropriate thoughts was suggested by the Second Lesson of the day, the third chapter of Ephesians, which the Rev. G. Furness Smith read. A glance at the chapter will reveal them.

Sir JOHN KENNAWAY's speech from the chair was of course reminiscent of other partings which the year has seen, and touched wisely upon most of the current topics of interest—the China troubles, the Indian Famine, the Hausaland mission, and the Society's financial outlook.

The Rev. H. E. Fox had now a triple duty to perform,—to give us statistics as to the missionaries going forth, to introduce those upon the platform by name, and to read the General Instructions.

A Few Figures.

There were 88 missionaries upon the platform, he told us, and 51 had already left for the foreign field. Curiously enough another pair of figures was almost identical with these, for there were 87 returning to the Missions and 52 going out for the first time. The numbers of the sexes were nearly equal, for there were 66 men and 73 women, including in the latter 26 wives of missionaries and one fiancée. Thirteen are at present detained because of the China difficulties. These figures are smaller than last year, when 115 missionaries returned to the field and 80 new missionaries went out, but the year is not far enough advanced for any inference to be drawn from the circumstance.

Enough of figures. Mr. Fox passed on to his introductions. As usual, each group of missionaries sat under a large placard bearing the name of the Mission; and this year the groups were brought as far forward as the platform would allow, so as to be seen more easily. Each stood as his or her name was announced; and to each of the recruits Mr. Fox gave a few words of description. He gave the audience credit for knowing all about the senior missionaries. Let us hope they did.

The "General Instructions."

As is well known, the Committee give to each missionary a set of Instructions, more or less minute according to circumstances, as to the duties assigned to them. In addition to the individual Instructions, a paper of "General Instructions" is drawn up and read or presented to all alike. The "General Instructions" usually take up some topic for exhortation. This year the leading thought was that of loyalty—to the Lord and to our fellow-man. The development of this subject was very

happy in its phrases. For instance, in speaking of loyalty to "the household of faith," the Instructions pointed out that—

"Saints, like the sun, have their spots, and sometimes more at one season than another. But loyalty uses no coloured glass to search for and record them."

Again, as to the mutual loyalty of the missionaries to each other—

"It is the temptation of youth to think that wisdom comes rather by intuition than experience. It is the temptation of age to be suspicious of the zeal and impulse of the new arrival. Loyalty will correct the fault of each. . . . Loyalty will make subordination easy for the junior, it will stimulate sympathy in the senior. . . . It will destroy that pestilent seed of gossip which, like thistledown, spoils so many a good harvest-field."

One passage dealt with the Committee's own loyalty to old principles. The affirmation was not needed, we are thankful to believe, but nevertheless it will be welcome to many of our readers. The Committee said—

"Without condemning others, our fathers desired that their Society should proceed as a Church of England Society on definitely Evangelical and Protestant lines. They did so because it seemed to them that, so understood, the Church of England in her doctrine and order followed closely the teaching of the Apostles and the example of the primitive Church. To the same principles the Committee of to-day are as ardently attached. On the same lines and no other, without compromise and (if possible) without controversy, the Committee have unswervingly sought to follow."

On the subject of finance the Committee urged a loyal economy, because "the Society's income is always sacred in its character, but uncertain in its amount." In view of the serious financial outlook, this reminder was timely.

It is a new thing to read the General Instructions in Exeter Hall. Hitherto, for many years at least, they have been reserved for the Committee Room.

The Addresses.

Four senior and four new missionaries then gave short addresses.

The Rev. C. T. WILSON, one of the earliest Uganda pioneers, and now of Palestine, pleaded for prayer for Missions to Mohammedans. The Rev. J. M. CHALLIS, going out to reorganize that famous institution, Jay Narayan's College at Benares, held a brief for Educational Missions. Dr. DUNCAN MAIN said, "I am asked what good I can do in China just now. Well, I do not know what I can do, but I mean to be there." He was most amusing in his comparison of the ample supply of men in England to an accident in Hyde Park and seven doctors rushing to offer their services. "Two take hold of his legs, two more seize hold of his arms, whilst a fifth holds his head, and the sixth rushes in with his stethoscope, and between them they bear the poor man away." The implied contrast with the destitute condition of the heathen world was most effective. Mr. E. W. DOULTON, of Usagara, East Africa, who spoke last, is one of the missionaries whom we owe to our Australian associations. His leading thought was the question, What would be the measure of our love, our giving, our enthusiasm for the work of Missions if we looked at it in the light of eternity?

The first of the four recruits was the Rev. HECTOR McNEILE, son of the famous Hugh McNeile, and himself of venerable aspect. He spoke wisely on "substituted service." The Rev. G. T. MANLEY, who spoke next, is Fellow of Christ's College, Cambridge, and was senior wrangler a few years ago. He gave an account of a small missionary study band formed eight years ago to which he belonged, from which several had already gone out to the field. The Rev. S. HEASLETT and Mr. G. C. VISE, from the College, also spoke.

The concluding address by the Rev. H. WOFFINDIN, Vicar of Holy Trinity, Tulse Hill, was a most earnest expansion of two thoughts—the motive power which sends forth the missionary, and the power by which we might help him to accomplish his work. We must quote one passage:—

"Shall we retrench? Before we answer that question, let us stand again under the Cross, and let us ask what Jesus will say and think about us if we retrench. Before we answer that question, let us pray for the Divine Spirit of God to be poured upon you and upon the Church, and then I do not think we shall retrench. I think we shall hear Him say to us in accents very clear and very loud, 'Speak unto the Church Missionary Society, that it go forward.'"



A TYPICAL CHINESE CROWD AT WAN-HSIEN.

From West China to Shanghai.

BY THE REV. O. M. JACKSON.

WHILE we have been saddened by the news of all the troubles in China, the wreck and pillage of Mission stations, the persecution and wholesale murders of Native Christians, the awful massacres of so many missionaries, the trials and privations of many others, and the almost entire evacuation of the whole land, yet we have been cheered from time to time by the news of the safety of our own missionaries. Though the disturbances have caused a terrible strain upon some of them, there has been no loss of life.

In the case of the West China missionaries who were so far away in the province of Si-chuan all went well until July 11th, when the people became excited by the news and in one or two of our cities riots were only prevented by the vigilance of the authorities. Twenty-three of our missionaries congregated at Mien-cheo on July 26th, and on the morning of July 29th embarked in five boats for the long river journey. One of them, Mr. A. A. Phillips, writes:—"Monday morning was one of the saddest in my life and nothing but assurances that we had been seeking and endeavouring to follow the indications of God's will would have taken some of us away even at the last moment."

Of course anchor each night well clear of the many riverside cities which they passed. Probably the people of these cities were never aware of their presence, for in the daytime these large mat-roofed and well-laden boats are passing every day and it is the custom to anchor just at dusk and go off again at daybreak.

On the last two days of this stage the river passes through the scenes of the rebellion of Yu-mantze, two years ago. On the

On the evening of that very day on which our friends left Mien-cheo was held a solemn prayer-meeting at Keswick, when many missionaries and others gathered for prayer for China.

The river from Mien-cheo runs almost direct south and joins the great Yang-tse-kiang at Chong-king (250 miles). It is about as wide as the Thames at London. During the greater part of the year the water is shallow but swift, and there are many small rapids. In July and August, in consequence of the heavy rains, the river is much higher, and fortunately there would be at hand at that period an ample supply of boats—not house-boats but large cargo-boats, which in the shallows of winter cannot come up so far.

The boats reached Chong-king on the following Sunday. On the way they would



MINERS IN WESTERN CHINA.

tops of the hills are the prominent old strongholds, recently repaired, to which the farmers and villagers carried their goods and took refuge during that rebellious time.

At the junction of the two rivers the wide stretch of water is alive with shipping—little row-boats, ferry-boats, loaded cargo-boats, house-boats of all sizes, and huge salt junks, crossing hither and thither, or anchored in lines closely packed side by side at the river bank.

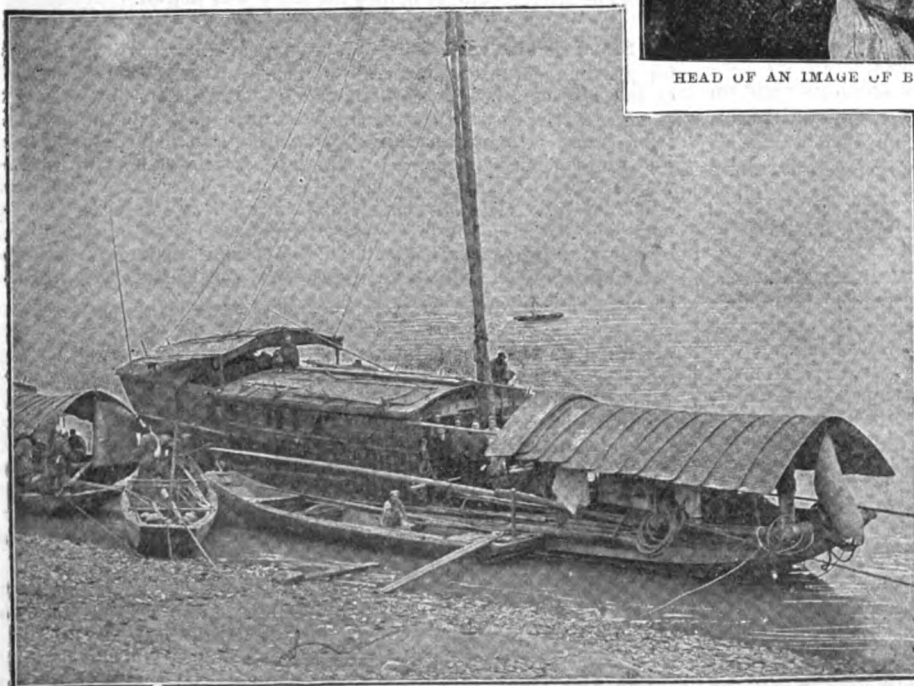
On the right stands the immense and crowded city of Chong-king, the houses and bamboo huts standing right down to the water's edge. The streets rise tier beyond tier far above the river, and from the river one can see flight after flight of wide stone steps which lead up into the city. These steps are more or less steep and irregular, and mostly cut out of the solid rock upon which the city is built.

On reaching Chong-king our friends had to change boats, for the Mien-cheo boats do not go down any further. They did not, however, land at the city or even enter it, for all the missionaries had already gone and their houses were closed. One of the three remaining residents, expecting our missionaries to arrive, met the boats and took them to the opposite bank, where they were kindly taken in at the house which had been left by Mr. Archibald Little, a British merchant, at the disposal of the refugees. This was a most thoughtful arrangement, for missionaries were arriving from various quarters every day. After a stay of not more than two days our friends got off on the second stage of their journey, this time in four large house-boats.

The boat in the picture is one of the sort that they would here make use of. The mast is removed, however, when going down stream. The "house" part of the boat is roofed over, and inside are three or four small, narrow rooms. There are no "fittings" in these boats except some rough shelves for beds and a few shutters and windows. The front half is an open deck and crowded with twenty or thirty men who row the big oars and sleep under a moveable mat covering for shelter at night. The stern is



HEAD OF AN IMAGE OF BUDDHA, 300 FEET HIGH, IN A SITTING POSITION, KIATING, WEST CHINA.



HOUSE-BOAT ON THE YANG-TSE, ABOVE ICHANG.

occupied by the captain, his wife, and family.

The boat keeps in the centre of the stream and moves along at a swinging pace, now and then plunging into the rough waters of a rapid. The oarsmen shout while they struggle and strain to keep the course, but nevertheless the boat rocks and rolls, creaks, and quivers. There is little rest on board such a boat, for if there is not the excitement of a rapid there is the constant yelling of the oarsmen.

The two important cities that are now passed are Wan-hsien and Kueifu. The first is a most irregularly built city. So close are the streets to the river, that long lines of roughly built huts are propped up with bamboo and poles, and appear to be overhanging. In the summer of 1892 the lower part of the city was submerged in the great flood tide of the river, which was exceptionally high that year.

In the picture is a good specimen of a Wan-hsien crowd, or rather any crowd that would gather on the shores of a great city. They are no doubt watching some missionaries, or travellers who have just arrived in a boat. They are nearly all men and boys, an interesting study, showing the variety of light summer garments they wear, from coats and gowns to next to no clothes at all.

Hills and peaks of all heights and varieties line this part of the river. At some spots can be seen the black openings of coal mines or rather coal "burrows," for these Chinese miners shown in the picture dig straight into the mountain. Going up the river one has more leisure to explore these places, but on the downward journey one has to be content to see things at a distance, as the boat passes at a flying rate.

There are many other things to be noticed in the cliffs, such as the temples built in curious and seemingly inaccessible places. Caves or hollows also, no matter how high up, are invariably adopted for shrines or the repose of numerous stone idols. At other places an ambitious sculptor has attempted to carve out a giant idol in the face of a prominent cliff, or cut some immense characters on a conspicuous rock. On the previous page we have a photograph of the head only of the most notorious of these cliff idols. It is 300 feet high, and some idea of the size can be gathered by noticing the man standing on the top of the rock.

The gorges are a grand sight as we come down the river. The quickly changing scenes and shadows, the fantastic cliffs tapering up to the clouds, and the gigantic rocks which run like walls on both sides of the river, now a comparatively narrow channel running swifter than ever, form one of the weirdest scenes I know. We emerge at last, and the mighty river widens out again on the flat country at Ichang.

Having arrived at this busy port of thousands of boats, our friends said good-bye to the mountains, hills, and cliffs, and good-bye also to the native junks with their close quarters and noisy crew; for this is the terminus of the river-steamers—neat, capacious, shallow-bottomed boats. Here at Ichang, half-way across China, is a small British gunboat, painted white, the picture of neatness compared with the fleets of the rough native craft.

Our friends had but to bring their boats alongside the waiting steamer, and they were soon on board, luggage and all. At Hankow they changed again to other steamers which go right on to Shanghai. These steamers travel, of course, day and night, and so this part of the journey is soon accomplished. In all there were four stages of the journey, occupying not quite three weeks from Mien-cheo.

The Mission-Field.

SIERRA LEONE.

A New Venture.—An attempt is being made to evangelize the Limbas, who are described as the most degraded among the tribes in the Hinterland of Sierra Leone. The Rev. C. G. Hensley and Mr. T. Caldwell, who have undertaken this new venture, settled at Katimbo on July 11th. The news from the party is very encouraging. They saw the Limba king, Suluku, at Bumban, and exchanged presents. The king then spoke to the chief at Katimbo, and he placed three houses at their disposal. Mr. Caldwell describes the country, which is in the north-west of the Protectorate, as very unlike the Temne country, being very hilly and mountainous, and consequently much more healthy.

UGANDA.

An Independent Testimony.—Sir Harry Johnston, H.M. Special Commissioner in Uganda, has sent to the Government at home an important report on the country and people. "The difference between the Uganda of 1900," he writes, "and the blood-stained, harassed, and barbarous days of Mtesa and his

son Mwanga is really extraordinary, and the larger share in this improvement is undoubtedly due to the teaching of Anglican and Roman Catholic missionaries." Of the thirst of the people for education he says:—

"It is surprising what a number of men, boys, and even women, have been taught to read and write at the Mission schools. Several of the chiefs use typewriters; in fact, nearly all the official communications that pass between the Regents and myself in the Luganda or Swahili languages are neatly typewritten by a chief or a 'native secretary.' The chief of Toro, on the borders of the Congo Free State, possesses a typewriter also."

Advance in Toro.—The first converts in Toro were baptized by Bishop Tucker in 1896. At the present time there are between five and six hundred baptized Christians and a large number of converts under instruction for baptism. There are three central churches and about forty out-stations. Each centre is commanded by a leader, and the little out-stations have each their own native teacher who "preaches and teaches, and lives the Word daily." At one of the central churches on Sunday, July 1st, the Rev. A. B. Fisher baptized forty-nine converts, and he hoped to baptize twenty more on the following Sunday. All have been well tested and taught.

A Sad Accident.—"Martin Hall drowned Lake Aug. fifteenth." This brief cablegram from Zanzibar announcing the death of the Rev. Martin J. Hall reached us on Oct. 8th. Mr. Hall accompanied the first party of ladies for Uganda in May, 1895. His work in the Mission was chiefly among the Sese Islands, in the great Victoria Nyanza. There he was alone for many months at a time, his headquarters being two and a half days' journey from the residence of his nearest fellow-countryman, and he suffered in health in consequence. He laboured subsequently in Busoga and Koki, and at Mengo, and when it was necessary that a visit should be paid to Nassa, a station at the south end of the Lake, Bishop Tucker sent Mr. Martin Hall there to see what was being done, and to report. From the first Mr. Hall has been supported by friends at Durham, and his loss will be mourned by many who knew him in this country before he went out, more especially as visitor of Gleaners' Union branches and in connexion with his work for the young. No particulars of his death have as yet reached us; but we recall his last words at the special farewell meeting before he left for the field:—"It is useless to deny the fact that we carry our lives in our hands. But let no one say, even if some of us should never reach Uganda, that their lives have been lost. I know of four men now in the field who are out there as the direct result of one life laid down on the shores of Africa, almost before his work was begun."

MOHAMMEDAN LANDS.

"Slave of the Christ."—We have received an earnest request for prayer from one of our Missions to Mohammedans, in behalf of two Moslems who are asking for Christian baptism. One of them is a sheikh who was in the Mission hospital of the station for a time. He earns his living by keeping a little buffet, and has put up over it as the name by which he desires to be known, the words "Slave of the Christ." The other is a man who was educated in a Mission school, and knows English well. "His whole mind," says our missionary, "has been turned upside down by the reading of the Bible." It is not safe to indicate where these two men are; but we are sure that our friends will nevertheless earnestly remember them in prayer.

CEYLON.

Alarm of the Buddhists.—The success of the work in Cotta, some six miles from Colombo, has caused alarm amongst the Buddhist community. A Buddhist newspaper, in its issue of June 26th, raises a loud cry of alarm over what has been accomplished and what is at present being done, and foretells that if present progress continues, Cotta, once the glory of Singhalese Buddhist kings, will become a Christian district. To Buddhist parents it administers a sharp reproof, and calls on them to open their eyes and their ears to perceive what progress Christian work has made.

The Boer Prisoners.—The Rev. J. D. Simmons, our missionary at Nuwara Eliya, has been appointed chaplain to the soldiers who are guarding the Boer prisoners at Diyatalawa.

CHINA.

For the Good of China's Daughters.—The C.M.S. Girls' Boarding School, for the daughters of Christian parents, was

started some thirty years ago on Wu Shih Shan Hill, within the walls of the city of Fuh-chow, and between twenty and thirty girls were in residence there when the C.M.S. was driven out of the city in 1879. The Chinese Government subsequently leased a home to the Mission, and the school grew until there were a hundred boarders and quite a number of day-scholars. Last year the lease of these premises expired, and Miss C. J. Lambert, who is in charge of the school, after considerable difficulty and delay, succeeded in securing an excellent site. On this a very substantial and commodious school has been erected, sufficient to accommodate two hundred girls, together with the ladies' house, a chapel, and covered playground. By far the larger portion of the cost of the land and buildings, £3,000, has been raised privately through Miss Lambert's untiring exertions. She has been her own architect, and personally supervised the workmen, and the Rev. L. Lloyd says, "The school will be a perpetual monument to her energy and ability." The school chapel was dedicated by the Bishop of Victoria on May 15th during the special services and meetings in connexion with the celebration of the fiftieth anniversary of the Fuh-Kien Mission.

The Weeks of Prayer.

AS these weeks draw nearer the interest increases, and their importance and possibilities assume larger proportions. It is very necessary that our friends should understand the purpose and aim of our gatherings. These are to be found—

(1) In the special occasion which seems to be afforded by the *contact of two centuries*. It is with no ordinary feelings we pass over the threshold of a new year. What should be our memories and hopes as we pass into a new century?

(2) In the circumstances of the heathen world—where God has thrown open almost every door—and whence, not in the visions of night, but in actual appeals of living men, we may hear the cry, "Come over and help us." The need of living agents was never greater, never more urgent than now.

(3) In the financial outlook of the Church Missionary Society. We are not desponding, certainly we are not despairing, but we see what men call clouds and mists before us, a background for the Bow of His unfailing Promise! We want to wait on God for the supply of "all our need." We want not so much sermons, addresses, speeches, as prayer, supplication, intercession, and giving of thanks. No meeting will be in true touch with our purpose which is not in very deed a prayer-meeting; and no speech will be in tune with our key-note which does not lead those who listen to pray.

For this it is not necessary in many cases to depend on deputations from far distances. In every parish where C.M.S. finds a home enough is known of its grave needs to enable its friends to gather and spread them before the Lord. We are not going to lean on any "arm of flesh," and we believe that some of the mightiest results will come from some of the humblest, smallest meetings—where are but "two or three" and "Jesus in the midst."

Space does not allow of us telling all that is being done to observe these weeks of prayer. Thursday, Nov. 29th—the eve of St. Andrew's Day—will be set apart for the Headquarters' Meetings, and both in the Church Missionary House and in Exeter Hall there will be gatherings held. Every diocese and county in England will have its share in the movement. Ireland will be largely covered with a network of meetings. Scotland will make its voice heard. Missionaries in all parts of our world-wide mission-field will call their people together—a band of prayer will circle the world!

Reader, is there a meeting planned for your district yet? Ask about it.

Nov. 25th to Dec. 2nd is the week if you are in the dioceses of

Canterbury, Chichester, London, Rochester, St. Albans, or in the archdeaconry of Surrey:

Dec. 2nd to Dec. 9th if you are in the province of York:

Dec. 9th to Dec. 16th if you are in the province of Canterbury (except as above).

If no meeting is arranged can you not get one up? Are you a Gleaner? then this is entirely your duty. Ask your vicar to get up a parochial meeting: help him to make it a great spiritual success. If this is not possible, then get up a private gathering in your own or in some friend's house. Do not be silent when thousands and tens of thousands will be crying, "Lord, help us!" And when we rise from prayer let us once more glance upward and in silence ask, "Lord, what wilt Thou have ME to do?"—and let us go and do it.

W. E. B.

Patpara in Gōndland.

BY THE REV. H. J. MOLONY, *Patpara, Central Provinces of India.*

[Need we remind readers of the GLEANER that the Gonds are a wild, aboriginal tribe living in the Central Provinces of India among whom the C.M.S. has been working since 1878? There are about 300,000 Gonds in the C.M.S. district. The first convert, Paulus, the Bhoi Baba of Bangaur, was baptized in 1885, and there are now 356 converts.]

THE Gōnd missionary is, for the interest and romance of his work, the envied one of nearly all North India. The beautiful scenery, the constant travelling, the close touch with the people, the variety of work, the open character of the Gōnds, the success which God is giving, all these appeal strongly to the mind. The Rev. H. P. Parker, afterwards Bishop in Eastern Equatorial Africa, deliberately chose the Gōnd Mission when he gave up his secretaryship at Calcutta for more direct missionary work. The young man who is located to the Gōnd Mission is sure of many congratulations; whispers of "fever" and "tigers" will only increase his zeal, and he will not be disappointed when he gets there.

Patpara and Marpha* are indeed more like the typical African Mission settlement than the ordinary Indian Mission station. In neither place is there anything of a town. There is no "Mission bungalow in the European quarter," so necessary on sanitary grounds, and yet so often the cause of many regrets to the missionary, who wishes he could live more among the people. At both Patpara and Marpha, the Mission compound is near a village of about 200 people only. The missionary is the big man of the place, and as he has no park gates the villagers come about his house at all times.

We will look at Patpara somewhat in detail. As an important Mission station it was made by the famine of 1896-1897. Before that time Marpha was the chief centre of interest, Patpara having only been occupied irregularly, and no converts having been won in the neighbourhood. But there was a good Mission-house, and Patpara was among a group of Gōnd villages about seven miles out of the town of Mandla. So it was decided to locate the orphanage and leper asylum here.

A Famine Orphanage.

At first we thought we should have only twenty orphans, but it will be remembered that a second year of famine followed the first, and by Christmas, 1897, about 250 children were on our hands. Of these about fifty subsequently died, and nearly as many were claimed by relatives or ran away to relatives or friends. The orphanage is no burden to C.M.S. funds. About two-thirds of the children have Government grants of two rupees (2s. 8d.) a month, and about twenty are supported by friends at home at fifty shillings a year each. The rest of the support comes from the farming operations; there is also a reserve fund, which was collected before the famine was over.

* In Patpara, Marpha, Mandla, and Jabalpur, the *a* in *f*alics is pronounced like short *u* in *but*.

This year (1900), the famine, our farming has been conducted at a loss, and we have had to draw largely on the reserve fund to provide food, as Rs. 2 is not enough to clothe, feed, and house a child in such times. In ordinary times the farm generally provides a good deal of the food grain needed, and it is necessary as a training ground for our boys in their future life. Two former orphans are this year being set up as farmers on their own account.

Setting up in Life.

Our general plan is as follows. As soon as a lad is sufficiently developed in body (about twelve or thirteen) he goes to the fields to work, unless he is especially bright and worthy of more school training, or unless he is put instead to the carpenter's shop or the forge.

He has before this age learnt to weed the fields and help in the harvest time, but now he begins farming as a business, ploughing, harrowing, threshing, and the like, and sticks to it till he is fifteen or sixteen. Then he is allowed to marry, is given a house, and paid a small wage—Rs. 3 a month. A year later he is, if he has worked diligently, set up on his own account. The two men to be started this year have been given three days a week to work for themselves with our plough cattle, preparing their own fields and houses. As soon as the rains come they will be given seed to sow for as much ground as they have prepared, and if they get a good crop they will be given plough cattle and expected in future to manage for themselves. Two other young married men who have not been so diligent are held back and have to go on working for us, and if they continue lazy will next harvest time have to start life as farm labourers on their own account.

Some of our girls have married these youths; others have married Christian young men from outside, farmers, schoolmasters, or servants.

The Bishop of Lucknow held a Confirmation at Patpara in March, and there were forty-five candidates confirmed. Among these were the two young farmers and their wives above-mentioned and three farm helpers (two overseers and one labourer) who are employed by us, and two of whom married orphan girls.

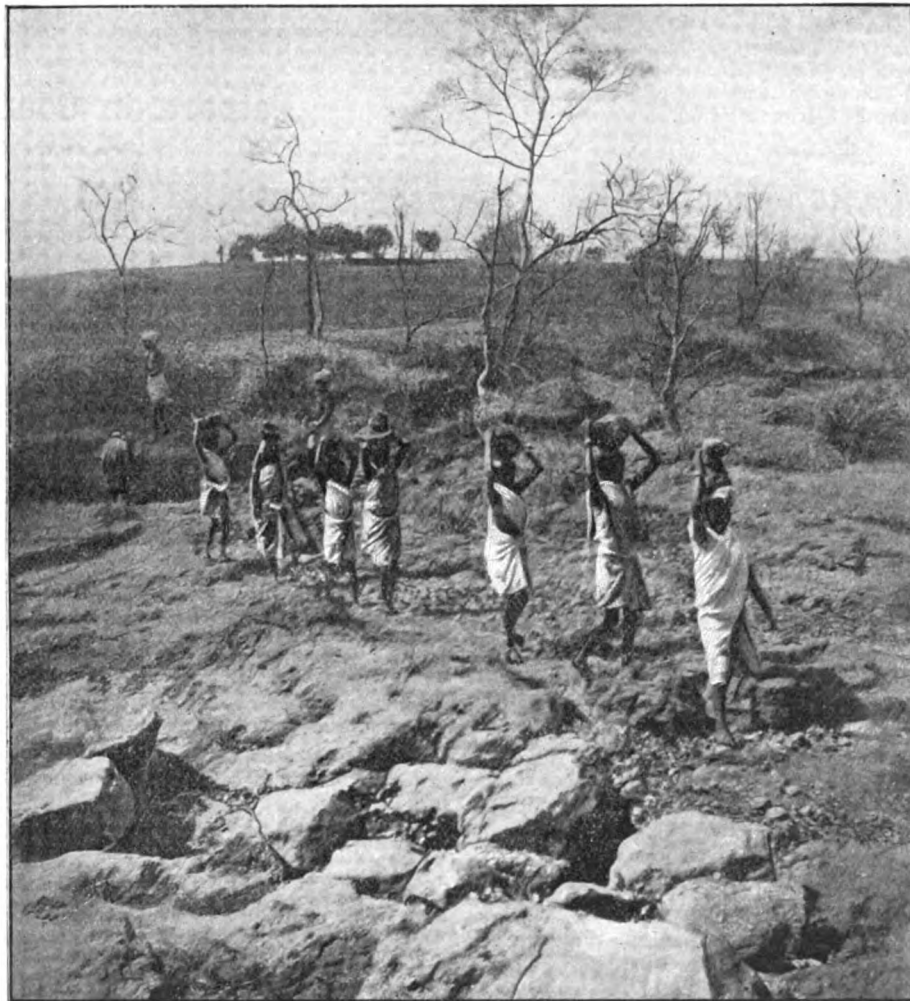
Among the other candidates were a carpenter, a caretaker, and one unmarried orphan boy. There were seven unmarried orphan girls, a few other women from Patpara, and the rest Christians from Marpha and the neighbourhood. Most of the families of converts live in the Marpha part of the district, but a few live at Patpara.

Some of the most advanced boys in the orphanage have lately been formed into a higher class, and spend both morning and afternoon at their books. All the other children have two hours' school as well as their farm and other work. A few of the best boys at Diuari have lately been brought in to join this class, and they are now doing

Scripture (Old Testament and St. Luke), reading, writing, geography, arithmetic (rule of three), Gōndi, and English. I am teaching the Scripture and English, and we have two native masters who teach the other subjects. Our hope is that these boys will provide us with schoolmasters and perhaps preachers in the future; some of them promise to do very well.

A Little Hospital.

Mr. Fryer has built a small hospital with six beds here and this is very valuable. When any of the children are ill they can be separated from the others and well cared for, and I believe it has been the means of saving some of the children's lives. A catechist who acts as dresser and compounder lives



FAMINE RELIEF: ROAD-MAKING IN GOND-LAND.

there with his wife, and four of the best girls are trained there in nursing.

Every morning a good many people collect for medicine. Difficult cases we send on to the Government hospital in Mandla.

Lately I got a villager operated on for double cataract by the civil surgeon. A few weeks later I passed through his village on tour and went to see how he was, and gave him a rupee to buy some clothes.

In a few days he turned up at Patpara, confident that I would support him altogether.

I argued that having had his eyes opened for him and so enabled him to get his living he ought to be satisfied.

"No," he answered; "you have had my eyes opened, so you are my father and mother."

The leper asylum was started on account of a leper boy who was handed over to us by Government with other orphans; also because of many lepers who came to us starving in the famine time. It was rather expected that they would become discontented and leave when the famine was over, but they did not, and we still have nearly thirty with us.

Help for the Lepers.

The Missionary, Pence Association collected a considerable sum by its farthing fund in the Jubilee year, and a part of this was given us to build a permanent asylum. After unavoidable delay about the choice of a site this is being now done, and the Mission to Lepers in India supports the inmates with food and clothing. Twelve of them have become Christians. It is a sad work, though they are contented and some of them even cheerful and God is blessing it.

One of the orphanage masters goes every morning and evening to the leper asylum to conduct prayers and see to their daily needs. Some of the lepers are getting quite full of Scripture knowledge. For instance, I was astonished the other day to get at once an answer to my question, "Who was Malchus?"

Housing the Lepers by Feeding the Hungry.

We have lately had very serious distress again, though it hardly amounts to famine, in this district. But we thought it bad enough to need our opening works to help the people; and very thankful they were. The C.M.S. supported us out of its famine fund, and old friends who helped us in the last famine helped again. Here at Patpara we have already made as relief works two short roads each about 200 yards long which will be very useful, and much of the labour in the new leper asylum was supplied by the same means. The famine workers did all the carrying of bricks, sand, and water, mixing the mortar, and in fact doing all except the skilled labour of brickmakers, bricklayers, lime burners, and carpenters. So we killed two birds with one stone, or rather housed the lepers by feeding the distressed! The orphanage fields also had extra high banks built around them so as to hold in the water better and improve the crops. Mr. Herbert was engaged in similar work at Marpha before he was called away to the Bhil Mission. It is a blessing to think that nobody can die or be in dire distress for some miles around our stations. The famine relief work gave us many opportunities of preaching to the people at daily service and at Sunday-school. I had also special magic-lantern exhibitions for them.

We do not expect a great addition of orphans this year as the people are not dying, nor has the cholera visited us, but we trust this famine may still more break down old superstitions and awaken true faith.

NOTES ON THE PICTURES.

THE Patpara church was built last year, with a good thatch roof but only mud-plastered walls. The Bishop of Lucknow stands in the centre of the group with forty-five confirmands around him, by far the largest number ever confirmed in the Gōnd Mission.

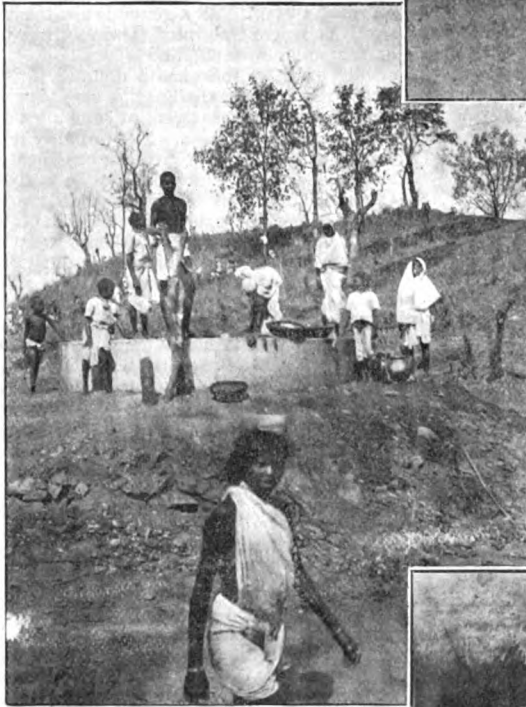


PATPARA CHURCH: A CONFIRMATION GROUP.

It is hoped that from among the twenty boys in the highest class in the orphanage some will become teachers of their own people. The boys play football, bathe in the river, and climb trees for bees' nests with as much zest as they appear here to have for reading. Pray for these lads as you look at their picture; they are the hopes of the Mission. But do not forget the stupider boys who are at the plough or the saw, and the smaller boys who are still at their A B C.

Another picture shows girls drawing water at the orphanage well. Most to the right is a Christian Gōnd woman who has acted as a matron-cook since the orphanage was started. Standing up high is the missionaries' waterman, a now-married orphan, with his black waistcoat and his broad smile, which you must trust the writer for. In the photograph you can see the buttons, and he is the most good-natured young man about the place.

On the opposite page are women carrying stones on



AT THE ORPHANAGE WELL.



THE HIGHEST CLASS IN BOYS' ORPHANAGE.

their heads across a dry torrent bed to make the embankment of a road down a hill to the well. The picture of the well shows a woman going to fetch a stone in the foreground, current wages being 1½d. a day, which will buy about 1½ pints of rice.



FOR our Anniversary Day (Nov. 1st) we are to be privileged to have with us, at the Communion Service, the Rev. Canon McCormick; at the Meeting for Lady Speakers, Miss Vaughan, of Mid China; Miss G. E. Bird, lately returned from Uganda; and Miss Baring-Gould, who has recently made a tour in India; while Mrs. S. A. Selwyn, of Boscombe, and Mrs. H. T. G. Kingdon, of Exeter, represent the Home side. At the Anniversary Meeting itself Sir John Kennaway will take the chair, and the speakers will be Bishop Peel, of Mombasa; the Rev. Stuart H. Clark, son of our late veteran missionary of the Punjab, who is leaving for Calcutta a day or two after our meeting; together with Canon Edmonds and Mr. Eugene Stock, who both attended the Ecumenical Missionary Conference at New York in May last.

The previous day will, as usual, be devoted to Conferences of the Branch Secretaries, at which we shall gladly welcome any Sowers' Band Secretaries who may apply to us for tickets. We would specially draw our Branch Secretaries' attention to a meeting to be held that (Wednesday) evening for male Gleaners, at which we hope for a large attendance.

And once again we would ask for the prayers of the many Gleaners who cannot be with us in bodily presence, but can so really contribute to the success of the Anniversary.

We have recently had the privilege of paying another visit to our G.U. Lending Library, and were much impressed with the number and variety of the works on missionary topics which are in the Library. We could not but feel that if some of the Secretaries of those Branches which do not yet subscribe to the Library could only have had the peep we did, they would realize how much their Gleaners would gain of knowledge and interest if they could induce them to become readers.

It is not too soon to remind our Gleaners of the rich harvest some of our Branches have gleaned of late years from Carol singing. We have before us the accounts of one Branch, which shows a total of £22 11s. 6d. earned by the efforts of some twenty-four Gleaners. Now is the time to begin to organize and practise.

An Irish correspondent writes that he finds it a good plan to keep always posted upon the notice board in the church porch a note of the next meeting of the Branch, pointing out that some not belonging to the Branch may be attracted, while others who cannot come to the meeting may remember it in prayer. We can personally testify to the utility of the plan, for it was reading the notice during a holiday visit to that place which led to our attending the little gathering.

Mr. C. M. Johannes, the Secretary of our Julfa (Persia) Branch, writes us that since our request for prayer for men, made some months ago, "at the monthly meetings of the Branch prayers have been regularly offered to the Lord of the Harvest to send forth labourers into His harvest." As we read this we could not help wondering if all our Branches at home can say the same thing.

New Local Branches of the Gleaners' Union.

Croydon, St. Matthew's Mission Hall: Sec. Miss E. Elliott, 92, Lower Addiscombe Road, Croydon.
Egremont, St. John's, Bigg: Sec. Miss H. Allen, Woodend, Bigg, via Carnforth.
Stoke-on-Trent, All Saints', Bothen: Sec. Rev. R. F. Way, 48, London Road, Stoke-on-Trent.

Gleaners' Union Missionary Lending Library.

THE Gleaners' Union Library contains 2,500 volumes. On China alone there are 102 works; on India, 204; on Africa, 182; on Palestine, 64; on Japan, 30, and all other countries and religions in proportion. Of the most popular books there are many duplicates. A large consignment of this sea-on's new books is now coming in, such as *China and its Future*, *The Life of Irene Patric, Missionary to Kashmir*, *The Cobra's Den*, by Jacob Chamberlain, and many others. The winter's reading season is now beginning. Any Gleaner, or Branch, or friends of Missions can join. Subscription 5s. a year. For all particulars applications should be made to Mrs. C. A. Flint, Bracken Lodge, Hampstead, N.W.

Candidates and Vacancies.

WE have more than once in this column asked our readers to pray that a suitable clergyman of experience might be forthcoming to take charge of the Old Church at Calcutta. It is therefore with much pleasure that we now invite thanksgiving for answered prayer, the Committee having decided to appoint the Rev. Stuart H. Clark to the post.

On Oct. 2nd the Committee accepted three new ones, namely, the Rev. H. E. L. Newbery, B.A., Trinity College and Ridley Hall, Cambridge, Curate of Emmanuel Church, Everton, Liverpool, a brother of the Rev. L. A. M. Newbery, of Calcutta; Miss Ada Drake, from Dublin; and Miss M. Martin, who has been trained at Highbury and Jesmond.

May we this month ask for special prayer for three educational missionaries—two men and one woman? One of the men is needed for a "First Arts" class in connexion with Calcutta University, the other for similar work in South India, and the third must be a lady who has had some experience in high-class school teaching, so that she may be qualified to help in the Sarah Tucker College in South India. She need not necessarily be a graduate, though it would be well if she were; the two men must both have good University degrees.

Has the C.M.S. a "Short Service System"?

Among those who are thinking of the claims of the foreign field upon their personal service there are some who would prefer to undertake missionary work for a few years and then resume home work; we are accordingly not infrequently asked whether the C.M.S. has any "short service" system. As a general rule, the answer to this must be No. We say "as a general rule," because under very special circumstances, or for some unusual and special post, the Committee occasionally accept an offer that has a definite time limit. Such posts are those which require only the English language, e.g., as the office of accountant and general business agent at some port or other "base" of missionary work over a large area. The ordinary missionary, whether his work is simply evangelistic, or medical, or educational, must thoroughly master a new language before he can be truly efficient as a messenger for Christ. This takes time, and if by the end of his second year he has passed his final language examination it does not mean that he has no more learning to do. There is still more to be learnt about the people: it takes much time and patience to thoroughly know their methods of thought, their characteristics of temperament, mind, habits, and customs: how best to express great truths in a language which has no adequate words to represent them: how to win confidence, and to understand the thoughts and soul-longings and needs of those who cannot put those thoughts and longings into clear language. This is not a matter of dictionaries and grammars alone, but a matter of growing and living experience. Many a missionary on returning home for his first furlough after, it may be, five or seven years of service has felt that he is coming home almost as soon as he has learnt to know the people as well as the language. If that were to be the end of his missionary service, how much time and experience would be thrown away! He would be finally giving up the work just when he might expect to reap the full benefit of all the time and pains which he had spent in becoming well qualified for it in every way.

As a rule, then, those who become missionaries under the C.M.S. should do so with the definite hope of making it their life work; and it is usually an understood thing that this is their hope at the time when they are accepted. In saying this, however, we must not appear to imply that any definite and binding compact on the subject is entered into by the Candidate or the Committee, for every one must be free to follow the Lord's direction as He may guide His servants.

If the C.M.S. adopted a short service system it may be that more men would be willing to go, but their service would not be as effective as on the present plan; and large sums of money would have to be spent on sending out, equipping, and bringing back men whose work would be over soon after they were really qualified to do it. We would counsel all candidates-in-waiting therefore to face the question, Am I really willing to make missionary service my life work?

D. H. D. W.

PRAISE AND PRAYER.

PRAISE.—For the self-denying efforts of missionaries and Native Christians alike to relieve the distress caused by the famine in India (p. 163). For unswerving testimony to the Truth borne by the late Dr. Imad-ud-din (p. 162). For the year's reinforcements (p. 167).

PRAYER.—For China—that the Native Christians may hold fast to the faith in their time of bitter persecution; that the statesmen responsible for affairs may be endowed with heavenly wisdom (p. 161). For the new Committees appointed to direct educational and industrial work in the Society's Missions (p. 161). That the famine in India may break down old superstitions and awaken true faith (p. 163). That the forthcoming "Weeks of Prayer" may be observed in many parishes and centres throughout the country (p. 171). For great blessing on the Gleaners' Union Anniversary (p. 174).

"With Him in the Holy Mount."

(St. Matt. xvii. ; 1 Pet. i. 18.)

INTO a mountain high, apart, and lone,
 Christ led His own.
 Their Saviour glorified they raptured see,
 Those favoured three.
 The voice of God falls on their listening ear,
 Jesus draws near,
 Touches them, bids them rise, be not afraid,
 Nor be dismayed.
 The vision vanishes! Sight, sound, and touch
 Were but a crutch
 On which to lean in those dark weary hours
 When hellish powers
 Tempted those favoured three to doubt their King
 And faithless fling
 Their new-born faith aside;—for *this* was given
 That glimpse of heaven.
 Still into mountains, high, apart, and lone
 God leads His own;
 Unveils the glory of the Crucified,
 The Man who died;
 Speaks to us in those tones that melt the heart
 And set apart
 For ever souls thus won from sight and face
 To God's embrace.
 Then into valleys chill, and strange, and dim,
 We go with Him,—
 Strong to uplift the weak, the lost to seek.
 Both strong and meek;
 For we have stood with God upon the mount,
 And none may count
 The high and solemn joy of that lone hour
 Or weigh its power.
 The bliss was ours, the sight, the touch; and now
 We gladly bow
 Our hearts to bear the woes of men, and know
 God loves it so.
 M. E. BARBER, *Ning-Taik, Fuh-Kien, China.*

Work amongst the Young.

THE Hertfordshire localized *Gleaner* contains an interesting account of the efforts lately made to stimulate the zeal of the children of the St. Alban's Abbey Sunday-schools in missionary work by means of regular addresses, and of special lessons. Several of the children belonging to the infant department were taken in the summer to the Loan Exhibition at Barnet, and prizes were afterwards given for the best written accounts of what they saw. Under the circumstances it is not surprising to find that the contributions to the missionary-boxes are rapidly growing.

It is very desirable that the Outline Missionary Sunday-school Lessons published by the Society should become generally known and widely used. They serve not only to instruct the children but to instruct the teachers as well. There can be no doubt that more attention needs to be paid to the work of stirring up the latter. No one who has been present at a conference of teachers can fail to realize the importance of such gatherings.

In very nearly half the parishes in the diocese of Ripon which support the C.M.S. no effort apparently is made to enlist the sympathy of the children. As far as can be judged there has been little, if any, advance in work amongst the young in that diocese during the last two years, at all events as far as commencing to utilize their help is concerned.

The business of choosing prizes for Sunday scholars will soon be occupying many of our clerical friends, Sunday-school superintendents, and others. We would remind them that the Society keeps a special catalogue of missionary books suitable for the purpose. The catalogue can be had on application to our Publication Department.

Conference of Sowers' Band Secretaries.

Over a hundred Sowers' Band Secretaries accepted an invitation to meet at Salisbury Square on Sept. 28th for conference. The proceedings were delightfully informal and hearty. Four papers were read—two on "How to Work a Town Sowers' Band," by Miss Robson and Miss Edmunds; one on "A Village Sowers' Band," by Miss Leighton; and

the fourth by Miss C. E. Storr, on "The Spiritual Aims of Sowers' Bands." We regret that our space does not permit us even to summarize these papers. They were all excellent.

The discussion which arose on the first three papers was spontaneous and easy. Secretary, after Secretary got up to ask questions or answer them. Perhaps the most touching little account came from the North of England, where a Sowers' Band of very poor children collect bones and sell them for eighteenpence a hundredweight. "They have to be scraped clean," explained the Secretary. "The children are delighted to come and say, 'Teacher, I have brought a bone!'" With the money is bought material for aprons, which again are sold and the money sent to the Society.

Great interest was shown in the reports from a few foreign Sowers' Bands. Miss Wilmot, of the Band at St. Peter's, Mowbray, South Africa, and Miss Elwin, of the Shanghai Band, were present to give their reports in person, while short accounts were given by Miss Bayley, of the Bands at Ning-Taik, South China, and Palamcottah and Sachiapuram, South India.

Home Notes.

ON Oct. 9th the Committee received the Rev. D. A. Callum, on his arrival from the West China Mission, and listened with much interest to his account of the outlook in that part of the country. Prayer was offered by the Rev. Prebendary Webb-Peploe.

The Rev. T. A. Strong, who recently passed away at Bournemouth, was a warm supporter of the Society, and an ever active friend. At Chippenham, where he was Rector for over forty years, the Society's cause was well to the front; and at Bath, after his retirement, Mr. Strong maintained his interest and activity. He was elected an Honorary Life Governor in 1888.

Under the presidency of the Rev. Canon Garratt, the Autumn Meeting of the Suffolk C.M. Union was held at Bury St. Edmunds on Sept. 14th. At the morning meeting Canon Sutton gave an exposition of Acts xiii. 1-3, showing the many parallels between the history of the Acts and modern missionary effort. Again, at the afternoon gathering Canon Sutton drew an interesting comparison between the state of missionary work in 1833 and in 1900. Archdeacon Walker, of Uganda, followed, and described the wonderful increase of the Church in that land.

The grounds at Gloddaeth, N. Wales, by the kindness of Lady Augusta Mostyn, were thrown open for a C.M.S. garden party on Sept. 5th. A large number of friends came together, and addresses were given by Lord Mostyn (who also presided), the Rev. J. Martin, of Fuh-chow, and the Dean of York. The report for the year was presented by the Rev. F. G. Jones.

The Eighteenth Annual Meeting of the Lay Workers' Union for London was held on Oct. 8th, when the report for the year was presented, and the Officers and Committee for the ensuing year elected. Valedictory addresses were given by the Rev. F. W. Breed, South India; the Rev. T. Harding, Yoruba country; Dr. A. Jukes, Punjab; and the Rev. R. J. Kennedy, N.-W. Provinces; all of whom are members of the Union returning to their respective Missions.

Sales of Work have been held as follows:—Ashford, Oct. 4th and 5th; Bengoe; Birch, Sept. 7th, £18; Burnham; Compton Valence, £8; &c.

Chancellor P. V. Smith presided over the Valedictory Meeting of the C.E.Z.M.S., held at the Queen's Hall, Langham Place, on Oct. 4th, and the Bishop of Lucknow addressed the outgoing missionaries, whose names are as follows:—*Returning*.—Miss L. M. Parsons to Andul; Miss E. G. Sandys and Miss C. V. Hensley to Calcutta; Miss L. A. Ashwin to Baranagore; Miss E. Bristow to Krishnagar; Miss E. Branch and Miss E. A. Trench to Jabalpur; Miss E. H. Owles to Ratnapur; Miss M. R. Brook to Sukkur; Miss A. Dewar to Amritsar; Miss M. Dickson and Miss S. Kuttner to Narawal; Miss A. Hobbs to Jandiala; Miss C. Werthmüller to Dera Ismail Khan; Miss E. M. Houghton to Peshawar; Miss A. Young to Hyderabad; Miss C. Hanbury to Tarn Taran; Miss A. E. Daniels to Ootacamund; and Miss L. A. Chapman to Kandy. *New*.—Miss A. Gardner to Calcutta; Miss M. T. Millner to Amritsar; Miss K. Gregg to Tarn Taran; Miss M. F. Chapman to Palamcottah.

Miss F. M. Peddar and Miss K. Watney proceeding; and Miss A. B. Cooper, Miss E. M. Lee, Miss A. Tabberer, and Miss M. C. Wetherby, returning to China, are detained for the present.

The Valedictory Meeting of the Zenana Bible and Medical Mission was held in the Lower Exeter Hall on Oct. 9th. Sir Charles Elliott presided, and the Rev. G. Hanson gave the address. The following are

the names of the outgoing missionaries:—*Arr.*—Miss Lena Fox, M.B., B.S., and Miss S. H. Smith, L.R.C.P. & S., to Lucknow; Miss Mount to Gorakhpur; Miss Stannard and Miss Snelson to Sigra (Benares); Miss Ross Taylor to Bulandshahr; Miss Haydon to Patna; Miss Head to Bombay; Miss Pope to Panchgani; Miss Richardson and Miss Granger to Nasik. *Returning.*—Miss Nathan to Lahore; Miss Lorbeer to Ghazipur.

Financial Notes.

IT has been a great encouragement to receive some gifts for meeting the increasing foreign expenditure of the Society. Some gifts have also been received for the purpose of preventing a deficit, or adverse balance at the year's end, and one towards non-retrenchment. All these objects are practically the same. The acknowledgments have accordingly been placed under one head, viz., "Towards meeting the increasing expenditure and preventing a deficit." It is hoped much will be received under this head as the remainder of the year goes on.

Support of Missionaries.

Of the new missionaries taken leave of at the recent meeting at Exeter Hall, nine are honorary or partly honorary, eleven have been taken up for support or partial support by various bodies and friends, leaving thirty for the general funds of the Society to maintain. In addition to the above, out of the thirteen new missionaries designated for China, four only have been taken up for support. Thus out of the sixty-three new missionaries, thirty-nine still remain available for the support of friends who are able and willing to undertake this work. This special support of missionaries relieves the General Fund of part of the heavy burden which will in all probability fall upon it this year.

For the Indian Famine from Palestine.

It gives us much pleasure to acknowledge amongst the gifts for the Indian Famine Relief Fund £5 from a station in Palestine. The friend who sends it writes:—

"Most of it was collected in kind, which I bought from our Christian women. They were very much touched by the terrible pictures which came out in the *Life of Faith* of the starving ones in India, and it was their own idea that they would like to send them help. Out of their poverty they have given. May God bless their effort."

An Interesting Bible.

It has been said that Henry Martyn owed his conversion to his sister Sally, who married a Mr. Pearson. She proved to be to Martyn sister, mother, spiritual guide to Christ, and to her there are frequent allusions in his *Journals and Letters*. We have lately heard that the Bible, duly inscribed, belonging to this pious lady is in the possession of a clergyman who is anxious to dispose of it for the benefit of C.M.S. Full particulars may be obtained from the Rev. J. C. Trotter, The Rectory, Ardahan, Co. Galway, Ireland, to whom offers should be made.

Acknowledgments.

The anonymous friend who has kindly contributed £39 for the support of the Bible-woman at Old Cairo is heartily thanked for the gift and assured that the sum is correct.

The following anonymous contributions are thankfully acknowledged:—

God's Tenth, £1; Gl. 104,161, for Ainus, 10s.; Chrysanthemum, 6s.; Anonymous, £1 10s.; G. W., 10s.; R. W. M., continuation of T.Y.E., £2 12s.; Hampton Wick Y.W.C.A., £1; E. W. S., £1; Who, £1; From a trooper who died on duty in South Africa, £20; R. J. R., 5s.; Derbyshire, 10s.; Anonymous, 7s. 6d.; M. E. W., Gleaner, 2s. 6d.; W. L., 2s. 6d.; W. E. P., 5s.; Friend, 6s. 6d.; A. M. S., 5s.; Miss B., for E. and W. Herts O. M., 5s.; Grateful Gleaner, price of a new umbrella, for China, 10s.; Anonymous, for salary of Bible-woman at Old Cairo, £39; Two Gleaners, thankoffering, £1; Gleaner 77,869, £1; One who hopes to be a foreign missionary, 5s.; Gl. 32,506, 17s.; Anonymous, 6s.; Christian Endeavour Society of Church of England Evangelical Mission, Birmingham, 6s.; Gl. 23,234, thankoffering for the safety of our missionaries in China, £50.

Sale of Jewellery, &c.—Brighton, £1 10s.

Towards meeting the increasing expenditure and preventing a deficit.—Gl. 111,177, Gems for His crown, £2 10s.; Gl. 63,546, 5s.; Cheshire Gleaner, £10; Rev. C. A. N., £4; Gleaner, thankoffering to God for a great deliverance, £10; A. L. L., 10s.; Gl. 5,791, £1; An Irish Gleaner, £20; Gleaner, £1 10s.; Gl. 1,200, 1s. 6d.; Mite towards Non-retrenchment, £15; Abbotshere-well Y.W.C.A., £2; Anonymous, £50.

For Indian Famine Relief Fund.—R. W., Isa. lviii. 7, £2; Friend, 2s.; St. Jude's Lodge, box, 4s.; A. M., 5s.; Miss W., 5s.; Afar, 6d.; Few Tender Hearts, 9s.; Gl. 7,207, 5s.; E. C., Snowball Fund, £1 2s. 6d.; E. W. S., 5s.; Cottage Meeting, 6s.; Derbyshire, 10s.; J. F. R., 5s.; We Two, 7s. 6d.; Miss B. for orphans, 5s.; Gl. 111,177, Gems for His crown, for orphans, £2; Gl. 74,074, 2s.; E. and F. B., Gleaners, 10s.; Gl. 1,381, 5s.; Q. E. F., for orphans, 10s. 6d.; Gl. 693, 16s.; E. N., £2; G. M. B., reader of *Awake*, 10s.; Miss M. E. P. (including 3d. from a very poor little girl, £2 0s. 3d.; H. B., 10s.; M. M. H., 10s.; An Irish Gleaner, £5; Mite, 5s.; Mrs. L., 5s. *For the Bibles.*—Anonymous, £1; Gl. 47,631, 6s. 6d.; E. L. G., 10s.; M. M. T. S. and C. S., 6s.; E. C. W., 2s.; E. A., 5s.; Birkenhead, for Dr. A. H. Brown's work amongst the Bibles, £114 15s. 3d.; Miss D., 2s. 6d.; Miss E. D., 2s. 6d.; Miss C. L. S., 10s.; Mrs. H., £3 3s.; Miss M. J. W., 5s.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends:—

E. S. K., Miss M. E. London, W., Mrs. Fisher, Miss M. McGeorge, Gl. 94,424, Gl.

114,316, Miss F. E. Sefton, Mrs. F. J. Harpin, Rev. H. D. Williamson, Mrs. Werner, Mrs. Bywater, Gl. 79,260, M. P. F., Miss Florence Myles, E. N. W., Indian Gleaner, E. J. W., Mrs. T. Long, Mrs. Birch, Rev. C. E. Quin, Miss B. Greer, Mrs. Layard, Gl. 78,723, J. H. 111,430, Dr. A. Neve, Mrs. Anderson, Mrs. Martindale, and four packets from anonymous friends.

The Receipts of the Gleaners' Union for August and September are as follows:—Enrolments, £1 17s. 4d.; Renewals, £1 19s. 4d.; Expenses of Union, £6 15s. 8d.; Our Own Missionary, £1 0s. 11d.; to General Fund, £42 13s. 10d.—Total, £54 7s. 1d.

Publication Notes.

THE new book for Christmas, for young people, will be on sale early in November. It is entitled *With Notebook and Camera: A Winter Journey in Foreign Lands*. It is written by Miss Edith M. E. Baring-Gould, author of *Ever Westward*, &c., the type, pictures, and binding being similar to those of our previous Christmas books, except that the cloth copies are printed on art paper, and will be found specially useful for Christmas presents. The book consists of stories illustrated by snapshots of scenes of Mission work in its most interesting aspects, as seen by the writer during a journey in Egypt, North India, and Ceylon, last cold season. Small 4to, 112 pp., in paper boards, 1s. 6d.; in coloured cloth, bevelled boards, art paper, and gilt edges, 2s. 6d. Single copies post free at these prices; reduced rates for quantities.

The *C.M. Pocket Book and Diary* for 1901 is now ready. It contains useful information regarding the C.M.S., with lists of Missionaries, Statistics of Missions, &c. The diary is for the whole year, with two pages to a week. Bound in roan, with elastic band or tuck, gilt edges, 1s. 4d., post free.

The *Church Missionary Pocket Almanack and Kalendar* for 1901 is also ready. It contains the same general information as the pocket book, but no diary. In tinted paper covers, 3d. (post free, 4d.).

We would again call attention to the *Sheet Almanack* for 1901, particulars of which were given in last month's GLEANER. Specimen copies have been sent to the Incumbents of all parishes supporting the Society. Other friends who may be able to assist in the circulation can obtain a specimen copy and particulars on application.

A new booklet by Miss Constance F. Gordon-Cumming, entitled *The Church's Great Commission*, has just been published, and should prove useful for circulation at drawing-room meetings, &c. In fancy wrapper, price 1d. (1½d., post free), 1s. per dozen, or 6s. per 100.

The following new books have been added to the stock kept by the Publishing Department at Salisbury Square, viz.:—

From the Fight. By Amy Wilson-Carmichael, C.E.Z.M.S., "Keswick" Missionary in India. (C.E.Z.M.S., 1s. net.) Supplied for 1s. 3d., post free.

Secd-Time and Harrest: A Tale of the Punjab. By A. D. (C.L.S. for India.) 6d., post free.

He Goeth Before. In Memoriam, Linda Rochfort Wade, of the C.E.Z.M.S., China. (Marshall Bros., 6d. net.) 7d., post free.

Save Some. C.E.Z.M.S. Work in Fuh-Kien. By Miss M. Hook. (C.E.Z.M.S., 9d. net.) 11d., post free.

Under Canvas. Itinerating Work in the Punjab. By Miss C. Hanbury. (C.E.Z.M.S., 6d. net.) 7d., post free.

Gathered Out. The Story of the Barrackpore Converts' Home. By Miss F. Good. (C.E.Z.M.S., 6d. net.) 7d., post free.

Child Life in China. By Mrs. Bryson, of the L.M.S. (R.T.S., 2s. 6d.) 2s. 3d., post free. A capital book for giving to children.

The Islingtonian.—We are asked to mention that the *Islingtonian*, the interesting magazine edited by students of the Church Missionary College, Islington, will be ready towards the end of November. Orders, enclosing seven stamps for each copy, should be sent to the Editor of the *Islingtonian*, Church Missionary College, N., before Nov. 20th.

The *C.M. Gleaner* may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

New Sets of Lantern Slides.—Five new sets of lantern slides have just been added to those put in circulation by our Loan Department, viz.:—(1) On the Usagara Mission, East Africa; (2) On the Cheh-Kiang Mission, Mid China; (3) On N.-W. Canada (dioceses of Athabasca, Mackenzie River, and Selkirk); (4) On our Medical Missions. The fifth set is entitled, "Conquering and to Conquer; or, The C.M.S. and its Work." Several other sets are in course of preparation. A catalogue with lists of over eighty sets of slides, as well as diagrams and maps, will be sent on application to the Loan Department, Church Missionary Society, Salisbury Square, E.C.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Banners, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marsball Lang. Telegraphic Address—"Testimony, London."

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The

Church Missionary Gleaner

DECEMBER 1, 1900.

ANDOVER THEOLOGICAL SEMINARY
JAN 15 1901
LIBRARY.

Editorial Notes.

THE swiftly running hours are carrying from us the greatest century that the world has ever seen. In all the arts and conveniences of life, in every branch of science, this age has made unparalleled strides forward. The commonplaces of to-day would have seemed wild dreams to the most farseeing of our grandfathers. For us the most outstanding feature of the nineteenth century lies in the fact that it has been the century of Foreign Missions, the century which has seen more souls added to the Church of God than any other since the first. We are apt to be depressed from time to time as we think of our temporary anxieties and embarrassments, but the larger outlook ought to fill us with praise and with confidence in God. He who has stirred the hearts of thousands to go forth to evangelize the world; Who has supplied the silver and the gold for their support; Who has flung open doors that seemed irrevocably sealed; Who has broken down the most impassable barriers of caste, of prejudice, of pride, of sin; Who has raised up innumerable believers in all lands, from amongst the most hopeless races; He Who has done all this has surely a wonderful future in store. Let us bid farewell to the dying year with the thought "He hath been mindful of us," and turn to the opening century with the assurance "and He shall bless us."

The prospects of the Society in regard to both men and means have been engaging the attention of all our friends. Many have been engaging in prayer upon the subject, and have felt that they could not pray without *doing* all that they could. To all such friends it will be reassuring to hear that a special Committee has sat to discuss the question and to recommend even a change of policy if it seemed inevitable. A paper has just been issued containing the results of their labours. They recount the wonderful progress of the last thirteen years—a rise from 309 European labourers (excluding wives) to £89 (up to June last), from 225 native clergy to 365, from 3,500 native lay agents to 6,500, from 182,000 adherents to 270,000, from 44,000 communicants to 71,000, from 2,600 adult baptisms in 1887 to 8,478 last year. Thus far the foreign field. The ordinary income at home, excluding special efforts such as the Centenary Fund, has grown from £210,877 to £304,000. Carefully reviewing all the circumstances the paper sums up the situation:—

"The Committee do not regard the occasion as a crisis which is to be met by spasmodic liberality, but they plead for a wide and deep readjustment of the principle of giving, for a corrected sense of proportion, and for the cultivation of systematic benevolence on a much larger scale. For such the moment is indeed a fitting one. The needs of to-day are great chiefly because the opportunities of to-day are great, and the Committee believe that their friends desire that the Society should share in these opportunities to the full."

They therefore call for prayer. They anticipate the question, "What if the supply come not?" and their answer is uncompromising. They say—

"If the income of the Church Missionary Society does not increase in proportion to its expanding opportunities, there will be no choice left to the Committee—there must in that case be a reduced expenditure. This reduction would necessarily involve the keeping back of new missionary forces—the suspending of that expansion which, not merely since 1887, but since the year 1880, has been uninterrupted."

Our constituents will perceive that the Committee desire

their friends to realize the gravity of the occasion. No one has in any formal way challenged the policy of the past thirteen years, so the Committee have had no opportunity of reconsidering it. It is therefore continuing to govern the action of the Secretaries and the Candidates Committees; and this fact should stimulate the most earnest prayer and the most diligent effort.

The question of proportionate giving, alluded to in the Committee's memorandum, has been the theme of more than one of the Rev. Hubert Brooke's recent addresses. He has shown that the Jew, under the Mosaic dispensation, gave—not one-tenth of his produce, as is commonly supposed—but two and perhaps even three-tenths. In the New Testament several standards of giving are recognized—"Every man according to his ability" (Acts xi. 29); "according to that a man hath" (2 Cor. viii. 12); "to their power" (2 Cor. viii. 3), and "as God hath prospered each" (1 Cor. xvi. 2). Mr. Hubert Brooke makes clear distinctions between these standards. Our readers will find the closer study of these passages a profitable one. If all Christian giving were done on principle and not mere impulse, the amount of giving would be much greater, while the "cheerfulness" of the gift would be enhanced.

The vacancy in the Central Secretaryship created by the regretted retirement of the Rev. W. E. Burroughs has proved a hard one to fill. As a provisional expedient the Society's old friend, the Rev. J. Barton, has been invited to undertake the work for a time until a permanent appointment can be made. Mr. Barton's name has long been familiar to all friends of the C.M.S., and he has a record of faithful service in many capacities, extending to forty years. He was a missionary of the Society as long ago as 1860, and took temporary duty in the secretariat at Salisbury Square ten years later.

Ten years ago the *Church Missionary Juvenile Instructor* became *The Children's World*. The new name was received with favour, and was without doubt a great improvement upon its predecessor, endeared though that title was to many of its readers. The prosperity of the magazine under the new name was immediate and continuous. The world of youth, however, moves rapidly in these days, and a title which was excellent ten years ago is getting out-worn now. At a large meeting of Gleaner Secretaries in the Church Missionary House, only two hands were held up in favour of retaining it. The children of the present day, it seems, will not be labelled as such. A change being necessary, it has been decided to call the magazine "THE ROUND WORLD," to which is added as a sub-title, "*and they that dwell therein.*" It is thought that the Scriptural flavour of the new title will suggest, and yet not too obviously suggest, something of the character of the periodical.

The movement for placing Christian business men in trading and other industrial positions in non-Christian lands is, we are glad to learn, taking definite shape. A special Committee of the C.M.S. Lay Workers' Union have begun operations. A paper just issued by this Committee shows that there are abundant openings for Christian traders, business men, and artisans, who must, as a rule, be picked

men as to health and professional qualifications, and over twenty-three years of age. The scarcity of Christian privileges in many parts, the absence of the influence of Christian public opinion, and the presence of innumerable temptations from ungodly Europeans and the surrounding Heathen—all these facts make it essential that the young man who goes forth should be one of stalwart faith and consistent life. The testimony of missionaries is unanimous that such young men would be of inestimable service, if only by the witness of their lives. We shall watch the progress of this scheme with interest.

We sometimes wonder if our friends throughout the country have any idea of the varied uses to which the Church Missionary House is put. While the office work is busily proceeding in the secretaries' and clerks' rooms, the Committee-rooms and Library, if unoccupied by the numerous Committees which sit every week, are invaded by the Ladies' Union, the Younger Clergy Union, or the Lay Workers' Union. These Unions and the Home Preparation Union are regular visitors. A monthly reception for our missionaries at home on furlough has recently been established. Then there are occasional meetings in the afternoon or evening such as a recent gathering of two hundred Sunday-school teachers from South London. The most remarkable of recent occasional meetings was a conference of ladies held on Nov. 2nd and 3rd, under the title of "Friends in Council." Valuable addresses were given by the Countess of Chichester, the great traveller Mrs. Isabella Bishop, Mrs. Handley Moule, and others.

A Noble Wife.

BY THE REV. W. S. MOULE, *The College, Ningpo, Mid China.*

THE closer my contact is with the Christians here the more I am convinced of the reality of the work of God amongst them. Let the following letter be only one example of many similar cases.

The writer is a poor woman, first married to a Christian, but after his death sold by an avaricious father to a Heathen. Her present husband is one of Nature's unfortunates, who never succeeds in anything. They have several children, and bare existence is a daily problem.

In the development of women's work we were looking out for schoolmistresses, and as she had had some education as a girl we thought she might come into the women's school for a year's training, and be very useful afterwards, at the same time that it would be a real help to her.

She was delighted at the prospect, but the husband would not hear of it. If he had been doing anything to support her one would not have pressed it, but I told the catechist plainly that I thought she had the right to choose for herself if he did nothing for her, and I said much the same to her when I met her afterwards. A few days ago I received her final reply.

She wrote, after thanking us for our sympathy, "Alas! my sins are many, I cannot obtain that happiness. Please pray for me, that I may escape the bonds and difficulties of my sins, and live without these trials, so that I may serve the Lord according to His will. With regard to coming to the school, I truly cannot do as I wish, it truly cannot be helped; it must be God's will for me still to suffer. Of course I could decide for myself, but for two reasons, after thinking it over and over, it is better not to do so: first, because there are not many Christians in my village, I very much hope that many will follow me (in being a Christian), lest they stumble; secondly, I earnestly hope that my husband will become a Christian. I cannot bear to leave him; for this reason I can only obey him at present. Your kind-

ness towards me it seems that God does not allow me to receive at present. Please pray earnestly for me and for my husband. I think God will certainly open a way for me. I cannot write more, only my repeated thanks to you and Mrs. Moule.

(Signed) The foolish one, wife of —."

I must say this letter was a rebuke to me. We want such a worker badly, and her husband is so indolent that I felt she had the right to choose for herself. But she thinks more Christianly still. Surely this is the Holy Spirit's work. This is the woman whose conscience was so wounded by her husband's share in gambling, in spite of her protest, that she abstained from Communion on his account. Yet he only carried money to gamblers.

A Call to United Prayer.

IT was found necessary—in meeting the wants and wishes of friends in many directions—to extend the present period of intercession over three Weeks of Prayer. Otherwise we might have aimed at having one day for united prayer all over the world.

The next best thing—as has been suggested—is to have one short interval during which, privately or a few together, all our friends in all places may join their supplications at the Throne of Grace.

SUNDAY, DEC. 16th, 1900,

has been chosen as closing the Weeks of Prayer, and the hours **Seven a.m. to Nine a.m.**

as likely to suit the larger number, and as giving opportunity for prayer in private, or in the family, or in church when this is possible.

Will every reader of this notice make a note of day and hour? and will you, with definite faith and hope, bring before our Mighty God and Father the Church's need of more life and love and devotion; the world's need of a more widely published Gospel; and the C.M.S. needs of more living agents to carry that Gospel everywhere, and of means for their support?

W. E. B.

Master, would'st Thou use me.

(Written specially for the Gleaners' Union Anniversary.)

Tune—Church Missionary Hymn Book, 216.

"The sacrifice and service of your faith."—Phil. ii. 17.

MASTER, would'st Thou use me,
All my weakness knowing?
Then be ever near me,
Needful grace bestowing.
When there stretch before me
Paths of Thine own choosing,
Let me never grieve Thee,
By a will refusing.
If Thy word should send me
Into fiercest battle,
Let my faith grow stronger,
As the death-shots rattle.
Should'st Thou bid me rather
By the stuff be staying,
Keep me ever watchful,
Working, loving, praying.
Day by day fulfil me
With Thy might unailing,
So Thy strength in weakness
Shall be all-prevailing.
Thus, O Master, keep me,
Failing, faltering never,
Till I stand before Thee,
Serving Thee for ever. Amen.

A. J. JANVRIEN.

A Leper Women's Prayer Meeting.

By MRS. E. G. HORDER.

[The date of Mrs. Horder's letter shows that the work is going on uninterruptedly in Pakhoi, South China.—Ed.]



TAI-CHE: A CHRISTIAN LEPER WOMAN.

Sept. 15th, 1900.

VERY two months the European missionaries at Pakhoi, instead of meeting together on Saturday for Bible reading and prayer, separate, and attend one or other of the five Saturday half-holiday prayer-meetings conducted by the Chinese. One will go to the leper men, another to the leper women or girls' school, a third to the teachers and male

Christians, and so on as we are able.

To-day, thinking the leper women would be far too shy to lead the meeting in the presence of the missionary, the writer went fully prepared to conduct the meeting herself and give the Bible address. However, Tai-Che, whose turn it was to lead, was fully equal to the occasion, and it was a real joy to listen to this dear woman, after she had read forty verses from St. John vi. in her Romanized* Testament, give a simple Bible talk on the Feeding of the Five Thousand.

* The Chinese learn to read their own language when printed in alphabetical form, generally called "Romanized," more readily than when printed in the innumerable Chinese "characters."



LEPER WOMEN WASHING CLOTHES AND DRAWING WATER, PAKHOI.

Tai-Che led in prayer twice. The meeting was then thrown open as usual, when many of the others also prayed. They offered intercessions for their Christian fellow-countrymen in the north, many of whom are in situations of great danger; they prayed that peace might soon reign, and that the plague and famine in India might soon be arrested. Some prayed for the missionaries connected with us in the work here, some of whom are now in Hong-Kong, and others in England. They asked for a blessing also upon the services on the morrow. The hymns sung were translations of "The great Physician now is near," and "I am Jesus' little lamb."

Out of the thirty-two leper women inmates of the Asylum eleven are baptized communicants, and all take their turns in leading the weekly prayer-meeting.

Truly we can praise God for what He has done. Five years ago none of these dear leper women, with the exception of two, who had been in Mission schools, had ever heard the name of Jesus. Now He is their strength and song and has become their salvation.



A LEPER BEGGAR-WOMAN IN A MAT SHED.

The Gleaners' Union Anniversary.

DREARY, dark, and damp-laden were the days of the Gleaners' Union Anniversary—out of doors. Inside, cheerfulness dispelled the gloom. Perhaps the raw air and dripping skies may have kept some friends from venturing out, but those who came reaped the benefit of most stimulating meetings. The Annual Meeting itself was unusually full of interest. What a moment that was, for instance, when Mr. Stock called upon every Gleaner present to hold out his hand, and two thousand hands went up! But we must not anticipate.

The Anniversary began at half-past ten on Tuesday morning, Oct. 31st, with a short prayer-meeting. An address was given by the Rev. H. E. Fox on the "Healing of the Centurion's Servant." The central teaching which Mr. Fox elicited from the passage was that God was not only able and willing to bless us, but that He will *command* blessing. He quoted the following passages where various blessings are spoken of as being commanded by God:—Ps. xlii. 6, "Loving kindness"; Ps. xlv. 4, "Deliverances"; Ps. lxxviii. 28, "His strength"; Ps. cxi. 9, "His covenant"; Ps. cxxxiii. 3, "His blessing, even life for evermore." He showed that the consequences of faith as spoken of in these passages were prayer (Ps. xlii. 8, lxxviii. 7, 28), praise (Ps. xlii. 11), hope (Ps. xlv. 5), and consecration (Ps. cxi. 9). God's commands, Mr. Fox reminded us, are not His people's playthings, but are to be translated into strong conviction and lived out in the life. If "He can speak and it shall be done" we are under His authority. There is no policy of faith apart from a policy of obedience.

Gleaner Secretaries in Council.

After the prayer-meeting the Gleaner secretaries proceeded to discuss two questions, "The Strong Points of the Gleaners' Union" and "The Weak Points of the Gleaners' Union."

Captain Cundy, as Chairman of the G.U. Auxiliary Committee, was in the chair, and welcomed the assembled secretaries in a few kindly words.

The Rev. G. Denyer opened with a paper on the first of the two subjects for discussion. He found the strong points of the Union to be—that its foundation was most happily timed, that its basis was spiritual, that it represented a union of hearts, that it had great simplicity and elasticity of constitution, that it afforded an opportunity of keeping alive the missionary spirit in parishes where it would otherwise die out, that it was not a money-gathering machine as such, and that it was essentially the poor man's Union, or rather the Union of all classes and all talents.

Mrs. Charles Moule, of Cambridge, dealt with "The Weak Points of the Gleaners' Union," and found them not so much in the Union itself, as in the working out of its principles, that is to say, in the Branches. She pointed out that there existed sometimes a want of realization of what the Union is, particularly the lack of prayer in the Branches. She brought forward a great number of practical points, too numerous and detailed to be easily summarized. We hope to print this paper in a future number.

The discussion which was to follow hung fire a little at the opening, for no one seemed inclined to start it. Mr. Anderson, however, happily suggested that "conversation" would be a better term than "discussion," whereupon the barriers of speech seemed to be removed, and remarks and questions followed with great rapidity.

For a long while the point which most occupied the meeting was the difficulty of making arrangements for successful and continued prayer-meetings. Timidity and want of knowledge

were apparently the two chief drawbacks. One secretary mentioned that where members were too shy to begin to pray they were asked to offer one-sentence petitions. Another stated that where even this was too great boldness to start with, members had been given petitions written on slips of paper, so as to encourage them to open their lips in prayer.

Amongst other subjects the most prominent was the need of a visitor for the Branches. The discussion which began on this point tended to show that it is also desirable to have, where possible, a district secretary for a town, archdeaconry, or diocese.

At the afternoon gathering of secretaries Captain Cundy again presided.

The first item on the programme was the reading of the Abstract of the Branch Secretaries' Reports by Mr. E. M. Anderson, which we print at large elsewhere.

It was followed by discursive conversation of an animated character. One thought suggested was the relation of the bicycle to the Gleaners' Union in country districts! A good deal of talk ensued on the subject of Gleaners who had removed from a Branch, especially those of the migratory classes such as domestic servants, and more than one secretary spoke warmly of the great keenness shown by Gleaners who were in service.

The discussion was cut short in order that we might listen to the Rev. H. P. Grubb's paper on "The Outlook of the Twentieth Century." He urged that we should retain our conviction of the necessity of the Gleaners' Union, and keep firm to the truth that the souls of men were the most precious possession in the sight of God, making the winning of souls the central aim of our work. He then proceeded to advocate the adoption of a number of practical points, such as the "missionary hundreds" suggested by the Rev. Hubert Brooke.

After this useful paper, the Rev. W. E. Burroughs made the interesting announcement that it had been arranged to ask for one hour of united prayer all over England at the close of the three Weeks of Prayer, on Sunday, Dec. 16th, between seven and nine o'clock in the morning. A detailed statement of the plan will be found on page 178. Mr. Stock urged that in their outlook upon the future Gleaner Branches should earnestly consider what more they could do in actual work for the advancement of the cause, in raising funds as well as in other ways. Mrs. Flint pressed the duty of systematic missionary study. The Rev. W. E. Burroughs again pointed out that Gleaners' work is doing little things for God constantly, and pleaded for a more regular and systematic gathering of small offerings. These were a few of the leading points in the suggestive conversation.

The meeting for male Gleaners was held in the Committee Room at Salisbury Square. If the meeting was small it was uncommonly interesting. The Rev. G. E. Asker spoke well on "Gleaners at Home," and Mr. A. C. Kestin, of Calcutta, was in his element in setting forth what Gleaners at home could do for the work abroad and what Gleaners abroad could do. To the first class he said—(1) "pray"; (2) "act as commissaries," that is, be ready to write to and do small commissions for a missionary abroad, but do not waste the missionary's scanty time and energy by expecting long letters in return; (3) "defend the base," that is, be ready with an answer to missionary critics. He warned Gleaners going abroad as business men or officials that the amount of direct missionary work that they could do would be small, but the indirect work would be very great. They could encourage the missionary by their sympathy, perhaps

assist him with funds, help to form public opinion, and above all, live a godly life before the Natives.

The discussion was particularly easy and flowing, and left a very favourable impression of the male Gleaners on one's mind.

THE ANNIVERSARY DAY.

There was a celebration of the Holy Communion at St. Bride's in the morning, at which the Rev. Canon McCormick preached on "A Full Reward" (2 John 8). Speaking of the communion of saints as a family, he dwelt on the thought of our association in the kingdom to come with those whose names had been precious to us because of their holy influences upon our lives. They had already received their "full reward." The preacher then brought before us St. Paul, the Elect Lady of St. John's Second Epistle, and Ruth in their relationship to the full reward. The text of this address is printed in the *C.M. Intelligencer*.

In the afternoon was held the usual public meeting, in Lower Exeter Hall, with lady speakers only.

Mrs. Selwyn, of Boscombe (now to be of Hampstead), gave an interesting Bible reading on Ezra viii., bringing out a number of spiritual lessons from Ezra's companions and the treasure they carried. Miss Vaughan gave a graphic account of the work in Hang-chow and Chu-ki, Mid China, especially the women's schools. Miss Bird, of Ngogwe, Uganda, told of the mutilated men and women she had seen—evidences of the cruelties of the olden time in Uganda—and of the growth of women's work. Miss Baring-Gould made a great impression by her picture of the horror of two scenes in India—the underground temple at Allahabad and the sights of Benares. Mrs. Kingdon, of Exeter, wound up with another Bible study from Ezra—this time from the fifth chapter.

THE ANNUAL MEETING.

There have been other Annual Meetings of the Union more exciting—we must all remember—that meeting which did so much for Uganda—but few more interesting than this year's gathering. Exeter Hall was not full, but it was so far filled that friends who went quite early complained that they could not get near enough to hear. Putting these unfortunate persons aside, the verdict of all those who could hear was one of unanimous delight at the addresses.

The routine of meetings is so similar that we will not attempt to follow this one out in detail, but merely pick out the salient features. The Report and Motto will be found as usual in our Gleaners' Union column. Mr. Anderson presented the Report, and the Rev. W. E. Burroughs announced the motto. He also moved a resolution of sympathy with those societies whose missionaries have been massacred in China.

Sir John Kennaway was in the chair, and alluded in feeling language to the list of murdered missionaries which had been recently published in the newspapers. He agreed with Mrs. Bishop, in her Church Congress speech, that like the South African War, the Chinese massacres had perhaps their lessons for us as to the way in which we conducted our campaign.

Bishop Peel's speech, which came next, riveted the attention of the audience. He told us how the famishing children along the line of the Uganda railway had fought each other for the food he gave them, and then remarked that the starvation of the soul which he had witnessed was far worse.

The African needed systematic teaching. "You may go into a village and you may talk for a week," he said, "and when you leave that village your teaching will be just like writing on the sand, for the tide of the ordinary affairs of life will flow over and completely efface what you have done."

Here he put in a home thrust: "It is our bounden duty to bring the knowledge of Jesus Christ within the reach of every

man. A good deal of my journeyings in Africa has been to effect this; therefore I say it with an easy conscience. Can you?"

Then followed the most welcome news of eagerness to receive the Gospel in the Taita and Sagalla Mountains. The story is so remarkable that we have printed it on p. 188 in full.

This inspiring message was followed by an earnest address from the Rev. Stuart Clark, welcomed for his father's sake as well as his own. He dwelt on the Gleaner's life, and its outcome, the Gleaner's work.

Then came Chancellor Edmonds, of Exeter, in a delightful address. He had been asked to talk to us of the prospect of a new century, and he did his best to show us that it was a hopeful one. His plan was to tell us of the state of England at the close of the last century, and to let us compare it with the present. He told us of the rival influences of Wesley and Mirabeau; of the dread of liberty which enacted that type founders and sellers of printing presses should keep a record of every transaction, as chemists do with poisons; of one Bishop of Exeter who was elevated to the Bench because he had lent his house to King George III., and another because of his "amiable and courteous deportment"; of the great vogue which Tom Paine's *Age of Reason* had,—“a copy may be found possibly in London, at a second-hand bookstall in some back street, but for the most part it has gone clean out of men's minds as it long ago passed clean out of their esteem.” To balance this last work, and to show how after all there may be more religious feeling dormant in the hearts of the people than we despairingly suppose, Mr. Edmonds told of the rapid success of another book published at that time, Wilberforce's *Practical View of Religion*. He glanced, a little later on, at the House of Commons of that day, which could not bring itself to pass the clause in the East India Company's charter of 1793 which permitted missionary work. It was an effective hit when, by way of contrast, he pointed to Sir John Kennaway in the chair, and the audience took it up. There were more Bible students and more intelligent Bible study, he thought, than ever before; and even the attitude of science toward religion had changed for the better.

With many such contrasts as these, fresh to most of us, and placed before us in charming language, the speaker gave us reason to look forward, and to go forward, with hope. It was a speech with a literary flavour not often heard in Exeter Hall, and lost none of its earnestness because of its gentle humour.

The last message was Mr. Stock's. He began by doing a thing which immensely encouraged every one. "This is not at all like an ordinary Exeter Hall meeting," he said, and to prove it he asked every Gleaner present to hold up his hand. It seemed that *every hand in the audience was raised!* It was a revelation of the power of Gleanership. Mr. Stock went on to quote the Gleaners' motto of a few years ago. "In the place which the Lord shall choose, there shall ye offer burnt offerings, and there ye shall do all that I command." He had heard of this text, again, he told us, in many parts of the world. But *when* is the offering to be made? He had heard a setting of the *Te Deum* in America which made the voices sing, "To Thee cherubim and seraphim continually, continually, continually do cry." Thus his answer was "Continually!" The word, with the various forms of the allied verb and adjective, occurs 170 times in the English Bible. Taking up the points of the old prospectus of the Union, he urged us to engage in Bible study, missionary reading, work, influencing others, raising funds, and prayer "continually." Again, he reminded us that the Lord is interceding for us "continually," so let us go forward with perfect confidence.

The message is a grand one to carry with us into the new century.



SACRIFICING A GOAT TO KALI.

Sacrificing to Kāli.

KĀLI, that goddess of many names, is the only deity in Hinduism to whom bloody sacrifices are offered. Other deities may be propitiated with offerings of flowers, fruit, rice, or milk, but Kāli delights in blood. Before the days of the English rule, even human sacrifices were offered to her. At one time a thousand goats a month are said to have been sacrificed at the Kāli Ghāt at Calcutta.

Here we have a sacrifice at a *mēla*, but there is probably a temple near at hand. The onlookers will have contributed their mites—perhaps a *pie* each, worth a twelfth part of a penny—towards the purchase of the goats for sacrifice. They must be male goats and without blemish. The priest uses a peculiar hatchet called a *kharag*, and must sever the head from the animal at one blow. When the animal is killed, prayer is offered to the goddess about the plague, cholera, famine, or other trouble which they wish to avert. “O receive this blood,” they pray, “let it wash away the disease.” All those who have contributed pice are considered to share in the benefit of the sacrifice.

There are obvious analogies in this mode of sacrifice which the missionaries and native helpers are not slow to apply.

The Great Mēla at Allahabad.

BY THE REV. J. N. CARPENTER.

ALLAHABAD, Feb. 2nd, 1900.

THE moon now waxing to the full will soon bring to an end the month of Māgh, which has been as usual a busy one for us in Allahabad. This present year is especially important as being the date of the Adhi Kumbh *mēla*.*

* A *mēla* is a fair, religious in origin, but affording opportunities for much business and merrymaking. The Jumna and Ganges are both sacred rivers, and the point of their confluence is particularly “holy.” The Hindus say a third river joins these two at the same point.



AT THE MĒLA: A SADHU WITH HIS HEAD BURIED IN THE GROUND.

[To his left is a cloth spread to receive alms. In his right hand he has a rosary.]

More than a month ago I went to the junction of the two rivers, the Ganges and Jumna, to see about the ground for a preaching tent, annually given to us within the *mēla* limits. Unusual preparations were being made, a large number of *sadhus** had already gathered, and it was anticipated that hundreds of thousands of pilgrims would assemble. Plague, however, broke out in the district, and it has come to pass that, partly owing to plague restrictions and partly to famine, the attendance of pilgrims has been smaller than I can ever remember before. The shop-keepers who have rented ground for their shops, some paying as much as £30 for the month's rent, will have lost heavily. There are many thousands of *sadhus* here;

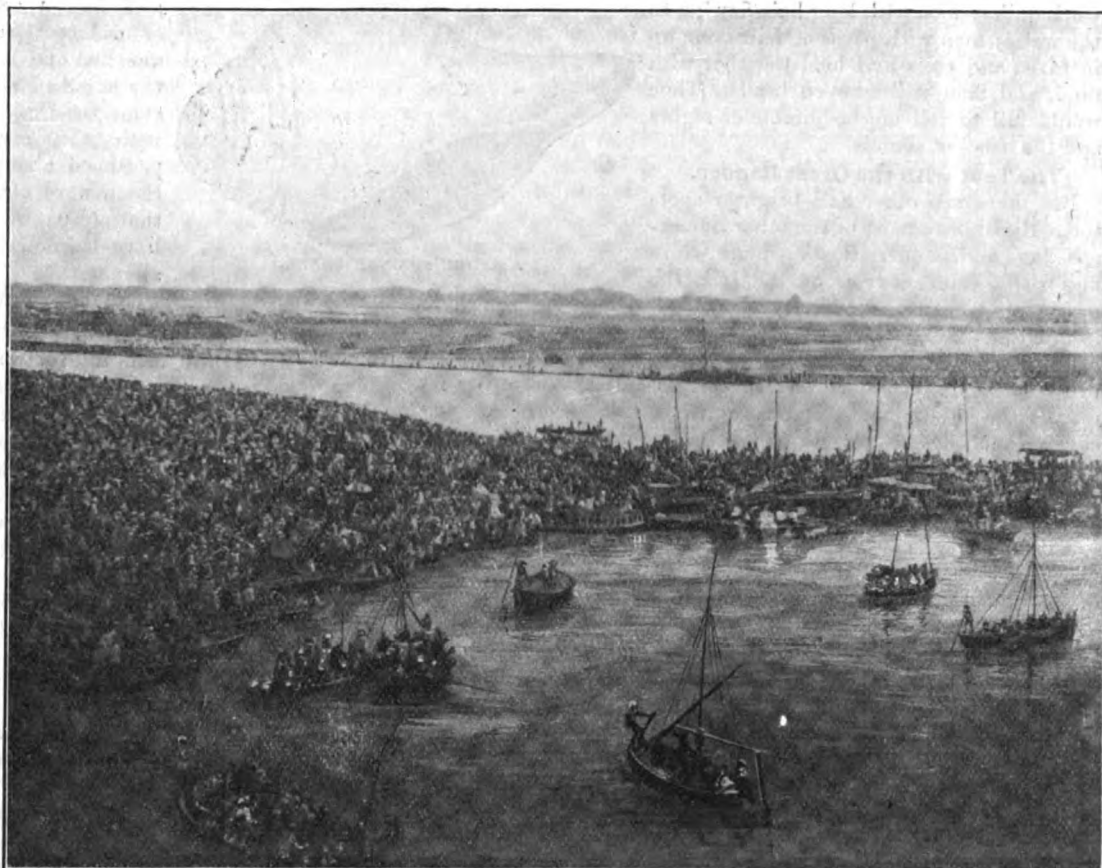
* Hindu religious mendicants.

most of them are living on the dry sand of the river bed, but their presence is no matter of profit.

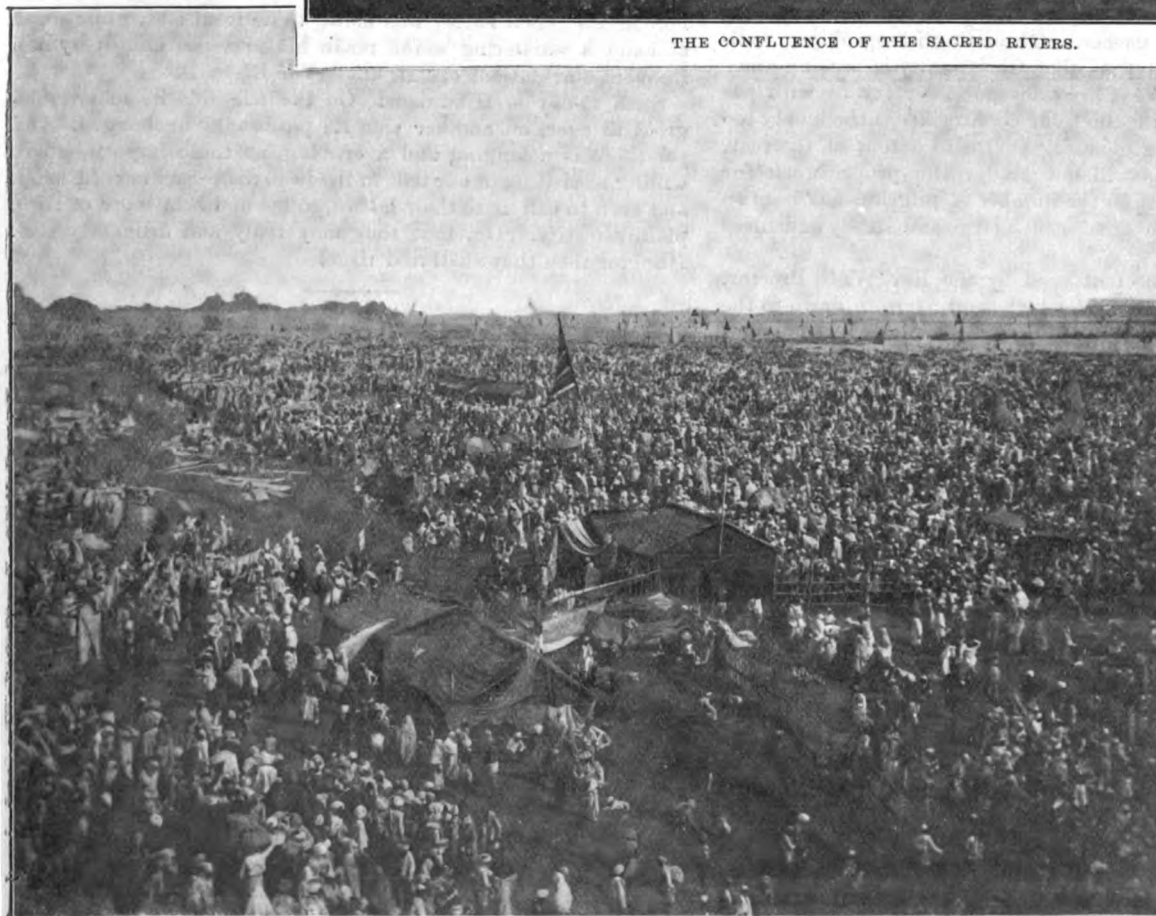
The Sights of the Fair.

The usual sights meet one as we pass through the *méla*. Here on the very outskirts is a man who spends much of his time reclining on a bed of iron spikes. Farther on we see a fine, well-built man with long hair and face blackened by charcoal. He sits and meditates. He obtained great renown by sitting quite still through a terrible hailstorm which came in the early days of the *méla*. His disciples remove the offerings of worshippers that they may not appear to be too liberal for sacred poverty!

As we pass along we see men who stand or sit



THE CONFLUENCE OF THE SACRED RIVERS.



ANOTHER PART OF THE MÉLA AT ALLAHABAD.

with an arm, or perhaps two arms, held erect. The one we first meet has one arm up. He says it has been up six years, and after six years more he will take it down and put the other up. Poor fellow! the arm will want a lot of rubbing before life comes into it again.

Freaks of nature and curiosities are here—Edison's phonograph; a swinging *sadhu* like the one lately described in the GLEANER; a tumbler whose supple body seems to be utterly devoid of bones; men in every curious dress you can imagine, from a brass chain round the waist to patch-

work quilts; men with long hair flowing to the waist; men with *yards* of hair done up in plaits and coils and held together with mud, and men with shaven heads. Time would fail to tell of the jumble of sights and the babel of sounds.

The Tent with the Great Banner.

But there are other and brighter spots too. High above most of the other numerous flags and banners floats a huge white flag with a crimson cross on it. It is the preaching tent of the Divinity school. Let me take you there in fancy.

Come round and enter from the back so as not to disturb the preacher or his hearers. The tent is so full that there is no more room to sit inside, and many faces, some scornful, some eager, some curious, peer in through the open front. A *sadhu* is floundering with a partial conception of Christianity.

"If it is true that Christ bore all sins, then we can go on sinning just as much as we like."

The preacher is at no loss for an answer. He turns to the words of St. Paul and from Rom. vi. explains the true relation of sin, repentance, righteousness, and holiness.

Now on the left, now on the right, sometimes on both sides together, questions come freely, till one confesses sadly that though we have two ears we only have one sense of hearing. Generally they are such as can easily be used to give a clear answer and lead back the thoughts of the people to the all-important subject from which it is so easy to wander.

From early morning till sunset our students are there. The Rev. S. Nihal Singh's men are working with us, and we are divided into two bands—one working up to, and the other after, noon. Sometimes the tent is quite empty, but not for long.

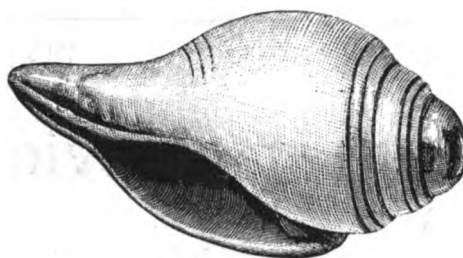
Very varied crowds gather. Often English-speaking, well-educated men come to tell us that Christianity is passing away and only the rabble are Christians now; or try us with the atheistic arguments with which our country keeps them only too well supplied. Such we generally invite to a tent at the rear, where their discussions will not hinder the proper work for which we come. Although the number of pilgrims has been so small this year I have never seen such large and steady audiences in our tent.

Still farther on is the tent used by the Rev. W. G. Proctor, and beyond that where the stretch of sand narrows down to the sacred point where the rivers join, in a place to them of great sanctity and virtue, the pilgrims crowd to bathe. Would that they might all know of the one Fountain open for sin and uncleanness! Would that Christians too were as zealous as they for their religion and its precepts!

Preaching in a Hindu Monastery.

Let me tell you particularly of one very happy day's work. I was sitting in the tent one day talking to a fine-looking man. He is the chief *sadhu* of a kind of Hindu monastery just across the River Ganges. He invited me to come to see him and the lovely view from the top of his monastery. I gladly fixed a day, and asked Mr. Nihal Singh, Mr. Waller, and two catechists to accompany me. At the appointed hour the *mahant* (abbot) was waiting for us and conducted us across the river. We passed the bathing-place and saw men groping with their feet for the offerings secretly offered to the Ganges by the pilgrims while bathing. We could not but admire the view from the top of the monastery, and while some *sadhus* were gathering we knelt there and asked God to bless our visit.

We began by reading Holy Scripture. Mr. Nihal Singh read first in Sanskrit and then in Hindi the fifth chapter of Romans. We soon moved down to a terrace where there was more room,



A SADHU'S CONCH SHELL.

and had a crowd of about 150 *sadhus* of different sects. Preaching, reading, question and answer kept us all busy till the sun had set, and then I showed them some pictures of our Lord's life and death with the magic-lantern. These were preached about, and all listened eagerly. Some were overheard to say, "We knew that Jesus was crucified, but to-day we have learned that He rose again and is alive now."

Our work of witness being done we were preparing to depart, but Eastern hospitality compelled us to eat some *chapatties*.*

A Sadhu tells a Story against Himself.

The sight of two "padri sahibs" eating their bread amused the *sadhu* very much, and one of them told an interesting story which Mr. Nihal Singh afterwards repeated to me.

"A *sadhu* once tied his bread to the branch of a tree while he went to fetch water. A camel passing by ate the bread, and on his return the *sadhu* found the owner of the camel weeping because the camel had eaten the bread of the holy man. The *sadhu* comforted him, saying, 'Why do you weep? It was my bread! The loss is mine.' 'I weep,' said the man, 'because I fear that the camel, having eaten *sadhu's* bread, will become *lazy* like a *sadhu*.'"

They professed a fear that we too might become lazy! With every good wish they sent us away. Our homeward track was first across the silent Ganges and then through the *mela*, where many lights still burned and the hum of busy life was heard. How it saddened our hearts after the welcome we had had! The stillness of the night was broken by the clanging of bells and cymbals, and the shouts of worshippers; the long, melodious note of the conch shell† was borne to us from afar, while close at hand a wandering *sadhu* made his presence known by his frequent ejaculations of "Be-ant" (The Eternal).

Such to-day is Hinduism! On the one side its idolatry as gross as ever, on another side its philosophy unchanged. And yet there is a longing and a craving, as these large numbers willing to visit us in our tent to listen to the preaching of Christ, and even to call us to their homes, to see and hear more of Him, plainly testify. Oh, that they may truly and diligently seek Him, for then they shall find Him!

On the Border-land: A Meditation.

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses" (Deut. xxxiv. 9).

THE Pentateuch is separated from what follows by a real and discernible dividing line. The death of Moses was the solemn closing of an epoch, the turning over of a page of God's history of man. Joshua i. 1 is equally the opening of a new chapter, a fresh starting of God's great plan. Deut. xxxiv. is the point of contact between the two. It is the work, most likely, of a much later hand than Moses' or Joshua's. Very possible it was Ezra the Scribe who, by the Spirit of God, has supplied us with this "missing link," so wonderfully uniting the life and work of those two great leaders. This "touch of a vanished hand," this "sound of a voice which is still," of which our verse above quoted tells, must have lived in the memory of Joshua to his dying day.

Yes, this postscript chapter is essentially a border-land, where two great lives touch, where two great commissions touch. Here

* Dough cakes.

† Hindu *sadhus* and priests frequently blow the conch as a signal that they are at their devotions. They use a large shell with a hole drilled through the apex.

are together the old and the new, the past and the future, the dying leader, and the leader who is about to be.

And to-day we, too, are on our border-land. Reader, you hold in your hand the last number of your nineteenth century GLEANER! We want to meditate on this margin of time, where two centuries meet, a spot which must of necessity be at once a grave and a starting-point!

It is a dissolving view which is cast upon this sacred page. Moses is the grand figure at its beginning; Joshua is left alone at its close—the one gives way to the other. We must not too accurately trace the changeful process. It is a misty land, this border-land; but we think there is much to help, much to hearten as we view the dying century and call it "Moses," and the new century and call it "Joshua"; as we think of the old Church Missionary Society, whose History is already on our book-shelf, and of the new Church Missionary Society whose more wonderful story must wait for one hundred years to be written—Moses and Joshua; as we think once more of our own life—its past, "the dead past," to be buried, and of the new life upon which we may so soon set forth—Moses and Joshua!

"Moses had laid his hands upon him."

1. Those hands transmitted to Joshua the undone work of Moses. Read ver. 1, 2. In obedience to a previous command (Num. xxvii. 12) the old leader is given such a view as no mortal eyes had ever before gazed upon. For its parallel you must find a greater than Moses—shown "all the kingdoms of the world in a moment of time" (St. Luke iv. 5). Never had Moses so clear a view of God's great purpose as in those closing moments of his life, when "the Lord showed him all the land . . . unto the utmost sea." He was fitted to commission Joshua when his own undimmed eyes had beheld what God wanted to be won for Him from heathen hands.

Never was the Church Missionary Society more solemnly convinced of God's purpose for the evangelization of the world than it is to-day after a century of experience. We are responsible for such "Pisgah views of Palestine" as every month these pages bring before our eyes; the whole world is Christ's "Promised Land" (Ps. ii. 8). The new century, the Society which enters upon it, the Christian heart which would at such an epoch make a new start, these may all be "full of the spirit of wisdom," as the irrevocable past transmits its undone work of evangelization to the days which are to be.

2. But Moses heard as well as saw on that mountain-top. God afresh reminded him of His covenant, His promise, His purpose (ver. 4). That covenant was not broken, that promise was not forgotten, that purpose was not changed. If the dying leader was handing on to Joshua his unfinished task, he could also impart to his follower a renewed and fullest assurance that the accomplishing of that task was God's plan, and that He would surely carry it through. We, as Moses, claim to transmit that inspiration to the workers of a new century. If, in this border-land meditation, we—in God's sparing goodness—are both Moses and Joshua—if we have had our past, and may yet do somewhat in the future, oh let us "encourage ourselves in the Lord our God" (1 Sam. xxx. 6), and go forth, as never before, "full of the spirit of wisdom." The mistakes of man in those past hundred years, and the experiences of our God's abounding goodness, may well contribute to make those who follow us, yea, may make us ourselves wiser and stronger in faith than were we or our fathers in days gone by. "Joshua was full of the spirit of wisdom, for Moses had put his hands upon him."

3. Lastly Joshua enjoyed, as a result, a degree of help and support which had been denied to Moses. His had been a continued experience in himself and in others of faithlessness, disobedience, selfishness, timidity, and hesitation; and even when Moses would have done much, the people would not. May we

dare to hope and believe that the whole Church of Christ will in the new century become a great missionary society? Is there dawning a day when not only a Joshua here and a Caleb there but all the people of God, hearkening to His command, and "constrained" by His grace, will cry concerning "Canaan," "Let us go up at once, and possess it; for we are well able to overcome it" (Num. xiii. 30)? God grant it,—our text suggests it.

Reader, let our last thought and word be not of an old century and a new, not of an old society and a new, but—as is meetest on this border-land of time—of an old life and of a new. There is for you and me a past which we are glad and thankful God Himself should bury (ver. 6), so that even He should "remember" its sins and failures "no more." But there is also a future upon which that past must lay its hands. In a sense we cannot, we must not, "forget the things which are behind," in "reaching forth to those things which are before" (Phil. iii. 13). But to us it is given to invite our Lord and Master, our Great High Priest, to stand with us to-day on our solemn border-land of time, "between the living and the dead" (Num. xiii. 48), between the past and the days to come. He has atoned for the failings of the one, He will enable for the duties of the other. He is the "daysman" who can lay His hand upon both (Job ix. 33). For you and me this border-land is more than a grave; it may be a birth-place, a fresh starting-point for life and service. Will you say humbly as you look back, hopefully as you look on, boldly as you look up, "Old things are passed away, behold all things are become new" (2 Cor. v. 17)?

W. E. B.

Cheer for the Church in China.

[Amidst the cares of his far-off diocese Bishop Ridley has found time to send us this message for the afflicted Church in China.—ED.]

GOD forces rage in panoply complete
To blindly sow its own defeat.
Its armoured hands
Will clutch the seed in vain,
Thus falls the Gospel grain,
Enriching after pain,
Grief-harrowed lands.

The pleading tears of saints, and prayers that rise
Complete the circuit of the skies
Through stricken souls.
Unseen a life divine
Is felt to intertwine
Their hopes with God's design
Till faith consoles.

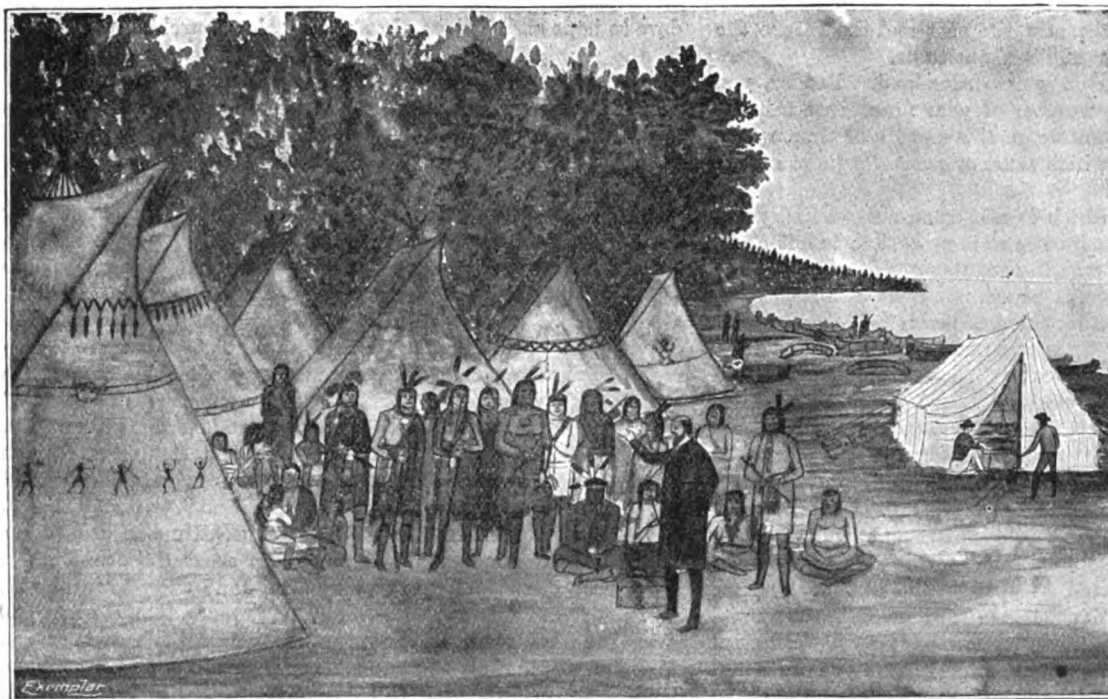
Gleam softly, Love, on eyes that gaze on space,
Invoking their dear Saviour's face.
Through cloud and rift
Look up, parched souls, and trust
Him ever as at first;
Storm clouds will quench your thirst
And far off drift.

No angel, fanning fevered brows with wings,
So gently consolation brings,
When children sigh,
As Jesus' voice that cheers,
Exchanging tingling fears
For sympathetic tears.
Believe Him nigh.

Fewer the forest leaves and countless waves
Than deeds of love by Him who saves
From friend and foe.
All storms His voice obey,
Cloud shadows pass away;
But Jesus comes to stay
And peace bestow.

METLAKANTLA, Aug. 22nd, 1900.

W. CALEDONIA.



THE VISIT OF A BISHOP.

A Red Indian's Handiwork.

WHEN Archdeacon Phair was last in England he brought over with him a series of water-colour sketches drawn by a Christian schoolmaster of Indian birth. We have been allowed to reproduce some of them, which for the most part tell their own tale. The first picture represents the visit of a Bishop to an Indian encampment. The Bishop's tent is to the right, while the shore is lined with the birch-bark canoes of the missionary party as well as of the Indians.

The second picture shows the Indians consulting the "bad medicine." One side of the wicker tent in which the conjurer is sitting is artistically removed so as to enable us to see the conjurer sitting inside. He is, of course, invisible to those who, seated in a circle, are consulting the oracle. With a similar artistic license one side of another medicine tent is removed in the middle picture on the opposite page. Here a sick man is having his sickness exorcised by the medicine-man and his attendants. One is beating a kind of drum, the standing figure is waving a rattle or

bundle of charms, and the floor is spread with snake skins and other mystic symbols. The third figure seems to be heating irons in the fire, no doubt with the intention of applying them when red hot to the body of the patient, so as to make it unpleasant for the evil spirit, the supposed cause of the disease, to remain there. In some tribes red-hot stones are used for this purpose.

The other two pictures form a part of a coloured pictorial reading book constructed by the schoolmaster to teach his pupils. In the lower one the names of

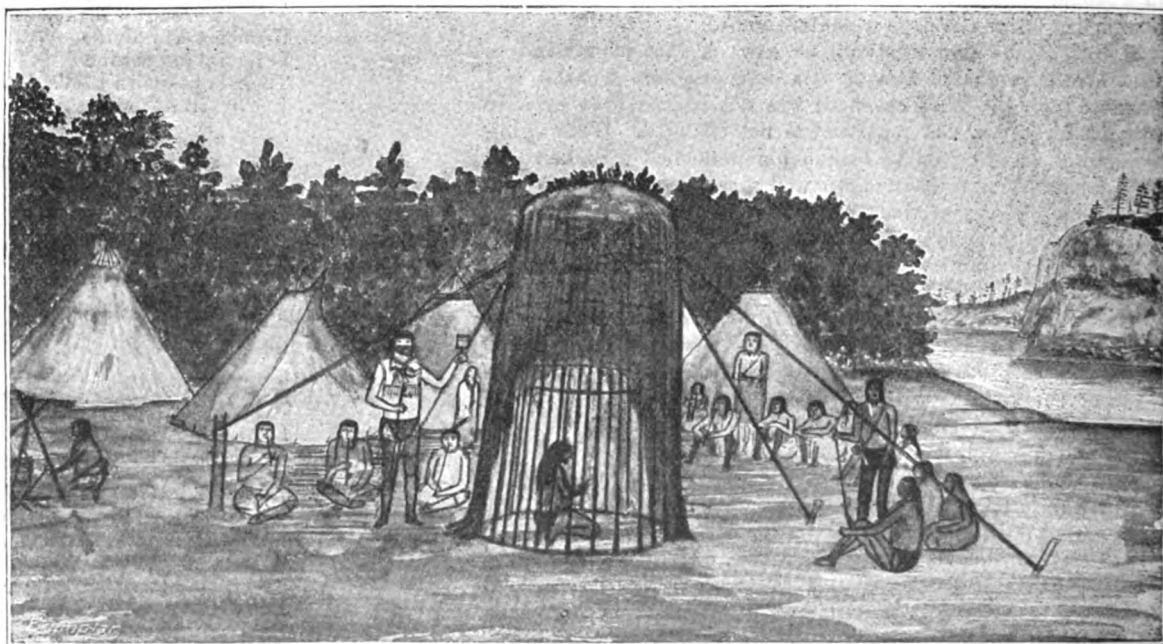
the animals are given in the native language as well as in English.

Steady Toil in Rupert's Land.

EXTRACTS FROM THE ANNUAL LETTER OF THE REV. R. E. COATES.

• SCANTERBURY, RUPERT'S LAND, Jan. 1st, 1900.

IT was my intention this year to give the usual report for the twelve months, but I shall claim your indulgence for a further review. This idea was suggested to my mind by a churchwarden, who, when speaking of my proposed departure, mentioned casually the changes that had taken place since the



CONSULTING THE MEDICINE-MAN.

first arrival on the reservation of *makuhdawekoonuh-yanessmenaun* ("our little minister").

First Impressions.

Nearly eight years have now passed since my appointment to this Mission. How well I remember my first impressions of place and people! On the Sunday I watched the Indians coming to church. What a sorry-looking lot they were—ragged and poverty-stricken! That afternoon a number of young men gathered in a field near by, enjoying games and athletic sports. This was the *metawewin* or "long tent" ground. Across the river, directly opposite, was a conjurer's tent. The houses were small log cabins, dirty, evil-smelling, uneven, poorly lighted. My first experience in a house was a month of torture and misery. I slept on an old floor, and was the prey of insects innumerable, mice and mosquitoes also giving me a warm welcome. There was no cooking-stove. We (the temporary Indian catechist and myself) cooked our meals on an open fire outside. The church was a rough log building, the interstices filled with mud. Inside, the walls were white-washed, but the rain, beating through the crevices, made muddy streaks all round. The approach to the church was covered with water a foot deep for a long distance. Two poles were laid at the side to form a kind of side-walk. We generally used a staff to help us keep our balance, but it was poor footing, and often shrieks of laughter would announce delight at some poor unfortunate's fall off the slippery logs into the water.

The schoolhouse was a fairly good Government building, tenanted by the teacher and one Indian child when I called.

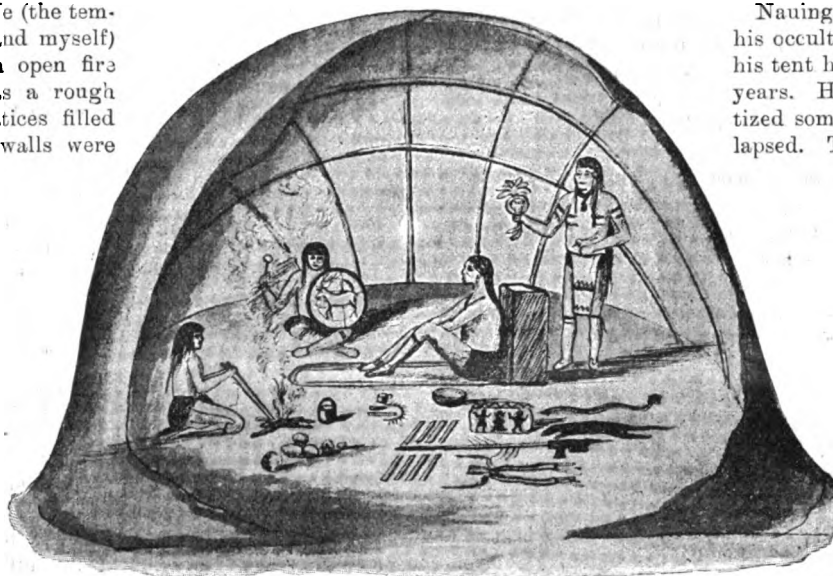
The men did not trouble themselves much about work, but spent days in gambling. They lived from hand to mouth as it were, and came to me when hard pressed. A 20-lb. chest of tea gave out in less than two months. Flour also was in constant demand. Some men had small patches of potatoes, but did not raise sufficient for their own use. The band possessed a few cows and oxen and two ponies. These were the facts of a few years ago.

Heathenism on the Wane.

When the present is compared with the past one cannot help but feel that it is the Lord's doing, and that His blessing has been upon us. Although once the stronghold of the Heathen with their superstitious customs, the *metawewin* has been utterly abolished.



A RIVERSIDE CAMP.



INTERIOR OF MEDICINE TENT.



NATURAL HISTORY BY PICTURES.

Nauingees, the old conjurer, used his occult powers for some time, but his tent has not been seen for three years. He and his wife were baptized some years previously, but relapsed. They were lawfully married and confirmed, and the poor old woman received the Holy Communion shortly before her death, which occurred about three weeks ago. The other head medicine-man gave up his bag and asked me to teach him to pray. He was baptized, lawfully married, confirmed, and often partook of the Holy Communion. When too weak to walk to church, his devoted wife hauled him on a hand-sled.

Some who were, I thought, hardened Heathen, strongly attached to their old religion, and who would scarcely receive me at all, are now regular communicants. Others who are still Heathen always thank me for my visits to their homes and listen attentively to the reading. These would, I am sure, gladly join us were it not for the chief, who is still opposed to Christianity. A speech the chief made at a public meeting recently shows that his opposition is weakening.

In spite of his determined refusal to allow several members of the family and relatives to be baptized, we can now say with deep thankfulness that there is not one household entirely Heathen, not one family in which there is not one or more Christians.

One reason for feeling sorrow at resigning this Mission is that I shall not have the pleasure of receiving the chief and Enigo, Kuhnoones, and Ishquajagan, when they offer themselves for

baptism, as I feel sure they will. The adherence of the Heathen to their old practices, with their supposed evil power, retards progress considerably.

The summer visitors, Heathen and nominal Romanists, at treaty time invariably make a dog feast and heathen dance, and also gamble for days together, whilst some few of the weaker members attend the feast. I was glad to learn, after particular inquiries, that not one of our Church-people had joined the gamblers for the last three years. "Indeed," says the church-warden, "instead of gambling and other bad work we now have singing and prayer."

Quite proper to beat one's Wife.

A woman remarks on the change to the trader's wife:—"Some time ago there was always trouble here with men beating their wives, but since the minister came all that has stopped." I remember once talking on this subject with one of our most enlightened Indians, and was somewhat amused to hear him say after my denunciation of the practice, "Of course it is all right and proper for a man to beat his wife sometimes when she deserves it, but not like Charlie does for every little thing." However, both he and Charlie thought better of it.

There has been more ordinary work for the men, and they prove themselves to be fairly good workers, some taking pride in rivalling white labourers in the use of the axe and saw in the bush camps; but unfortunately, with the Indian desire for a change, they do not remain long at any one kind of employment.

The old log building is transformed into a pretty little church, boarded and painted outside and inside. A fine chancel was added through the generosity of Mrs. Grisdale; Miss Millidge, Hon. Sec. to the Women's Auxiliary, a devoted friend of Missions, to whose unwearied kindness we owe so much, then furnished the beautiful chancel carpet and Holy-Table cover, and hangings for desk and pulpit. A new communion rail, two chairs, new reading-desk, pulpit, vestry, and organ have been placed inside, and a belfry with small spire added outside; a new fence round the graveyard, whilst I painted names and dates on some thirty grave-stones. All the building and carpenter work was done by the Indians, Faithful Jim, my one-armed warden, doing most of the finer work.

I have been much affected by the warm expressions of attachment, one good old man adding, after I had mentioned some provision for the future, "It is not the warm clothing that I am thinking of; it is the words that you read and speak to me. Whenever you have read God's Word to me I have put it in my heart, and I am very thankful."

[It may surprise many of our readers to hear that there is still Heathenism in Rupert's Land, that district of North-West Canada which is so generally colonized, and where missionary work has gone on so long. Mr. Coates' letter is given as one picture of the steady, quiet, but none the less spiritual work which is going on. The agents, clerical and lay, are now chiefly Canadian born.—Ed.]

Good News from Sagalla.

BY THE BISHOP OF MOMBASA.*

[Sagalla is perhaps better known as Taita, and lies a little off the course of the new Uganda railway, about 100 miles from the East Coast of Africa. The late Miss Stock gave an interesting account of the Mission in the GLEANER for April, 1898.—Ed.]

I WENT to Sagalla, where Mr. Wray labours. He said to me something about a place, almost unknown, called Mlalení, in the Taita Mountains, and he wished me to go with him there. In August I was able to go with him into that part of the country.

Let me, however, try to put the geography of the place a little before you. The gallery at the farther end of the hall we will suppose to be the Sagalla Mountain, about ten miles in extent, the body of the hall to be the plain, about fifteen or

twenty miles broad, whilst here, where we are sitting—the platform—are the Taita Mountains,* broken up into hills, spurs, and ridges.

Mr. Wray and Mr. Maynard made a preparatory visit. They afterwards met me by appointment at the railway station at Voi, and in the morning we three set off for our march. When we had reached Mlalení, and had rested, the son of a chief came to us with a letter. He had been to Mr. Wray's house the night before and had missed Mr. Wray.

The purport of the letter was this:—"The Roman Catholics living at Bura have told us they are coming to live in the village of Kaia, and have ordered all to be assembled; we send to you to ask whether they have Mr. Wray's permission." This letter led us to alter our plan and to take Kaia into our course of march.

We talked to the people at Mlalení, and to our surprise found them longing for us to come and settle down.

To put them to the test we said, "Will you build a house† for us?"

"Yes," they said, "we will."

That was on a Wednesday. We then made our way to Mbale, in the mountains, where there lived a great chief, but to our disappointment we found that he had gone down to the plain. A message, however, was sent to him and he came up next morning.

Now see God's preparation. We started about ten o'clock next morning and said we were going to look round to see whether we could find a good site for a Mission house.

The chief said, "I have chosen a spot for you."

We laughed to ourselves when he said that, thinking he could not know what we wanted, but to our surprise he showed us a large stretch of ground on a beautiful hill, well watered, which he said he and his people would give to the Society, so that we might build a house there and dwell in it.

Well, we sat down and had a talk—the chief, his followers, Mr. Wray, Mr. Maynard, and myself. We said, in the first place, "We will call this spot after the name of our honoured Secretary, Mr. Fox." As the language does not allow of a word ending with a consonant, we called it Foxini. Mr. Wray had not been to that place, neither had he been over those mountains for some years, yet I found his influence was extraordinary. When the chief came to him, he received him like a brother. Mr. Wray had done many little kindnesses for him and his people, who had gone over to Sagalla to settle any little differences that had arisen. It was just the same everywhere we went: the people wanted us to go and teach them; they did not want the Roman Catholics to teach them. We had not been teaching there ourselves. Mr. Wray was living twenty miles away, and was only in contact with these people occasionally. Whose work then was this? We felt it was the call of God that we should go and put ourselves in evidence there.

We slept in the bosom of the hills that night, and the next morning wound our way to Kaia, which was the place we had been led to determine to visit. There we were similarly honoured. The people saw us coming, and the chief and his son came out to meet us. He greeted Mr. Wray as if he had been greeting his dearest friend. And it was genuine; the old man had almost tears in his eyes. They wanted to know if it were true we were going to allow these "other people" to live there. Mr. Wray then and there gave them a Gospel address, and we put them to the test and said—

"Will you build us a house‡ in which we can stay and teach you?"

They said, "Yes, we will."

The next morning 300 or 400 people went out and cut sticks

* Extract from the speech of Bishop Peel, of Mombasa, at the Gleaners' Union Anniversary at Exeter Hall on Nov. 1st.

* Marked Bura Mountains in the *Universal Atlas*.

† To serve as rest-house, school, and preaching-place.

and grass; the next day 500 people went out to work, and in the course of two days a house was built!

We had passed down, leaving Mr. Maynard there to superintend the house-building, and to our joy when we reached Mlalenji two days after quitting it—we left it on the Wednesday and we got there again on the Friday—we found our house built and ready for thatching. Mr. Wray had said—

"You will not find a house ready, because they are busy building a cattle-boma" [enclosure].

But when we entered the village there, before our eyes, was the complete framework of the house and a quantity of grass ready with which to thatch it.

That is just a simple story of what has actually happened within the last two or three months.

The Village Schools in South China.

IN spite of the recent disturbances these little schools are still working. The Rev. F. E. Bland, of Fuh-chow, writes:—"I am afraid our friends in England are under the impression that, owing to the general unrest in China, our day-school work is suspended. Such is not the case I am thankful to say, for although the missionaries have been called in from the country, the native brethren are continuing the schools as usual. Unless the usual funds come in dozens of schools will have to be closed."

At the present time there are about 200 of these little village day-schools in the province of Fuh-Kien. These schools are powerful agencies for the spread of the Gospel, and the heathen Chinese are frequently willing for us to open schools in places where they will not permit us to have Gospel or preaching halls. The schools were originally started by the late Rev. R. W. Stewart.

The Rev. J. Martin, now at home, will be glad to correspond with any one who may wish for further information.

"Because it Pays."

THE other day as I passed a poppy-field, where two men were busily employed in slitting the poppy heads to let out the juice, I stopped and asked the elder man—

"Why do you grow the poppy when you know that opium is the curse of your country?"

I then pointed to the golden grain waving in the sunshine, and said, "Is it not better to grow corn, which blesses your land?"

His answer, given with what he meant to be a convincing smile, was this:—"The opium pays us, and we get more money than when we grow corn. We grow opium because it pays," he added, "and you have it in your country, have you not?"

I did not know how to explain to him that whilst we send opium to China "because it pays," we also sent men and women to save China from its sorrows and its sins. I could not reconcile to a Heathen the two statements—a Christian nation sends the opium to you "because it pays," and the same Christian nation sends us, as Christ's ambassadors, to tell you that Jesus saves from the opium curse—so I left the men there in the poppy-field busily working in the sunshine, and I went on my way with a heavy heart.

Dear reader, can you reconcile statements so appalling?

NING TAIK, SOUTH CHINA, May 9th, 1900. M. E. BARBER.

The Indian Famine.

HELP FROM THE PARAGUAYAN CHACO.

HOW far-reaching is the power of Christian sympathy! In the distant Paraguayan Chaco, in the heart of South America, the missionaries of the South American Missionary Society read out from our magazines to their Christian Indians the sad news of the famine in India. The missionaries themselves, not a large party nor well off, clubbed together, and sent £13 15s. Then they suggested to the Indians that they might help. The following letter from Mr. Seymour H. C. Hawtrey, one of the missionaries, tells the story:—

"PARAGUAYAN CHACO, SOUTH AMERICA, Sept. 16th, 1900.

"You may be interested to know that we have been able to make a small collection among ourselves towards the Indian Famine Fund.

"I told the Natives here about the famine, and showed them pictures in the magazines. I told them that our Saviour had said, 'If you see anybody without food or without clothes or sick, do not withhold your money or your food from them, but give them what you can.' And I said, 'If you like to give some money to these people, as we are doing, it will be a good thing; we will send it with ours. If you don't want to, you can please yourself.' ('You can please yourself' is an Indian expression contained in one word, and is not easy to translate.)

"I explained to them that if they saw these poor people, they would want to give them what food they had, but they couldn't because it was too far away. But they could send money, which would go to English missionaries, who would buy food and distribute it to the people with black skins.

"Philip said he had no money, but he would like to give three goats, another 'boy' gave one—(valued at 2s. 6d.)—one or two more gave ostrich feathers, and others gave our paper money.

"The total amounted to about £1 in English money, which I explained to them would feed ten men for two months.

"Those who gave, gave freely, and without any pressure. All that I said to them is contained more or less above. I don't think they gave their money to please us, because though they all heard, yet some who I expected to give something did not do so."

Candidates and Vacancies.

IT is constantly necessary for us at Salisbury Square to be looking forward and planning for the future. Hence, although at the time of writing it is but little more than two months since the last party of missionaries started for Uganda, we are already beginning to consider plans for another party to start next spring, when Archdeacon Walker and some of the first party of lady missionaries who went out in 1895 will (D.V.) be returning after furlough. Although it is possible that some of the men and women now in training may be chosen to accompany them as recruits, we should indeed be thankful to welcome at once offers of service from any who would need no training, and on whose hearts the Lord has laid the needs and opportunities of Central Africa. If we add that a doctor and several clergymen are specially needed, we do not imply that others are not wanted also.

The area now covered by the Uganda Mission stretches far beyond the country of Uganda itself. Adjacent countries are being evangelized by native teachers sent out by the Uganda Church; but these men absolutely need European help and guidance. Hence, if the present opportunities for the evangelization of Central Africa are to be seized and developed, it is essential that there should be a far larger supply of clerical leaders—loving, tactful, earnest men who have learnt in parish work at home how to sympathize with, stimulate, and help young Christians in their work for the Master.

When Bishop Tugwell returns from Hausaland early next year to his ordinary diocesan work he will leave behind him only Dr. Miller and Mr. Burgin to carry on the new Mission, unless by that time the new recruits, the Rev. G. P. Bargery and Mr. Hans Vischer (who has a little knowledge of the Hausa language) have reached the Mission. In another six months Dr. Miller and Mr. Burgin will be due home for furlough, frequent short furloughs being essential for health in West Africa. Is the medical work of the Mission then to be laid aside? Are two young men with only a few months' experience to be left alone far inland? or will there be some other men of like devotion going out to help them to hold the fort, and especially one with a full medical training gladly consecrating his special talent to the saving of souls and bodies in West Africa? It may be that the answer to this question depends on the prayers of our readers more than on anything else.

We are shortly issuing another paper, the second this year, concerning the above and many other urgent needs in the mission-field. Any of our readers who wish for a copy can have one on application to the Secretary (Candidates' Department) at Salisbury Square.

We are thankful to be able to record this month the acceptance of the Rev. Bernard Herklots as a missionary of the Society. Mr. Herklots is a Cambridge man, was for some four years on the staff of the Children's Special Service Mission, in which connexion he spent two and half years in Mission work in India, and is now Curate of St. Paul's, Balls Pond. Mrs. Herklots was Miss Bazeley, one of the Society's missionaries in India, before her marriage.

Owing to an oversight we have previously omitted to mention in this column Mr. J. W. Lloyd, a solicitor of Monmouth, who was accepted as a missionary on July 31st last. He will, however, not sail for the mission-field just yet, as he is studying with a view to ordination.

D. H. D. W.

Among Tamil Women.

By MISS L. A. CASE,
Copay, Jaffna, Ceylon.



[Photo by Scowen.
TAMIL COOLIE.

THE man in our picture is a Tamil coolie on his way to the tea estates in the hill country of Ceylon, and has travelled from South India in search of work. Many of them have a long weary march of nearly two hundred miles by the road, which runs right through the jungle to Kandy.

This fact will enable my readers to understand that we in Jaffna are nearly that distance from the train. It takes us forty-eight hours by bullock-cart to cover the distance. Those who are not in a hurry wait at Colombo for one of the boats, which run irregularly, but do the distance in twenty-four hours. I am glad to say that Jaffna will no longer be cut off from the rest of the island, as they are now at work on the new line.

Our Tamil friend will probably

return to India after a few years, with the money he has earned. In Ceylon we have the Tamil Coolie Mission, which is doing a grand work amongst these coolies, many of whom go back to India to be witnesses for Christ in their own villages.

The little boy sitting reading at a quaint stool—he is a boy, and not a girl, as one might think on account of his necklace—represents another type of Tamil. He belongs to a high-caste family. The wearing of his necklace of nuts entitles him to one of the Hindu heavens, it being an act of merit; as also is the rubbing on daily of sacred white ashes on the head, arms, and chest. The three horizontal marks show that he worships the Hindu god Shiva.

The street in Jaffna town, which is shown below, consists of shops, although you would not think so. If you could look in you would see the Mohammedan trader sitting in the midst of his wares with a tall hat on like the man in the picture.

The lady with her jewels on is of the same race. Just as with the Tamils, her wealth chiefly consists in jewels. She has a necklet of gold like a cord with three knobs on it: that is her "wedding-ring," or *thili*.

The tying on of this *thili* is the most important part of the wedding ceremony amongst the Tamils. If her husband dies this necklet must come off at once.

The pictures so far have given you an

idea of our Jaffna people: the other picture brings me to my own work. It represents some of the little girls who come daily to the station school. They are nearly all heathen children. Two Tamil Christian widows teach them.

The lot of a Tamil widow in Ceylon is a hard one, but not so hard as that of their Indian sisters. One of these women told me that as she was on the way to collect the children for school one morning a man spat at her and asked her, "Why have you come out at this hour in the morning to bring bad luck to me? I was on the way to cut my corn." It is considered unlucky to meet a widow the first thing in the morning.

Altogether we have over two hundred children on the Mission premises every day. About forty of these belong to the Copay Boys' Training Institution. At Copay we have also a Tamil pastor, the Rev. G. Daniel, and a very nice little church.

From Copay we work the surrounding villages. I would like to take you with me and one of my Bible-women to pay one or two visits in one of the villages near.

We drive along the main road to as near the villages as we can get, passing great lumbering bullock-carts loaded with tobacco, or paddy, or straw. You and your horse have need of patience until they move a little to one side to let you pass.

We must get down here and go up this lane. During the rainy season it is a rushing stream, carrying the water to the low-lying paddy fields. There are any amount of huge stones and coral rock and roots of trees, so we must be careful, and especially the Bible-woman, who will not wear shoes. It may be we must cross a fence or two, so look out for thorns! We have arrived at the house at last.

The Bible-woman goes in first to ask if we may come in. The usual answer is, "Come in! come in!" The men are nearly always working in their fields or gardens at this hour, so we have the women to ourselves.

They spread a mat for us to sit on, and they all squat round—the great-grand-mothers, grand-mothers, mothers, daughters, and daughters-in-law—especially if we have a stranger with us. Then one of the



TAMIL BOY. [Photo by Scowen.]



A STREET IN JAFFNA TOWN.

daughters-in-law brings a tray with aréca nut, betel leaves, tobacco, and lime on it, and offers it to us.

As soon as possible we begin our lesson, a simple Bible story. I try and find out how much they have learned since I was there last, and also hear some of the younger women repeat texts which the Bible-woman has taught them.

Off to the next house. Here is a young married woman with a baby. She has been taught in one of our boarding schools and therefore is delighted to see us. The other women are busy, so we have this dear girl alone for a minute or two.

"Oh, Amma," she says, "it is a long time since you came to see me. I do pray to Jesus and read my Scripture Union portion, but it is so hard to get alone where no one can see me. Do come soon again."

Off to the next house. The husband has just come in. The wife cannot sit in the presence of her lord. He wants to argue, so I tell him I came to teach the women, but if he would buy a Bible and read it and take his questions to Mr. Horsley at Nellore, or to the pastor or catechist, they would try and answer them.

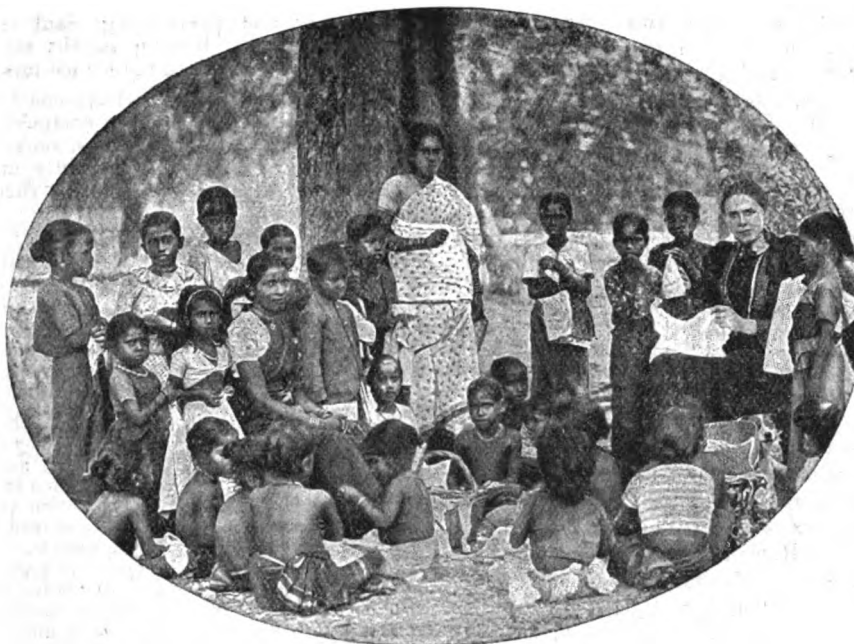
So we go from house to house, from village to village, morning and afternoon, sowing the seed over and over again.

Last year the Bible-women and I at Copay paid over five thousand visits. We sold over six hundred portions of the Bible, we held meetings in centres, in native houses, and we helped in the Sunday-schools.

The latter is most interesting work. I have seen as many as eighty little ones gathered together and one native reader to teach the lot, big and little together. Indeed, I have even seen a number of little ones together and asked, "Where is the teacher?"

"He has not come, Amma," was the sad answer.

All work in the East needs constant supervision, and is most encouraging when one



MISS CASE AND HER SEWING CLASS.

thinks how small our efforts are.

One white woman at Copay. Thousands and thousands of Tamil heathen women and children all round. Fields white. A harvest left to perish.

Pray for us; but above all come and help us.

Jaffna is a peninsula in the extreme north of Ceylon, dry, hot, and sandy. The people are principally Tamil by race and Hindu by religion. The three districts of Nellore, Chundicully, and Copay are all occupied by the C.M.S., and there are three other pastorates. St. John's College, Chundicully, is the most important educational institution.

Gold-seekers in Athabasca.

(Although not strictly the work of the Society, our readers will read with deep interest the following account by our missionary, the Rev. G. Holmes, Lesser Slave Lake. Athabasca, of the fate of the gold-prospectors whom he has encountered seeking a route to the Yukon overland. The Bishop of Athabasca met some of them in Northern Athabasca in 1898, and mentions that they came ten miles on a stormy winter's day to a service.—Ed.)

THE supposed richness of this country in gold and the increasing competition in the fur trade have encouraged a considerable number of Europeans to settle down here. A small town, receiving the name of "Willow Point," about eight miles from our Mission, has grown up within the last two years. Amongst these gold-seekers are quite a number of well-educated young Englishmen and strong Churchmen. Last winter I held a monthly service in the town; but this winter I propose to

hold service more frequently. This does not, of course, necessitate my neglecting in any way the Cree services, which are always held in the morning when I am in the town.

I am thankful to say that the services in the town are very much appreciated, and the congregation is quite enthusiastic about building a church.

If it were possible to write the history of the gold excitement in this district covering the last two years it would form one of the most thrilling records of suffering and death that this continent has ever witnessed. Probably between 400 and 500 men, young and



Photographs by]

MOORMAN AND WOMAN, CEYLON.

[Scouten.

old, passed through Lesser Slave Lake two years ago, attracted by the delusive vision of large fortunes. Many of them had broken up their comfortable homes, leaving wife and children and all that was dear; others had sacrificed successful businesses; others had sold their property, and there was scarcely one who had not staked his last dollar.

The most fortunate ones were those who returned before the winter set in, and thus escaped the terrible scourge of scurvy, which claimed so many victims. Many of these men had been allured too far north to be able to return before the winter. Others, who had an ample supply of provisions, decided to spend the winter in the bush, and be in readiness to prospect in the spring before the high-water season. Scores of these strong, able-bodied men, who entered the country full of ambition and buoyant with hope, fell victims to this insidious disease.

Most heart-rending were some of the accounts brought by those who were fortunate enough to escape and return last spring. One of the most pathetic stories we heard of was that of a Canadian doctor and his son, a bright, intelligent young man of about twenty-two years of age. While camped somewhere in the region of Nelson River they rose up one morning to find the tracks of a moose-deer. The son seized his rifle and proposed to follow the animal for a short time, assuring his father that he would not risk going too far, but would be back by the time he had breakfast ready. That was the last the poor father saw of his son, whose body was found by the Indians some 300 miles from where he left his father. The doctor waited three weeks, looking for the return of his son; and when almost out of his mind was found by other returning gold-seekers.

In one camp there were five strong, healthy fellows attacked by scurvy, which they mistook at first for some other malady. After weeks of terrible suffering two of the five died within a few days of each other, and the remaining three were so weak that they could scarcely drag the dead bodies of their comrades outside the cabin. A few days later they made a desperate attempt to escape in search of help, but they were quite unable to launch their light canoe, which lay within a few yards of the water's edge. So they crawled up the river's bank again and laid themselves down to die. Fortunately the next day a party of surveyors returning from the north saw their flag of distress, and found them in a perfectly helpless condition.

In various places the Indians report having seen whole camps of skeletons—white men, of course, they say. Besides those who died of scurvy many were drowned, and very many, I fear, whose fate will never be known. Many a broken-hearted mother will look in vain for the return of her son. Wives and children, too, will hope in vain for the return of husbands and fathers.

One young Englishman told me that he was the only one who had a Prayer Book. "We never thought of death," he remarked. Many were buried, said he, without a word. Some just said the Lord's Prayer over their dead comrades, being the only part of the Burial Service they remembered.

Oh, what the world will risk and sacrifice for gold! but how little are Christians ready to risk and sacrifice for the millions of precious souls dying in heathen darkness!

The Mission-Field.

WESTERN EQUATORIAL AFRICA.

A Converted Fetish Priest.—During a recent visit to Ikole, in the Ekiti district, Yoruba country, the Rev. T. A. J. Ogunbiyi, of Akure, was accompanied by a sincere member of his flock, named Ajagbani, once well known in Ikole and the surrounding towns as a chief of fetish priests. This convert availed himself of the opportunity to go round the town to preach the Gospel to every one he came across, particularly to those he had "consulted fetish" for; thereby showing the people that the

unbelieving and persecuting Saul is now a believing and reconciled Paul. Having sought and obtained pardon from God, he is now trying to rectify his misdeeds if possible.

Hausaland.—Good news has come from Bishop Tugwell and his party. They have now a compound or enclosure at Girku containing twenty-two buildings, among which are a church and a dispensary. They are apparently in the best of spirits, and well pleased with what they call "this comparatively cool and healthy station."

UGANDA.

Death of Mr. Martin Hall.—Particulars have just reached us of the accident on the Victoria Nyanza in which the Rev. Martin J. Hall lost his life. On Aug. 9th he and his two Baganda boys and two Basese boatmen left Nassa to cross the lake to Uganda in Mr. Hall's canvas sailing-boat, which is built in sections. Mr. C. W. Hattersley thus summarizes the account given by the boatmen who were rescued:—

"All went well until the 15th. At daybreak they left camp at Majira (three or four days' canoe journey from Nassa), and a terrific storm came on, with terrible waves, and the first three sections of the boat filled with water. The men baled out as hard as possible with bucket and saucers, but to no purpose. Finally Mr. Hall took up his tent and table to throw overboard to lighten the boat, and apparently the doing this capsized it. The five occupants climbed up and sat on the keel of the upturned boat for some time, but the wind and the force of the waves probably broke the air-tight compartments, for the boat sank. The two Basese managed to cling to the floating table. One boy sank almost at once, and very soon Mr. Hall, who was trying to undress, being a strong swimmer, sank too. He was carried some one hundred yards from the men by the force of the wind. His hat and coat came to the surface as he sank. Next his other boy sank. At noon the storm abated, and a canoe put off and rescued the two Basese."

The Uganda Railway.—On Oct. 30th the "rail-head" had reached to 452 miles from the coast, while the advance gangs are working up to the 490th mile.

The last party of missionaries has been stopped at Lake Naivasha, fifty miles beyond Kikuyu, until the rising of the Wanandi tribes has quieted down.

NORTH-WEST PROVINCES OF INDIA.

A Golden Opportunity.—The famine amongst the Bhils of Rajputana in its acute stages may be said to have closed about Sept. 20th. By that time most of the Mission relief kitchens ceased to provide cooked food indiscriminately because the people no longer came for it. A kind of wild grass, called *hama*, had ripened, and this afforded food which was abundant, if not very nutritious or healthy. The regular crops, such as maize and *kari*, did not ripen till the middle of October.

The effects of the famine will remain for years. The cattle have almost all died. On the Gujerat side the missionaries are supplying about 250 head of plough cattle to cultivators, and these are being distributed for the autumn ploughings and sowings by the Revs. E. P. Herbert and A. E. Day and Sergeant J. S. McArthur. Seed grain is also being given. On the Kherwara side cattle are being distributed by the Rev. J. W. Goodwin and Mr. G. W. Tyndale-Biscoe, but the need for this kind of relief on the part of the Mission is not so great owing to Major Dawson's measures for meeting the needs of the people.

Dr. A. H. Browne, "taking an all round view of things," says that it seems to him that "God has now placed such a golden opportunity for special efforts to spread the knowledge of His love and salvation among the Bhils as never before has been, and perhaps never again will be." Some of the more thoughtful Bhils have said, "I want to know more about this religion of Christ; for there must be something in it to make the *sahibs* come and live amongst us to save our lives as they have done." The former barriers of timidity and suspicion are now considerably broken down, and the people frankly recognize the missionaries as their friends and helpers in time of calamity. Dr. Browne appeals strongly for workers to take advantage of the open door. "Of course now is the time," he says. "A year hence, or even six months hence, will be to throw away a very great deal of all the famine has already done in preparing the people."

PUNJAB.

A Native Medical Missionary "Canonized."—When the district called the Derajat, on the north-west frontier of India,

was first visited by Bishop French in the early sixties, he found there John Williams, son of a Hindu convert of the Gorakhpur Mission, who, having the official medical qualification, was working as a Government doctor. He was actually holding prayer-meetings and Bible-readings for the English soldiers quartered in "the desolate little fort built out in the howling waste." It was proposed to him to become a missionary, and though the military authorities were reluctant to spare him, he left Government service and joined the Mission on a lower stipend. At first he taught in the Dera Ismail School, but in 1868 the Deputy-Commissioner offered to erect at his own expense a dispensary at Tank, a little town at the foot of the frontier mountain-barrier, if a native missionary doctor were stationed there; and to this important outpost John Williams was appointed, and did a grand work for over a quarter of a century. He was ordained by the Bishop of Lahore in 1872, and obtained an extraordinary influence over the wild hill people who visit Tank, and over the inhabitants of the town and villages around. When the town was burnt and looted by the Waziris some years ago, the Mission-house and hospital, which stand right in the middle of the city, were not touched. The Waziris would not harm the man who had made himself their friend. Now these ignorant wild people come and lay flowers on the grave of the man they loved, whom they have already "canonized."

MID CHINA.

An Improved Outlook.—At Ningpo the College and day-schools have resumed work after the usual vacation. The Rev. E. Thompson was able to remain in Tai-chow (see GLEANER for October, p. 148) until the rumours had more or less been lived down and the panic that was imminent amongst the Ningpo agents there had given place to quiet, steady work. He remained there until the end of August, when H.M. Consul at Ningpo, at the suggestion of the Governor of the province of Che-kiang, requested him to retire to Ningpo for a time. He left quietly, causing no more consternation than if he had been taking a short holiday. The Shanghai work is also going on—preaching rooms, schools, and other agencies. One or two new schools have been opened, with the Hang-chow agents as masters and mistresses. It is, however, difficult to get the people to concentrate their minds on religious matters while there is so much to engage them politically.

JAPAN.

A Trip to the Kurile Islands.—These out-of-the-way islands are off the coast of Yezo, the northern island of Japan, and form a chain reaching up to Kamtschatka. The Japanese call the Kuriles "Chishima," which means "Thousand Islands." There is a telegraph from these islands to Yezo, but in winter time the wires are often cut by the ice, which lines the shores for several months, while the almost perpetual fog which hangs over the islands makes sea-voyaging dangerous. The inhabitants are mostly Japanese colonists.

The Rev. D. M. Lang, whose station is at Kushiro, includes the Kurile Islands within his "parish," and recently had an opportunity of visiting this outlying district. The nearest island, Kunashiri, is twenty-three miles from Nemuro, in the Hokkaido, and the chief place on it is called Pomari. The next island, Etorop, is larger and contains the capital of the whole group. Mr. Lang paid a hasty visit to these places, and also to another island called Rubetsu, holding meetings where possible and giving away tracts.

On Etorop, but seventeen miles away from the town, Mr. Lang found a Christian lighthouse keeper in charge of the lighthouse. "He went from the one here in Kushiro," writes Mr. Lang, "only a few months ago, but he has tried to throw out not only the light of the lamp but also that of the Truth. I had the pleasure of admitting as catechumens the other man at work there and his wife. Oh, that all our Christians were willing to shine thus for the Light of the World!"

NORTH-WEST CANADA.

Another Link in the Chain.—Bishop Bompas, writing of a new station in the Upper Yukon Valley which he has occupied, writes:—"I think you will observe that it [Caribou Crossing] forms the centre of a hitherto unoccupied area, and forges perhaps one of the last links of the chain of C.M.S. stations which girdles the world." Our readers who wish to mark the new station on their maps should place it in the north-eastern angle between the parallels of 60° N. and 135° W.



ANNUAL REPORT (slightly abridged).

THE Fourteenth Annual Report of the Union—the last to be presented in the nineteenth century—surely it should make each Gleaner pause; and, on the threshold of the new century, examine himself as to his work of the past, and seek from the only source of strength, the Holy Spirit of God, inspiration for the future.

The friends of the Union in Bristol and Clifton had this year invited the Committee to hold the Anniversary in Bristol, and preparations were made to do so, but events arose at a late date which necessitated the postponement (it is hoped only till next year) of the visit, and the Anniversary had to be held in London.

The Motto Texts for the Year.

The motto texts chosen for the new year are:—

"Speak unto the children of Israel, that they go forward."—
(Exod. xiv. 15.)

"Let us go up at once . . . for we are well able."—
(Num. xiii. 30.)

A command and a response! May they be such to every Gleaner.

The Year's Progress.

Though there has been steady and continuous growth, yet there has been a decrease both in the number of new Gleaners enrolled and of Branches formed. While it is true that the novelty of the Union has passed off, that other unions and organizations have been set on foot, and that a very wide circle of the Society's friends have been enrolled in the Union; yet there must be many more friends who have not banded themselves together in the work, and many parishes where a Branch of the Union would be a means of definite help and blessing.

In the course of the year 6,295 more persons have been enrolled, the total for the fourteen years and three months being 128,484. These figures include some of the members who have been enrolled in the Indian and Colonial Branches, whose names have not yet been forwarded to headquarters.

During the year forty-seven new Branches have been registered, as against seventy-seven last year—not including those in India and the Colonies (see below)—while six have been disbanded. The number now stands at 966. Of the present Branch Secretaries 104 are clergy, 165 laymen, and 747 ladies.

Again this year an interesting feature in the work is the resignation of Branch Secretaries on their going either to the foreign field or into training with a view to the mission-field ultimately.

During the year there has again been an increase in the number of Branches which are supporting, or partially supporting, their "Own Missionary"; the number of such having risen from forty-five to fifty. To these must be added a good many others which are supporting a native pastor, teacher, or Bible-woman in the mission-field.

Indian and Colonial Branches.

As has been explained in past reports, the Colonial Branches make up their reports at the same period of the year as the Parent Union, consequently their returns do not reach this country till some months after the publication of this Report. The reports for 1898-99 gave for Canada, fifty-six Branches with a total enrolment of 3,545 Gleaners; for India, twenty-five Branches with 1,000* Gleaners; for New South Wales, fifty-nine Branches with 3,242 Gleaners; for Victoria, 129 Branches with 2,221* Gleaners; and for New Zealand, fifty-five Branches with 1,210 Gleaners. Separate returns from Tasmania are not to hand. Many of these Branches—like the English—are supporting native catechists, while the Canadian Branch have their "Own Missionaries," and the Victorian contribute to the support of all those belonging to the C.M. Association.

The Library.

There were added to the Gleaners' Union Library during last year 485 new books, bringing the stock up to 2,000 volumes.

* Obviously this is not total enrolment, but renewals.

No less than 4,343 volumes were sent out during the year; the subscriptions numbering 174, which of course represents a circle of readers perhaps ten times as large. All information and advice concerning the books may be obtained from Mrs. C. A. Flint, of Bracken Lodge, Hampstead, N.W., for whose unwearied labours the hearty thanks of the Union are due.

Finance.

The contributions received from the Gleaners as such in the past year have been as shown below; but it must be borne in mind that these sums consist only of free-will offerings, over and above the regular contributions of the members to the Church Missionary Society, which are paid, as they should be, to the Treasurers or Secretaries of C.M.S. Associations. The contributions of the Gleaners in the Indian and Colonial Branches are not included, as they are paid in to their respective C.M. Associations. It will be seen that the fees and little gifts towards the expenses have more than covered the expense of working the Union, and leave a surplus of £657 18s. 4d. to transfer to the General Funds of the C.M.S.; but it must be borne in mind that this would have been much smaller had the Committee been successful in obtaining a visitor.

"Our Own Missionary" Fund.

This Fund was started at the earnest request of several Gleaners, in order that, in addition to their regular contributions to the Society through the ordinary channels, they might have the opportunity of making free-will offerings for an object specially linked with the Union.

Starting in a very small way, and adopting at first one missionary during the first year only of his service, the Fund grew, and the number of missionaries so supported was increased until 1895, when the Committee felt justified in undertaking the support permanently at a nominal sum of £100 per annum each, the missionaries on the roll being then fourteen.

That number were supported during the last three years by the gifts of the Gleaners, fresh names being added in the last two years to supply those of missionaries withdrawn by death or other causes. Last year, as the full sum required had been contributed for the support of those on the list for the previous year, it was felt that the natural increase of the Union during the coming year should provide an additional £100 needed for an additional missionary. The Committee therefore selected an additional missionary, bringing the number up to fifteen.

Our accounts, however, show that from some cause the contributions sent in to this Fund are much below those of last year, and fall short of the sum of £1,450 required (£1,450, not £1,500, as Miss Bernau retired in the middle of the year). A balance of £187 13s. 8d. from previous years brings the amount up to £1,399 7s. 1d.;* but the Committee feel that it would be unwise to suggest the selection of a fresh "Own Missionary" this year. It is earnestly to be hoped that the members of the Union will not let this Fund show a deficit next year.

Membership and Renewal Fees have amounted to £515 1s. 4d.; gifts for Union expenses to £832 16s. 11d.; for "Our Own Missionary" Fund, £1,211 13s. 5d.; for the C.M.S. General Fund, £1,160 15s. 1d. The cost of working the Union for the year has been £689 19s. 11d.

THE BRANCH SECRETARIES' REPORTS.

THE number of Branch Secretaries' Reports received exceeds last year's list by only nine, making a total of 571 Reports received altogether.

Of these, nine report no male members. Are they the same nine Branches who reported thus last year? And only five Branches as against ten last year and seven the year before report more men than women.

We are sorry to have to report that sixty-four Branches have shown no signs of life in the way of gathering in new members, but seventeen of these, with fifty-one others, report no loss of members.

A large number of Gleaners have "left" or "removed"—does this mean they have been passed on to some other Branch, or that they have left the place without letting the Secretary know? We fear the latter in many cases.

One Secretary, a lady, reports that some of her members requested to withdraw, as we "expected too much," which proves a high standard set in that Branch.

The majority of Branches hold their meetings monthly, but it seems

* Since the Anniversary, "A Friend" has sent a cheque for £50 to cover the balance.

to us the number of those holding only quarterly meetings is larger than usual, but against this we must quote one Secretary who reports "endless meetings." In some cases Secretaries have stated that their ordinary meetings have been prayer-meetings. Some of the ordinary meetings are working parties, where in one or two cases the male members of the Branch are allowed to come for the last half-hour, when a devotional meeting is held. A few Branches had special prayer-meetings for China, but perhaps the fact of the special danger occurring in holiday time prevented meetings being held. We are glad to note on the other hand that a great many Branches had prayer-meetings in response to the circulars sent out asking for special intercession for men and means.

The ordinary meetings varied, but few ideas are noted which have not been in use for a long time. Here are a few that may not be known to all. (1) Texts were asked for, not from special books of the Bible, but on given subjects—for instance, during the Chinese crisis the subject was "persecution." One Secretary mentions that this text-searching has been the means of keeping in touch with members who cannot attend the meetings. They look eagerly for the subject and send their texts with sometimes a little thought on them. (2) Another Branch chooses a country or a day out of the Cycle, and the members bring facts or missionary stories in connexion with it. In some cases the Secretary finds an incident for those who are not able to get one for themselves, and they read it out at the meeting. (3) Another Branch has a sort of geography examination, the members asking each other to find places out of the Cycle of Prayer ["and most of the members at first did not know what the word 'Missions' meant, but they do now and can explain to their families."] (4) In still another Branch blank maps were filled in with places mentioned. Gleaners ought to be noted for their knowledge of geography.

An examination in the GLEANER seems a very popular feature of meetings. Missionary study figures largely. Some Branches study the Annual Report, and this might be done more largely. A great many Branches still seem dependent on their vicar or on outside speakers.

One Secretary states that "the system of meeting with other Branches has done marvellous things, and stimulated the interest of all greatly."

As to work other than meetings, a few Secretaries struck a right note by saying "all the work done in the parish is by Gleaners," while another tells us that since the Branch was formed, there has been keener interest in all parish work. Two others state that the whole increase in contributions in their respective parishes for the past year is due to the work of the Gleaners' Union. In another Branch the parish is divided among the Gleaners for collecting.

Many Secretaries can report that their members help in the distribution of the periodicals and papers. Some lend missionary books and magazines. The members of one Branch take GLEANERS out with them when going bicycling and distribute in the country districts.

Many too can report that their members give addresses to Sowers' Bands, mothers' meetings, &c. The Sunday-school teachers are influencing their scholars. Other Branches note that their members "use their personal influence among their friends by bringing the missionary cause before them."

The request for suggestions was not largely responded to. "Lend missionary books to those who do not care much about the work, and also to one another. The latter will be a means of drawing members together in a discussion over the books." "Have a G.U. choir," is another suggestion, and of course we must not forget the G.U. library, which has been found of so much benefit. The use of the Church Missionary Hymn Book is recommended. Joint evening meetings have been found helpful, at which members of different Branches read papers and discuss them; in the middle of the evening light refreshments are served, after which the discussion goes on with renewed vigour. A service of song rouses great interest: one of the Branch Secretaries kindly offers to help to arrange such if necessary. Another Secretary says supporting a worker in the field increases interest. A country Secretary says it would be helpful if town Branches would send out deputations to the villages and so strengthen the members in these places, and another suggests corresponding with a foreign Branch. Two Secretaries advise to interest people before asking them for money. A sea-side Branch has a special prayer-meeting for all Gleaners staying in the place. Secretaries are also advised to pray for their members individually, and another Secretary gives as her suggestion, "Keep on praying."

There has been much to be thankful for in the reports, for though the actual facts reported may seem to show little special progress, most cheering statements reach headquarters to the effect that the Union is a source of blessing and help, first to the Secretaries themselves, and then to the members. We read that the spirituality of Branches is deepening, that the spirit of prayer is growing and responsibility is being more realized, and over and over again we read of members going out or preparing to go out as missionaries. All of which proves that if the growth in members has not maintained the average of some previous years, the inner life of the Union is as strong and intense as ever.

Work amongst the Young.

THERE is a great field for work among the young attending Church Day-schools, and even Board schools. Comparatively little difficulty is experienced in gaining permission to address the children during the Scripture hour, and many young people are thus reached who do not attend the parochial Sunday-school or come to Children's Services in church, while, in addition, the address is given under the most favourable circumstances as concerns order and attention. The Rev. C. F. Jones, who has devoted a considerable amount of time to this form of work, speaks in warm terms of the value of the opportunities which he has been enabled to utilize.

A Conference of "Workers among the Young" was held at Blundell-sands by the kind arrangement of the Rural Dean, the Rev. C. de B. Winslow (who presided), on Oct. 11th. The Rev. C. D. Snell introduced the important topic, and there was an interesting discussion on Sunday-school work.

A similar Conference was held in Stockport, Canon Symonds, Rural Dean, and Mrs. Symonds providing tea for those attending. About forty listened with great interest to Mr. Snell's address. The Association Secretary also spoke. Attention was drawn to the following points:—(1) Systematic instruction. (2) Circulation of C.M.S. missionary papers. (3) Organization of Junior Associations. (4) Careful collection of funds in Sunday-school. (5) Work outside Sunday-schools.

A third Conference was held in Liverpool in Hardman Street Hall at 3.30 p.m. and 8 p.m. on Oct. 12th. The Lay Workers' Union joined their Annual Meeting to the Conference, and a most useful evening resulted. The afternoon meeting was presided over by Bishop Royston, and the subject introduced by the Rev. C. D. Snell was "Work among Upper-class Children." At both meetings there was valuable discussion.

The following Junior Associations have been registered:—Southampton, St. Matthew; Long Clawson; Woking, St. John; and St. Alban's, St. Peter.

Home Notes.

THE Committee received, on Oct. 16th, the Rev. J. Cain, of the Telugu Mission, the Ven. Archdeacon Caley, of Travancore, and Dr. W. Squibbs, of West China. In speaking of the outlook in their respective Missions, in spite of famine in India and the anti-foreign outbreak in China, the returned brethren were able to give cheering accounts of their work, Archdeacon Caley more especially dwelling on the growth of the Native Church. After an address from the Chairman (Mr. H. Morris), the Rev. J. Barton commended the work and the workers to God in prayer.

The missionary cause in the Midlands has suffered heavily by the death, in her sixty-fifth year, of Mrs. Bourne, wife of Mr. F. C. Bourne, the Society's Treasurer at Birmingham. Since 1866 Mrs. Bourne had acted as Treasurer for the C.E.Z.M.S.

In connexion with the anniversary of the Harrow Association, the annual social gathering for the members of the staff of the Harrow School Board was held on Oct. 18th. In spite of unfavourable weather, a goodly number attended, and an interesting lantern address on Uganda was given by Mr. C. Walker. Acting upon a suggestion made at a previous gathering, the teachers have been subscribing among themselves in order to support a Bible-woman in China.

C.M. Unions, &c.

Under the presidency of the Rev. G. E. Asker, the Annual Meeting of the Younger Clergy Union for London was held on Oct. 15th. After the reading and adoption of the report an address on "The Question of Proportion," that is, of proportionate giving, was delivered by the Rev. Hubert Brooke. The Rev. Dr. Lansdell also spoke. On Nov. 8th upwards of thirty of the members met at St. Michael's, Burleigh Street, for a farewell service to the Revs. Stuart H. Clark and A. F. Ealand, proceeding to Calcutta. The Rev. R. C. Joynt, at the celebration of Holy Communion, gave an address on 1 Kings xix. 7: "Arise and eat, for the journey is too great for thee." At a breakfast subsequently held at Exeter Hall, the Rev. E. Grose Hodge spoke on St. Luke xxii. 35: "When I sent you forth . . . lacked ye anything?" The Rev. G. E. Asker and the outgoing brethren also spoke, and the Rev. W. H. Griffith Thomas commended them in prayer to God.

The Half-yearly Meeting of the Sussex Prayer Union was held at Lewes on Oct. 12th. Mr. J. Moore presided over the well-attended afternoon gathering, and in his address touched upon the financial position of the Society, and pleaded for further effort. Earnest

addresses followed from the Revs. W. E. Burroughs, Hubert Brooke, and J. E. Padfield, special references being made to the approaching Weeks of Prayer. At the evening gathering the Rev. J. E. Padfield gave an account of the Telugu Mission, with limelight views, the Rev. D. Lee Elliott presiding.

The members of the Surrey County Union met at Woking for their Half-yearly Gatherings on Oct. 16th. The Rev. S. A. Selwyn preached at the opening service in Christ Church, and Bishop Ingham presided at the afternoon gathering. Increased effort and a fuller consecration to the Master's service were the keynotes of the Bishop's address. The Rev. S. A. Selwyn pleaded for India, and the Rev. Canon Ball, of Calcutta, dealt with the numbers of workers in the Indian field. Dr. H. Lankester presided over the evening gathering, when the Rev. Canon Ball told of the needs of and work in India, and Mr. H. B. Ridler, who is proceeding "to the front," it is hoped as a Woking "Own Missionary," also spoke.

Mr. H. R. Thornton presided over the Annual Gathering of the Nottingham Gleaners' Union, held in the Mechanics' Hall, on Oct. 16th. The thirteenth annual report showed a membership of 250 men and 931 women, a total of 1,181, and referred to the fact that for five years they had kept their own representative in the field, and were hoping to continue to do so. A telling address was given by Dr. Clifford (the Bishop of Lucknow) on the work among Hindus and Mohammedans, and the Rev. F. T. Woods spoke on the spiritual aspect of missionary work.

Speaking at the Annual Meeting of the Liverpool L.W.U. on Oct. 12th, the President (Mr. C. A. Mather) congratulated the Union upon entering its sixteenth year, and referred to the work they had been able to carry on. For the coming year, in view of the Society's present position, increased efforts—work and prayer—were absolutely essential. The Rev. C. D. Snell opened an interesting discussion on the subject of how best to interest Sunday-school and other children in missionary work, pointing out the need for systematic missionary instruction, the judicious circulation of missionary periodicals, and regular attention to and care of the collecting of contributions.

On Oct. 18th the Annual Meeting of the London Ladies' C.M. Union was addressed by the Rev. L. H. F. Star, of the Fuh-Kien Mission. The annual report for the year was also presented and adopted.

Sales of Work have been held as follows:—Bedford; Bromley, Kent, Oct. 30th and 31st; Cornhill-on-Tweed, £39; Dunkirk, Oct. 5th, £15; Dunmurry; Elvington, Oct. 12th, £35; Leicester, Holy Trinity; Portadown; St. Stephen, Coleman Street, City, Nov. 8th and 9th, £90 net; Shirehampton; Sowerby Bridge (juniors), £13; Spring Grove, Isleworth; St. Mary's, £51; Stone-in-Oxney; Woodbridge, Oct. 18th, £60; Worcester (Ladies' Association), &c., &c.

Women's Conference in Dublin.

The Women's Conference of the Hibernian C.M.S. proved to be in every respect an answer to prayer. The large numbers attending all the meetings, the interest shown in all the addresses and papers, and the generous and earnest spirit manifested throughout, were as full of promise as of cheer. Friends assembled from all the Irish dioceses and went away again, we believe, refreshed and stimulated. The Archbishop of Dublin's earnest words upon the aid which women can render on behalf of Foreign Missions will long be remembered. Those who united in prayer for God's blessing on the Conference are asked now to return "humble and hearty thanks."

Financial Notes.

ESTIMATES FOR THE EXPENDITURE OF 1901.

THE Committee have lately had under consideration the Estimates for the Missions for the year 1901.

As usual at the consideration of the Estimates, the Committee had before them a statement showing the latest revised figures of the Estimates for the current year ending in March next. That statement estimated the expenditure of the current year at £373,185, or £69,083 more than the receipts of last year available for meeting ordinary expenditure, leaving out of account the £44,415 of the Centenary Fund, which was used to prevent an adverse balance.

The total sum needed for 1901, or rather for the financial year ending March 31st, 1902 (which includes also the home expenditure), amounts to £378,874. It has been arrived at after careful consideration of all the items of expenditure for the Missions, and it exceeds the amount estimated as necessary for the current year by £5,689.

The increase in the above figures over those for the current year has chiefly been caused by the increase in the number of European missionaries. The numbers at the present date stand at 906, viz., 640 men and

366 women (excluding wives), including 94 honorary or partly honorary, against 867, viz., 520 men and 347 women, including 84 honorary at this time last year, or an increase of 39, viz., 20 men and 19 women.

Of the total number of European missionaries, in addition to 94 honorary or partly honorary, the stipends of 311 are wholly or in part borne by the gifts of Associations and other bodies (including 42 by the Colonial Associations, and 50 by the Gleaners' Union and Branches), and 95 by individuals; total 406.

Prayer for Funds answered.

In forwarding £25 from a Gleaner, one correspondent writes that she "has forwarded it with much thankfulness as she believes it to be a token that God is answering prayer for funds for the special need of the year."

Missionary Carol-singing.

Mr. J. Magee, of 10, Woodland Avenue, Belfast, says:—"A goodly sum could be made for the C.M.S. by singing carols during the evenings of Christmas week. One Gleaners' Union in Birmingham realized no less than £32 10s. two years ago by this means. Take a little trouble, have a few rehearsals, let a band of six or eight go forth—if possible with a small musical instrument—and the result will be marvellous. Let leaflets be left previously in the streets and squares where you mean to sing. This will make the donors of gifts acquainted with your object and presence." Mr. Magee prints a little leaflet suitable for general use, and is willing to supply copies at 6d. per 100, postage free.

Training of Women Candidates.

A great number of our women candidates pay for their own training or are paid for by private friends; but there are many promising offers from those who cannot defray the expenses of their medical or other training. The training fund for women candidates is small—too small to meet all the claims upon it. For such an object we need surely only mention the fact that the Hon. Sec. of the Ladies' Candidates' Committee, C.M.S., Salisbury Square, E.C., will be glad to receive contributions.

One of the First Hundred.

A member of the G.U. writes:—"Please accept this little birthday gift for the Gleaners' Union in remembrance of the happy meetings when I was able to be present at every one of them. I am now too old to join except in prayer for you all and for the Father of our beloved Union. From one well within the first hundred."

The following contributions from anonymous friends are thankfully acknowledged:—

Miss E. P. T., 7s. 6d.; Ladies' Working Party, 10s.; Boys of St. Thomas Sunday-school, Lee-field, 5s. 6d.; Gl. 4,149 thankoffering for family mercies, £10; Missionary's Widow, birthday offering, £1; Gleaner, 3s.; H. B. B., 5s.; Miss F. B., £20; F. S. R., £1 16s. 2d.; Osaka Missionary, small thankoffering to our Father in heaven for spiritual blessings lately vouchsafed (\$200), £20 5s. 3d.; J. M. M., for Uganda, 6s. 6d.; Shoreditch Y.M.C.A., missionary-box, 9s.; C. E., £10 10s.; Anonymous, 15s.; Poor Widow Woman, 5s.; R. A. R. O., medicine bottle collection-box, for Medical Mission Fund, 12s.; V. R., missionary-box, 17s. 3d.; Miss C. M. C., 2s.; C. P., 5s.; A. S. R., £2 10s.; S. and C. F., missionary-box, 8s.; Misses D., missionary-box, 5s. 6d.; Thankoffering for Preserving Mercies, C.F.V., £10; Gl. 263, Isa. xix. 19, 20, £30; Gleaner, birthday gift, for O.O.M., £1; J. T. M., 2s. 6d.; Small Thankoffering for Great Mercies, 8s.; Miss H. C. H., missionary-box, £44 4s.; Gl. 70,019, £1 5s.; Miss H. N. P., missionary-box, 3s. 8d.; J. T. M., 17s. 2d.; First Fruits, 10s.

Sales of Jewellery, &c.—Friend, sale of teaspoons, 6s.; Sundry-school Scholar, sale of paper windmills, &c., 1s. 6d.

Towards meeting the increasing expenditure and preventing a deficit.—Sussex Prayer Union, £6 2s. 4d.; Miss M., 10s.; Gl. 12,974, 10s.; F. L., £25; D. M. L., £10; L. M. D., 10s.; Gl. 268, Isa. xix. 19, 20, £3; Gleaner, 10s.; Mrs. R., £25; I. B., £5; S. C. O., £3; Mite from Beata, 5s.; M. J. H., £5; Friend, £3; Gl. 115,323, 5s.; M. A. R., £2 2s.; Sussex Gleaner, £1.

For Indian Famine Relief Fund.—W. B., reader of the GLEANER, 10s.; Anonymous, £1; Gl. 83,438, 5s.; Little Friends of Jesus, £1 3s. 6d.; B. H. J., Gl. 103,024, 2s. 6d.; Faith, hope, love, Gl. 46,822 (for orphans), 5s.; Gl. 24,421, 5s.; Two Sisters, 10s.; X., £1; Girls of Technical School, Wimbledon, 15s.; Mrs. D., 2s. 6d.; Mrs. W., 5s.; J. T. M., 2s. 6d.; Two Friends at Shrewsbury, first-fruits to our dear Master, £3 10s.; Gl. 4,181, birthday present, 4s. 6d.; E. R. W., missionary-box, 1s. 6d.; Sandridge, 18s. 9d.; Mrs. S. S., 8s. 6d.

For the Bihls.—T. T., 4s.; Friend, 10s.; Bishopstone Post Office and Shop, missionary-box, 10s.; M. G., 5s.; He expecteth, £1.

Packets of Foreign and Colonial postage stamps from the following friends are gratefully acknowledged:—

Miss M. R. Gedge, Rev. A. Johnson, Mr. G. Ralls (stamp album), Mrs. Cain, Miss M. Atherton, Mrs. Stewart Jackson, Miss Maddison, Rev. C. H. Stileman, Gl. 39,306, Miss F. E. Jenkin, Miss L. Allnut, Mrs. Hadfield, Gl. 10,808, Mrs. Turner, K. R., Mrs. Dalton, Miss Geare (stamp album), M. and H. T., Mr. G. V. Wesselhoeft, Bacons-thorpe, S. B. Botwood (also stamp album), Mrs. Matheson, Carlisle Gleaner, Gleaner, Miss Boobyer, Miss Neale, Mrs. Bird, Miss A. C. Stephens, Miss E. Selway, and packets from five anonymous friends.

Articles for Sale.

The following are for sale for the Society's benefit, and may be seen at the C.M. House. The Lay Secretary will gladly answer any inquiries about them:—

Foreign bird skins, ready for stuffing.
Two framed oil sketches of dead birds.
Very effective water-colour drawings executed by a lady exhibitor at the Royal Academy, &c., 6s. and 7s. each.

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Publication Notes.

SPECIAL Booklets on "The Old and New Centuries," for use in connexion with the "Weeks of Prayer" (Nov. 25th to Dec. 16th), have been issued as follows:—

No. 1. *The Old Century*. Thanksgiving and Confession.
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And, further, a *Memorandum* of the Committee for use in connexion with the Weeks of Prayer, showing the present state of the Society as regards men and means, and its responsibilities abroad. Free.

A limited Special Edition of the GLEANER on art paper will be published each month beginning with January, price 2d.; post free 3d. This edition has been prepared (1) for the sake of those who find the ordinary edition trying to the eyes by artificial light; (2) as an art edition suitable for drawing-rooms and for putting into the hands of those who are but little interested. Will friends send their orders early?

Attention is called to the *Handbill* inserted in this number of the GLEANER, giving particulars of new and recent Publications of the Society, Books for Children and Young People, Monthly Magazines, &c. A separate list of C.M.S. Publications suitable for *Gift Books or School Prizes*, with order form, may be obtained on application.

A new "Occasional Paper" (No. 35), entitled *Stone-gatherers and other Workers*, is now ready. It deals with certain phases of missionary work, and will be found very suitable for general distribution. Free.

A few copies of the *Index to The History of the C.M.S.* (3 vols.) have been bound up separately in paper boards, cloth back, for the convenience of friends who may find the Index more useful for reference in this form than bound up with Vol. III. only. Price 1s., post free.

Under the title of *My Journey to Uganda*, the Journals of Miss A. B. Glass, C.M.S. Missionary, and formerly Travelling Secretary of the S.V.M.U., have been published by friends in Newcastle-on-Tyne in pamphlet form, 52 pp., demy 12mo, in wrapper. Copies can be obtained from the Publishing Department, C.M.S., Salisbury Square, price 6d. net (postage 1d. extra on single copies).

The following new books have been added to the stock kept by the Publishing Department, C.M.S., Salisbury Square:—

Irene Petrie, Missionary to Kashmir. By Mrs. Ashley Carus-Wilson. (Hodder, 6s.) Supplied for 5s., post free.

The Evangelization of the World in this Generation. By J. R. Mott. (S.V.M.U., 3s.) 2s. 6d., post free.

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We are glad to see that the Christmas Letter Mission is extending its kindly work. It issues letters suited for almost every conceivable class of the community, ready to be signed by its distributors and despatched to the recipients. It has even letters in Yiddish and Chinese, and in raised type for the blind.

The C.M. Gleaner may be ordered through local Booksellers, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d., post free). Annual subscriptions, including postage:—one copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s.

PRAISE AND PRAYER.

PRAISE.—For prayer-loving leper converts (p. 179). For the Gleaners' Union (pp. 180, 193, 194). For evidences of blessing on the work in North-West Canada (pp. 186–188). For the willingness of the people in Sagalla to receive the Gospel message (pp. 188, 189). For good news of the Hausaland party (p. 192). For the better times now dawning for the stricken Bihls (p. 192). For the improved outlook in Mid China (p. 193).

PRAYER.—That the present opportunities for the evangelization of the world may not be lost through want of means (pp. 177, 196). For the Gleaners' Union (pp. 180, 193, 194). For the Tamil women of Ceylon (pp. 190, 191). That advantage may be taken of the present open doors in the Bihl country (p. 192).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Marsh, Chester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London."

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